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## MODERN REVIEW

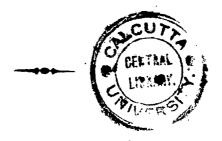
### Monthly Peview and Miscellany

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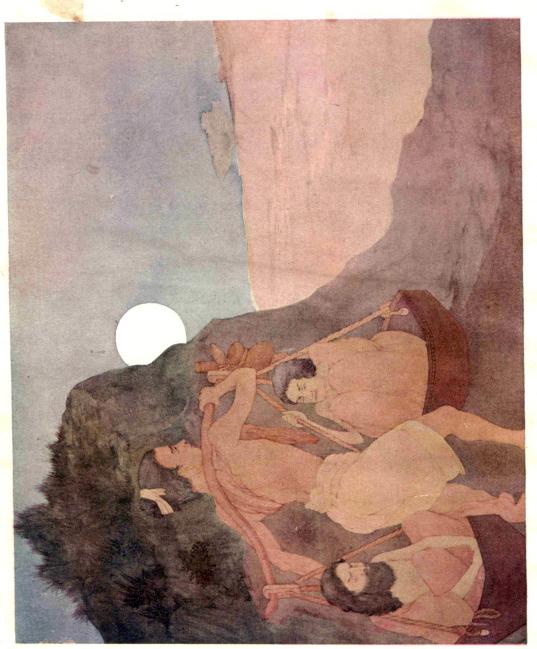
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SINDHU CARRYING HIS BLIND PARENTS TO THE RIVER FOR BATHING.

[A scene from the Ramayana]

By •he courtesy of the artist Babu Sallendranath De.

J. RAY & SONS.

### **MODERN**

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### NOTES

### Professor Bose's Work in the West

We publish, in this issue, an original review of Prof. Bose's researches by the distinguished physicist Dr. Kunz of the Illinois University. It will be remembered that by the invention of an extraordinary sensitive detector, Dr. Kunz was able to measure the variation of light in stars, and thus added a powerful instrument for investigation in Physical Astronomy. A short extract which we reproduce elsewhere from the Scientific American, also bears eloquent testimony to the profound influence of Prof. Bose's discoveries on different branches of science.

We shall give a short resume of Prof. Bose's work in the West during the last year, though it is impossible for us here to realise the unique character of the results that have been achieved. As Dr. Kunz remarks, owing to the advance of various sciences and increased specialisation, it is almost impossible for a single investigator to make any contribution except in a particular branch of science. It is, therefore, very rare to find instances where contributions of such fundamental importance in so many different branches of science have been made as those by Professor Bose. When any new discovery is made and new theory propounded, it necessarily conflicts with the old and calls forth the utmost resistance from the upholders of the orthodox view. Those who are acquainted with the working of the Royal Society would know how severe is the criticism which a new theory has to meet before it finds acceptance with the Society. Exceptionally accurate and convincing must have been the results before the Royal Society showed its appreciation by publishing Prof. Bose's contributions not only in Physics but also in Botany, in. Animal Physiology and Psychology. Still more striking is Prof. Bose's success in

winning a recognised place for India in Science. The University of Vienna stands foremost in biological researches. Yet the Viennese leaders of science after seeing Prof. Bose's experiments spoke of the privilege of seeing the birth of a new science for which Europe will remain indebted to India. The same appreciation of the new methods of investigation was exhibited in the Royal Institution of London and the Universities of Oxford and Cambridge. The leading Universities of America were equally enthusiastic. The famous Smithsonian Institution showed its high appreciation by submitting a Report of Prof. Bose's work to the Congress. The Bureau of Plant Industry in Washington recognises his work on plant-physiology as a very important contribution for the advancement of agriculture.

The high significance of these researches on the science of medicine has been fully recognised by the Royal Society of Medicine, the premier institution in the British The secretary of this Institution, Empire. on behalf of the Society, informed the Secretary of State for India that the address given by Prof. Bose was one of the most important events in the history of the Society. Yet another aspect of Prof. Pose's work, equally recognised, is with reference to psychology. At the Harvard University his work has been received with high appreciation. dent Stanley Hall, who is one of the leading psychologists of the day, has introduced Prof. Bose's work in the Postgraduate Course of the Clarke University. His books have also been prescribed for physiological courses in different Universities in America. and in one of the leading Universities there, a special course of lectures is devoted to Prof. Bose's investigations on plant-irritability.

While our Universities have been engaged to a very great extent in lifeless teaching and in perpetuating methods which are out of date, a living science has been created, unknown to them, and has profoundly impressed the world's great centres of learning. A new ideal for a true Indian University has come within the range of realisation, a University which is not to be dependent on inspiration imparted by cold-weather visitors, imported at a great cost, but one which, by its own special contribution, is to win a place of recognition so high as to attract workers from distant parts of the world. This is not a mere dream, for it is becoming recognised in high scientific circles, that the world's store of knowledge will be incomplete without India's special contributions. The Scientific American, referring to Prof. Bose's contributions, is struck by its unique character, where "the synthetical methods of the East cooperate with the analytical methods of the West in a single mind." There are not sciences, but one science. And the establishment of a great-unity is to be India's great contribution. is this and the outlook which the new lines of investigation open out that have won immediate scientific recognition for India. Before the outbreak of the War post-graduate scholars from the University of Vienna applied for permission to work under Prof. Bose. And now the Columbia University, the largest University in the United States, have asked permission to send a Research Scholar to be trained under Prof. Bose in his laboratory, so that the scientific methods initiated in India may find full scope of application in Western centres of learning. Thus are we reminded of the days of Taxila and Nalanda when students from far distant lands would come and stay in those universities for years in quest of knowledge.

What have been the secret of these great achievements? We may at the same time inquire the reason of the barrenness of results in so many institutions, lavishly endowed. Perhaps it is not money which is of so much avail as the man who, with a singleness of purpose, offers his utmost devotion for a great end. It is under the compulsive force of his mind and his intensity of purpose that all difficulties vanish, and the apparently impossible becomes possible. Let us remember that it is only with a burning torch that another may be lighted, and that the

number of whose who bear within them the kindling fire are extremely few. when we have discovered such a one how are we going to honour him and get the benefit from him? The true utmost way of doing it will be to perpetuate the work he has initiated, and to maintain a continuity of glorious tradition. They are sending scholars from distant parts of the world to learn what he has to teach. Are we not going to offer him an opportunity of training a band of disciples who through science would serve their country with a devotion as great as his own?

### The Root Cause of the War.

It has been held by some writers that industrialism and militarism represent opposing forces in modern civilization. It is generally supposed that industrialism makes for peace. But it has failed to keep nations at peace with one another. Professor Jacks shows in an article on "The Tyranny of Mere Things" in the Hibbert Journal why it has failed. He considers industrialism one of the positive causes of the war. Says he:-

Reflecting more deeply on its failure to keep the peace, a suspicion gains ground that industrialism after all must be reckoned, in and for itself, among the positive causes of war. By increasing the wealth, the ostentation, and the pride of the peoples, does it not serve to accentuate their rivalries, to deepen their jealousies, and to inflame their predatory passions? Is it not true that wherever great treasure-chests exist, there will robbers be found also; and is the treasure less provocative of covetousness when gained by commerce than when extorted from the labour of slaves or exacted by the ransom of conquered cities? Are two nations, rich and happy in the sort of happiness that comes from riches, more likely to be friends than two poor nations each possessing nothing which tempts the cupidity of the other?

. For example, is not one of the chief causes of the present hostility between Germany and Great Britain to be found in the fact that both of them, as we say, "have done so well in business?" Is it of no significance that war broke out at the very time when each was "doing better than ever?" Eliminate, from the complex of conditions out of which the war arose, the circumstance that industry had made both these nations rich beyond the dreams of avarice, and may we not say without hesitation that war between them would not have taken place?

To readers of this Review these words will not come as a new discovery. To our March number this year Mr. Pramathanath Bose contributed an article on "The Root Cause of the Present War" in which occurs the following passage:—

"It is the industrial applications of Chemistry and Physics on such a gigantic scale which are mainly answerable for the monumental military

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and predatory activities of the West. In the first place, there have resulted from these practical applications huge mills and factories but a fraction of the produce of which can be absorbed by Europe. Markets outside Europe must, therefore, be found for it, and markets in Western vocabulary have come to mean dependencies or "spheres of influence." The scramble for such markets in Asia and Africa, have made international jealousies and rivalries in the occident keener than ever before, and is unquestionably one of the most potent causes of the militarism of modern Europe. The Russo-Japanese War and the recent war of Italy with Turkey are entirely attributable to it. The titanic war which is now going on is primarily due to the keen desire of Germany for imperial expansion outside Europe. Western writers like Norman Angell, who try to demonstrate the futility of warfare, entirely overlook this aspect of it. It is quite true, as they maintain, that directly no European Power can secure any material advantage by conquests or annexations in-Europe; but indirectly, they can, by extending their possessions or spheres of influence abroad. There cannot be the shadow of a doubt, that it is the expectation of this indirect gain which has spurred Germany to stake her all in the armageddon which she has let going. The only way in which she can hope to profit by conquering or crippling her powerful autagonists is by ousting them out of their dependencies and by capturing their markets outside Europe.

### The Special U. P. Conference.

In their own country the British peers have for centuries enjoyed the reputation of being obstructionists. They have generally been like so many clogs to check and retard the progress of the nation. That they have successfully stood in the way of the United Provinces of Agra and Oudh getting an Executive Council, has been in keeping with the traditional character of the House of Lords. The protest of the United Provinces has been very prompt and vigorous. The special conference which was held in Allahabad a month ago to condemn the action of the House of Lords and to voice the demand of the Provinces was thoroughly representative in character. It showed in a striking manner that the demand came from both the Hindu and Muhammadan leaders of the Province.

#### Educational Needs of the U.P.

Judged by the advanced Western and Japanese standards, no province in India can be said to be in a satisfactory condition as regards education. Some provinces are, however, more backward than others, the United Provinces being among the backward ones. In no grade of education, primary, secondary or collegiate, is there a sufficient number of institutions there. That there are too few colleges in the U. P., and

that those which exist do not admit as many as they ought to be able to teach, will, in the course of a week or two, again become clear, as soon as the annual cry will go forth from students refused admission by this College and that. Determined attempts are no doubt being made by some Universities to solve the problem of want of accommodation, but not in the way we desire. Instead of encouraging the founding of new colleges, or of the increase of accomodation in the existing ones, or of advising and permitting them to take in more students than they now do, these Universities are passing as few candidates as they can, so that the demand for college accommodation may gradually decrease, until the class-rooms appear beautifully spacious on account of being half or quarter filled.

The United Provinces have recently shown in a conspicuous manner their power of organized and concerted action for gaining a desired object. There is no doubt that the want of proper educational facilities is keenly and widely felt there everywhere. And there is no part of India where there is any problem more urgent and important than that of education. It is to be hoped, therefore, that the United Provinces will make a well organized and sustained effort to make Aryavarta as enlightened again as it was in days of yore.

#### Medical Education.

Sanitation and education are the two most urgent needs of India. For fighting disease and insanitary conditions we require a large number of scientifically trained medical men. But no province in India possesses a sufficient number of medical schools and colleges. There are, in fact, only 5 medical colleges in India for a population of 315 millions. There are a few medical schools in addition, teaching up to a lower standard. Let us see what arrangements there are for medical education in the United Kingdom of Great Britain and Ireland with a population of only 45 millions. The following are the

MEDICAL SCHOOLS OF THE UNIVERSITY OF LONDON:—

St. Bartholomew's Hospital and College. London Hospital Medical College and Dental School.

Guy's Hospital St. Thomas's Hospital. St. George's Hospital Medical School. Middlesex Hospital.
St. Mary's Hospital.
Charing Cross Hospital Medical College.
Westminster Hospital.
University College Hospital.
King's College Hospital.
Lister Institute of Preventive Medicine.
London (Royal Free Hospital) School of Medicine for Women.
London School of Tropical Medicine.
Royal Army Medical College.
Royal Dental Hospital and London School of Dental Surgery.

OTHER METROPOLITAN SCHOOLS.

Naval Medical School of the Royal Naval

West London Post-graduate College. London School of Clinical Medicine. National Dental Hospital and College.

College.

Besides the above there are the following

MEDICAL SCHOOLS OUTSIDE LONDON:

Aberdeen University.

Birmingham, General & Queen's Hospitals.

Birmingham University.

Bristol, Royal Infirmary and General

Hospital.
Bristol University.
Cambridge University.
Durham University.
Dublin University.

Edinburgh University.

Glasgow University. Glasgow, Anderson's College Medical

School. Leeds University.

Liverpool, Royal Infirmary.

Liverpool, Royal Southern Hospital.

Liverpool University. Manchester University.

New castle, Durham Čollege of Medicine. Northampton, School of Medicine.

Norfolk and Norwich Hospital, Norwich. North Staffordshire Infirmary, Hartstill.

Oxford University. Queen's University, Belfast.

Royal College of Physicians and Surgeons, Ireland.

St. Andrews University.

Sheffield University.

University Colleges of the National University of Ireland (Cork, Galway, and Dublin).

University of Wales.

Wolverhampton and Stafford General Hospital.

The medical colleges in India are few in number and they admit only a small. number of students every year. For Calcutta instance, take the Medical College. It is said that there were this year about a thousand applications for admission; but only 120 students have . succeeded in entering the College. So about seven-eighths of those who were willing and financially able to avail themselves of medical education had to be disappointed. It is not a question of flooding the country with pleaders and would-be clerks. There is a great dearth of qualified physicians and surgeons in the country, particularly in the rural parts, and we wish this want to be removed.

There is a scheme before the public for raising the medical school at Belgachia near Calcutta, to the standard of a College affiliated to the University. We hope the plan will succeed. Sir Rash Behary Ghose has contributed Rs. 50,000 and Babu Prafullanath Tagore Rs. 25,000 to the institution. Promises of other donations have been received. It is to be hoped other rich men will give similar donations, so that by showing a bank deposit of Rs. 250,000 the institution may soon be able to obtain the promised Government subsidy of five lakhs. But even when Belgachia comes to have a college, it will be able to admit only 50 students per annum. And for those 50 seats the authorities have already received applications from numerous students, the majority of whom are There are • doomed to disappointment. among them many B. A.'s and B. Sc.'s.

Such must be the state of things, more or less, in all the major provinces. The remedy lies in Government founding more medical institutions and in wealthy persons singly or jointly doing the same. Non-utilitarian memorials to this official or that, should make room for educational and philanthropic institutions like medical colleges and schools, and hospitals. If the medical officers in change of hospitals in big mofussil towns were encouraged to make them the nucleuses for medical institutions by opening classes there in co-operation with private practitioners, much good might be done, and the hospitals might gradually develop into well-equippedschools.

The bigger and more advanced Native States should certainly have each a medical collège and some medical schools

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They ought not to depend on British India and the British Isles for their supply of doctors.

### The Allies' Fighting Lines.

In the second week of April last the Paris Matin estimated that the Allies' fighting lines totalled 1668 miles; 554 were held by French soldiers, English (including Indians), 17 by Belgian, 857 by Russian, and 219 by Serbian and Montenegrin soldiers. These figures relate to the war in Europe. They do not take into consideration the fighting that is going on in different parts of Africa and In Mesopotamia and adjoining regions of Asia most of the fighting is being done by Indian soldiers. The major share of the difficult task of conquering German East Africa, too, will have to be borne by Indian troops.

#### Lawlessness in the Panjab.

In recent months several districts of the Panjab have witnessed the looting and burning of houses and the ravishing of women in broad daylight by organized bands. The raiders must have numbered several thousands altogether. Such organized and wholesale robbery and outrage must have been preceded by much elaborate preparation. It has, indeed, come out in the course of the trial of some accused that the police in some places did nothing, rethough timely information had been given to them. Taking all the circumstances into account, it must be said that a more disgraceful instance of executive and police indifference or inefficiency is not to be metwith in the annals of recent Indian district administration. The Governments of India and the Panjab ought, without delay, to institute a searching enquiry into the whole affair and take steps both to punish those officers who were guilty of negligence or incapacity and to prevent a recurrence of such atrocities in the future.

The trial of the accused has also largely ended in failure, thus indirectly emboldening the ruffians. This aspect of the affair, too, ought to receive the careful attention of the Imperial and Provincial Governments

But apart from what Government may be able or think fit to do, the people ought to think seriously on the situation and face facts calmly and without flinching. For years the N.-W. and Panjab frontier has been the scene of raids by transfrontier Pathans. They have chosen for plunder the Hindu inhabitants of frontier villages, and have sometimes carried off some Hindus and held them in captivity in the hope of obtaining ransom. In many cases British Government officials have succeeded in punishing these raiders and rescuing their captives. But the point to be noted is that the robbers were Musalmans and their victims have been Hindus.

In the recent cases of organized robbery, incendiarism and rape, the aggressors belonged to the Muhammadan community and their victims were Hindus. also been asserted in some daily papers, without contradiction, that most of the police officers in the disturbed districts of the Panjab are Musalmans. It may be mentioned incidentally that in most of the cases of ravishment of women in East Bengal reported in the papers, the ravishers are Musalmans and their victims are Hindu women. We are only stating facts and allegations. We have no desire to insinuate, as that would be contrary to facts, that. any sect has a monopoly of bad characters, nor that there is or ought to be any feud between Musalmans as a body and Hindus as a body.

On the contrary, we have always Hindu-Mahomedan friendbeen for ship and co-operation based on common self-interest and mutual esteem. But we do not think this object can be gained by blinking facts. For our part, we have long held that the faith, civilization, art, culture and history of the Musalmans have features which cannot but extort the admiration and respect of unprejudiced minds. The publication in this a non-Musalman Review, having perhaps only a dozen Musalman subscribers or so, of a good many articles on Islamic subjects and Islamic history from time to time, is one of the means by which we have sought to promote a better understanding of our Musalman fellow-countrymen. We have no reasons to think that Musalman gentlemen of good character approve of or connive at the doings of the bad characters belonging to their community. On the contrary, Maulvi Abdul Karim, in his presidential address at the 24-Parganas District Moslem Conference, dwelt sorrowfully on the too frequent reports in the papers of robbery, outrage and murder and pointed out how terrible were the

punishments prescribed in the Koran for such offences. There is nothing to prove that the lawlessness in the Panjab and the outrages in East Bengal are symptoms of a general Hindu-Muhammadan conflict. There is no reason why there should be such a conflict, unless evil-minded men foment it.

But though we hold these views, duty constrains us to frankly state some questionings that have arisen in our mind. However high the Islamic ideals of womanhood and of man's duty towards woman may be, it would be good for the leaders of the Musalman community to inquire and ascertain the social opinion of the lower orders of their people on the subject. We have no knowledge of the Islamic sacred books. We presume there in them exhortations to honour women of all faiths. If so, we would urge the leaders of the community to disseminate these teachings. They should also ascertain whether there is or is not among the turbulent sections any vague or definite idea that the property of the Hindus and their women are fair game. If unfortunately there should be any such social opinion among them, the leaders should lose no time to combat such pernicious notions by every means in their power. There can be no lasting intercommunal friendship if and so long as such ideas prevail. And, whatever fools may think, without intercommunal friendship Indians cannot make any marked civic progress; no, not even any class of them.

To all who have been or may be victimised, our brief reminder is, be strong, be strong, be strong. And Government should

help them to be strong.

Women must be defended at all costs; it is a sacred duty. Religion and manhood

enjoin it, the Law justifies it.

Our mothers and sisters and wives and daughters must; where necessary, be heartened and taught to defend themselves to the death. They should there be armed with any weapons that the law allows them to keep. As the law allows self-defence, in disturbed areas Government ought to allow all women who care to arm themselves for the purpose, to keep some suitable weapon.

We know, in some parts of the country women have been forcibly snatched away even from the sides of their husbands or outraged in the presence of their husbands or other relatives. But in some parts of the country the most defenceless victims have been many young widows. The remarriage of widows of marriageable age has been advocated on various grounds. One additional ground is that some helpless ones among them might by matriage have a defender of their honour. Of course, we hold it to be axiomatic that no man has a right to marry who would not run all risks to defend his wife.

To some, what we have written in the two or three preceding paragraphs may appear either trite, or impracticable. That may or may not be the case. But what is unquestionably true is that no Government can completely protect people who by their weakness and disorganised condition tempt ruffians to prey upon them.

### Atrocities in the Panjab.

Before and after the publication of the report of Lord Bryce's committee, we have read descriptions of the atrocities of which the Germans have been guilty in Belgium. They include the looting and burning of houses and outrages committed on women in broad daylight in the presence of their male relatives or other males. In the evidence given in some of the Panjab cases, it has been deposed that in some places similar barbarities occurred. It was asserted by the robbers that British rule was at an end and German rule had begun. Perhaps the ruffians had read in the newspapers or heard of the German barbarities in Belgium; perhaps they thought that it was in the fitness of things that the commencement of German rule should be signalized by plundering, incendiarism and outrage. Wickedness is catching. Bioscope shows of what motor bandits do in Europe probably suggested to robbers here the idea of using motors for their evil purposes. The dissemination of the accounts of German barbarities may, similarly, have led to their imitation.

We know from official statements and administration reports that a very small percentage of the dacoities in Pengal were political in character. Yet repeatedly have certain Anglo-Indian papers fallen foul of the entire educated bhadralog class of Bengal for these dacoities. Supposing, however, that all these dacoities were political, these dacoits in all the robberies committed during a year or two have not probably been guilty of half as many

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acts of barbarity, incendiarism and outrage as the Panjab robbers have been in the course of a few weeks. Yet we have not marked the same chorus of Anglo-Indian journalistic condemnation of the lawlessness in the Panjab as there has been in the case of Bengal. Why this difference?

Hindu newspapers and Hindu leaders have again and again publicly condemned dacoities and anarchistic outrages. If Musalman newspapers and Musalman leaders have condemned the acts of law-lessness in the Panjab and East Bengal in the same way, we shall be glad to know what they have said and publish the same for the information of our readers.

### Satish Chandra Banerji.

In Babu Satish Chandra Banerji of Allahabad the country has lost a perfect gentleman, a scholar of deep and varied learning and a genuine patriot. His academic career was very brilliant, he having won the highest honours in both the Calcutta and Allahabad Universities. public could have got the full benefit of his scholarship if he had remained in the educational service and written books, or simply followed the profession of authorship. But professors who are of Indian extraction are generally so poorly paid and there is such an insulting and invidious distinction between Indian and European professors, based neither on scholarship nor on teaching capacity, but on race and complexion, that many men of uncommon attainments are drawn away to other more lucrative professions. Dr. Banerii was one of them. Authorship, too, is not a very paying profession here.

Dr. Banerji was a man of a quiet and unostentatious character. He was a free and generous giver. But the extent of his charities was known to few. He had sunk a fortune in aiding Swadeshi concerns. He supported the *Indian People* during the last three years of its existence, at a loss of several thousand rupees. This fact, like his many other efforts to do good to the public, was known to only a few friends, and was never used for selfadvertisement or electioneering purposes. He was also the chairman of the company which owns the Leader, and that paper has gratefully acknowledged the help which it received in its hour of need, and at other times, too. He occasionally contributed well-written and thoughtful articles to many Indian reviews. He presided over a session of the U. P. Industrial Conference and a session of the U. P. Political Conference. He had only recently been elected by the Allahabad University to represent it in the U. P. Legislative Council, but, to the great sorrow of the country, did not live to take his seat there.

He was a Hindu, and was on friendly terms with non-Hindus professing different faiths. He was not made of the stuff of which narrow bigots are made. He was a



Hon. Dr. Satish Chandra Banerji.

Bengali and never forgot that he was one. He knew and read Bengali literature, and wrote articles and reviews for the Bengali magazine *Prabasi*. He took part in all purely Bengali movements. But he remembered, too, that he was a native of the United Provinces. And it has been recognized by the Hindustanis that he served that province devotedly and faithfully according to his resources. He was the kind of man needed to prove, as he did prove by his "life and conversation," that

linguistic or provincial patriotism need not be narrow or envious or rancorous, but that it is a part of pan-Indian patriotism. His very face showed that he was not only very intelligent, but a benignant lover of man. His domestic life was exemplary. He was a good son, a good brother, a

good husband and a good father.

He held liberal views in many social matters. He was against the pardah. In reviewing a Bengali book in the Prabasi he stated in emphatic terms that he was convinced that child-marriage was very harmful and expressed sincere regret that his previous conduct had not been in accordance with that conviction. He supported Mr. Bhupendranath Basu's bill for legalizing intercaste marriages. It is India's misfortune that such a man should die so young;—at the time of his death he was not full 44 years of age. The premature death of many, eminent Indians is a serious national problem.

The following appreciation is from the pen of one who revered Dr. Banerji almost

as his guru.

### Hon. Dr. Satish Chandra Banerji.

Born, Agra, 20th June, 1871. Died, Allahabad, 8th June, 1915.

On the city hath lighted a stroke without warning, On all hearts desolation.

Rain down, O ye fast-dropping tears of our mourning, When the mighty are fallen, their burial-oblation

Is the wail of a nation.

EURIPIDES.

Early on the morning of Tuesday, the 8th of June, Allahabad was startled to hear that Dr. Banerji's condition was critical, almost hopeless. True, he had been ailing for nearly the whole of the past week, but certainly no one was prepared for the terrible news that the hand of Death was upon him. His illness was not at all serious, and in ordinary circumstances, with a man of sound constitution, the attack might have passed off without trouble. But in his case it was otherwise. He had always scorned delights and lived laborious days, and his health had given way under the strain of over-work. Lacking in resisting power as he was, the mischief was beyond repair and the collapse was quick. At nine he ceased to breathe, amid the gloom and sorrow of his family and friends. What greatness and goodness departed with him! He had worked early and worked late "as ever in the great Task-master's eye." But there was still

more to do and which he would have done.

Who shall do it now?

The distinctions of his scholastic career are divided between Aligarh and Agra, 🛫 where his father, the late Babu Abinash Chandra Banerji, was employed in the Subordinate Judicial Service. Whether heredity had any influence on Dr. Satish Chandra we do not know, but what we do know is that on both the paternal and maternal sides, Dr. Satish Chandra could boast of eminent intellectual traditions, and he himself was a prodigy. He had the misfortune to lose his father early in life, and for a short time he shifted to Bengal, where he won the Premchand Roychand Studentship. He served for a brief period as Professor of English and Philosophy in the Hooghly College. But the education department did not hold out hopes of advance-He consequently returned to his native province after passing the LL. B. examination. Here he laid the foundation, of his extensive and lucrative practice as a lawyer. He had undoubtedly his early disappointments and his period of waiting. But with him the period was one of strenuous and earnest work, and it was during this period that he laid by that store of legal learning which in later life not only stood him in good stead but was at once the wonder, admiration and despair of his contemporaries and colleagues. In due course he was invested with the Doctor's gown, and later on was enrolled as an advocate of his court. His practice now went up by leaps and bounds, and latterly his learning and advocacy were often in requisition both by the Government and private litigants in many heavy cases in the moffusil. Dr. Banerji received little backing up, and the practice that he had built up was due to his own tenacious industry and abilities. He did not allow his ever-growing practice to interfere with his work as a scholar, and the best evidence is afforded by his appointment as Tagore law-lecturer, in which capacity he delivered the valuable course of lectures & which subsequently appeared in the shape of his monumental work on the Law of Specific Relief. The book was at once hailed with a chorus of applause, and the Law Quarterly Review characterised it as an "exhaustive work on the Law of Specific Relief." A second edition of this book he was anxious to bring out, but, alas! the hope was not destined to be realised. 'His

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eminence as an author of philosophical treatises is attested by his publication of such works, as an edition of Bishop Berkeley's Dialogues of Hylas and Philonous, and the Sankhya Philosophy, which he chose as his thesis for original research orequired by the Calcutta University authorities for the award of the Premchand Roy-

chand Studentship.

Such was the man whom we laid in ashes on Tuesday. Peace to his ashes. We knew him as our own and we are mourning him. But the grief is not local. Witness the spontaneous manifestations of public feeling all over the province. The causes of this deep and wide outburst of emotion are not far to seek. He was gifted with an intellect which had no superior; but his character was even nobler than his intellect, and a subject—we say so without exaggeration-of reverential contemplation. combined with qualities which made him a pleasant companion, also the rare gift of intellectual fatherhood to his younger contemporaries. In this hour when the sense of loss is yet fresh in our minds, meditation on his influence as one of the foremost instructors of his time in wisdom and goodness breaks off. It changes into affectionate reminiscences for which silence is more fitting. At this moment, thought turns rather to the person than to the work of the master. We recall the lineaments of that benign countenance, the benevolent smile, the brightening of the eye, the warm friendliness of his accost. Acute as were his reasoning powers, vast and various as was his knowledge, marvellous as was his industry under conditions of health which would have converted nine men out of ten into aimless invalids, it was not these qualities, great as they were, which excited the admiration and reverence of those who were admitted to intimacy with him, but the intense and passionate honesty of thought and purpose with which his whole soul was aglow. We who had felt the fascination of his personal contact could not but see that we never left his presence without being the better for our associa-tion with him. He was ever generous in encouraging and ready in helping, and poor indeed was the soul on whom he did not spread the glamour of his personality. It is indeed sad to reflect that such richness of culture, such full maturity of wisdom, such passion for truth and justice, have been lost to us as by a single stroke. But we have some solace in the thought, not unworthy of the solemnity of the occasion, that a life like his has not been lived in vain, since it serves to keep alive and surround with new attractions the example that he set in his person of unselfish and magnanimous living. He is with the

"Choir invisible Of those immortal dead, who live again In minds made better by their presence."

The words in which he appealed to us might not have been the winged words of a prophet—the thoughts that breathe and the words that burn. He discharged the quieter but nevertheless noble function of appealing to our love of finding out and embracing truth for ourselves. He was to us, like Socrates, the embodiment of knowledge and virtue, justice and moderation. Long shall we feel the presence of his character about us making us ashamed of what is indolent and selfish and encouraging us to disinterested labour in trying to do and to find out what is good in life and action.

There is no more suitable epilogue to this our brief sketch of him whom we regarded not only as our friend but our guide and philosopher, than the words of the sage of Weimar:—

"Every extraordinary man has a certain mission which he is called upon to accomplish. If he has fulfilled it, he is no longer needed upon earth in the same form, and Providence uses him for some other purpose."

May he live for ever in our heart of hearts, for not on monumental tablets but there, and there alone, is his name inscribed in letters of gold!

SARAT CHANDRA CHAUDHRI, Allahabad, 23rd June, 1915.

### "The Beharee's" moralizing on Dr. Banerji's Life.

Seeing how Hindustanis and "domiciled" Bengalis have vied with each other in mourning the death of Dr. Satish Chandra Banerji, the Beharee has expressed a wish that among the Bengalis "domiciled" in Behar there were men like Dr. Banerji. As deep-seated desire leads to action and as all good wishes that are coupled with action find their fruition, we welcome the expression of this wish as a good sign.

We are sure there are liberal-minded and just men both among Beharis and Bengalis in Behar. Profound and varied scholarship and the spirit of beneficence will not be difficult to discover in Behar. With a growing recognition of one another's worth and a growing desire for co-operation, the tension is sure to grow less. Just as it requires two to make a quarrel, so it requires two willing hearts to cement a friendship. This should not be forgotten

by any party.

It is economic necessity, the law of demand and supply, that has brought Beharis to Bengal and Bengalis to Behar. It is beyond the power of Beharis to drive away Bengalis from Behar "bag and baggage," as a Behari newspaper recently wanted to do, and it would be equally beyond the power of Bengalis to drive away Beharis from Bengal, supposing any Bengali were foolish enough to cherish such a desire. Any such desire is not only futile, it is unwise and harmful. Neither Behar nor Bengal can keep or support all her children on her own soil; and the Census Reports show that if either Province recalled all her children to their ancestral homes, Behar would lose more than Bengal. No country or province can be or ought to be self-contained. It is by giving and taking in all possible forms that men grow stronger, richer, better, wiser and happier Behar and Bengal are sister provinces dependent on the British Power, and they are not enemies. Great Britain and Germany are independent countries, and they are enemies at war with each other. And yet even now, there are Germans in England plying their professions. There are Germans in India doing the same. They are quite ignorant of the needs and conditions of civilization who think that districts, provinces, countries, empires, or continents can even attempt to make themselves like water-tight compartments without stunting their own growth.

We do not know why the expression "domiciled" Bengali should be used to refer to men who and their parents or remoter ancestors were born and brought up and have had their permanent homes and done their work in provinces outside Bengal. The Honourable Pandit Sunder Lal is a Gujarati by birth, but nobody describes him as a "domiciled" Gujarati. The ancestors of Pandit Madan Mohan Malaviya came from Malwa. But nobody speaks of him as a "domiciled" Dakkhini. A Welshman living in

London is not spoken of as a "domiciled" Welshman. We can very well understand those Anglo-Indians who are opposed to the birth and growth of an Indian nation, seeking to make Indians feel that it is a particular province that is their home and that they are strangers outside that. province. But surely intelligent and patriotic Indians should not directly or indirectly countenance such a policy. In Bengal there are thousands of persons, big Zemindars, distinguished authors, men, professional wealthy successful merchants, who or whose ancestors came from outside this province. But we do not speak of the Maharajadhiraj Burdwan as a "domiciled" Panjabi, of Principal Ramendra Sundar Trivedi as a "domiciled" Hindustani, of the family of Rajas at Searsole as "domiciled" Kashmiris, &c. They are and we take them to be as good Bengalis as any others, and they join and sometimes take the lead in our literary, philanthropic, political and other movements. We say all this by way of example. We are not so foolish as to claim to be without defects. We have our defects and very great defects too. Nor do we claim to be superior to others.

### Examination Results in Madras and the U. P.

In recent years Madras has been gradually coming to occupy the front rank in several spheres of intellectual activity and in public movements generally. But this year she has been made to achieve a distinction which will not excite emulation in any other province. We mean her unique examination results. In the last Intermediate Examination 27½ percent. of the candidates were successful, and in the School Final about 10 percent. Madrasi students are as intelligent and hard-working as any of their fellows in India, and Madras colleges and schools are as well equipped as those in any other province. Indeed, we have heard from a distinguished educationist that if one wanted to see : = = the best equipped institution in India for certain purposes one must go to Madras. There is no reason to suppose that this year's candidates were for the most part exceptionally dull or exceptionally negligent. Under the circumstances, it is difficult to assign any other reason for this year's disastrous failures than utter incompetency on the part of many of the examiners

or a determination on the part of those responsible for the results to check the spread of high education and ultimately to plunge the country in the darkness of ignorance to as great an extent as possible. But we have not yet read in any Madras paper that this year's examiners were largely different from those of previous years, and, from the point of view of scholastic attainments, an altogether inferior lot. At the same time it is very difficult to believe that any body of men charged with the work of educating a people can have the wicked resolve to do exactly what they are expected not to do. Whatever the cause or causes of the unprecedented failures may be, it is the clear duty of the university and educational authorities at once to right the wrong done to the students by getting the answers of the plucked candidates reexamined by competent and righteous menor by holding free supplementary examinations without any avoidable delay, or by any other means that may beconsidered practicable.

We are certain there are public-spirited persons in Madras who will do what is humanly possible to foil any and every kind of attack on education. There ought to be in every province an alternative system of education free from the interference of those Anglo-Indians who like to keep

Indians in ignorance.

The University of Allahabad has generally enjoyed the reputation of being the most successful in northern India in plucking candidates. There is one thing peculiar about our students. We find that even our students of average ability sometimes achieve brilliant results in British and other foreign universities. And even those whose ability is under the average pass examinations there more easily than here. What is the reason? In the Allahabad University it is the European professors who for the most do the higher teaching and control all teaching. Are they incompetent men? Again, it is they who become and appoint examiners. Are the examiners incompetent? Or is it their principle to pass as few candidates as is practicable? Or have they any instructions to that effect? No doubt the candidates are not prodigies of learning. But that is the case in every province of India. The descendants of the ancient Hindus of Aryavarta cannot be held to be exceptionally dull. We taught college classes for 11 years in

Allahabad and did not find them so. The is no reason, therefore, why they shou fail in larger proportions than the brethren in Bengal. Europeans think the are better professors than Indians. Ar in the Allahabad university, there is pro portionately a larger number of Europea professors than in Bengal. Therefore th teaching in the U. P. ought, according t opinion, to be better than i Bengal, and better teaching ought to result in a larger proportion of passes. But tha is not the case. If it be said that th examinations in Bengal are easier, tha would mean that Bengal graduates wer inferior to the U. P. graduates in attair ments. But we have not heard any sucl criticism of Bengal graduates, nor could it be corroberated by experience.

As to the results of the Allahabac University, it has been calculated tha this year in the Intermediate Examination 45 percent. of the candidates have passed and in the Matriculation 36 percent.

If the systems of education and examination be to blame, improve them by almeans. But it is cruel to disappoint the majority of candidates after they have spent years of hard labour in mastering their courses and their parents have in curred expenditure involving, in many cases, great sacrifice.

#### The late Babu Manmathanath Banerji.

Journalism in Bengal has suffered a heavy loss by the untimely death of Babu Manmathanath Banerji, B.L., of the editorial staff of the Amrita Bazar Patrika He was one of the very few well-informed Bengali journalists in Calcutta. He studied a subject before attempting to write on it His leaders were closely reasoned and did not read like demagogues' harangues.

### Notable Success of Indian students at British and American Universities.

We understand that Professor Hemendra nath Sen of City College, Calcutta, on deputation, has obtained the D. Sc. de gree of London University. Mr. Biman Bihari De of Calcutta University has also obtained the same degree. Dr. P. K. Ray and Dr. J. C. Bose are D. Sc.'s of London University. Mr. Sudhamay Ghosh of Calcutta University has obtained the D. Sc. degree of Edinburgh University. Among the previous Indian D. Sc.'s of Edinburgh are the late Dr. Aghornath

Dr. P. C. Ray, Dr. Chattopadhyay, Purnananda Chatterji and Dr. Banwari

Lal Chaudhuri.

At Cambridge Mr. Prasanta Chandra Mahalanobis of Calcutta University has obtained the first place at the Physical Science Tripos, Part II, and got a Research Scholarship of £80, having passed examination in Part I last year. Mr. Anand Rao of Madras University has obtained a scholarship of £40 on the result of the Mathematical Tripos Examination. Part I.

Mr. Narendranath Sen Gupta of Calcutta has obtained the Ph. D. degree of Harvard University in Philosophy and Ex-

perimental Psychology.

### Mr. Tilak's Work on the Gita.

When Mr. Bal Gangadhar Tilak was in jail at Mandalay it was reported that he was engaged in writing a work on the Bhagavad-gita. That book has now been published. We have been presented with a copy for review, for which we thank the author and publishers. We are sorry we do not know Marathi, the language in which the book is written. Nor are review books for us regularly, there is no one whose mother-tongue is Marathi. To review a book of the kind that Mr. Tilak has written, one would also require to know Sanskrit, and Indian and Western philosophy, too.

### Allowances for the interned Ali brothers.

Messrs. Mohamed Ali and Shaukat Ali have at last been granted a monthly allowance of Rs. 250 and 100 respectively during the period of their internment at Lansdowne. This is but bare justice. It is to be hoped that other men who have been similarly interned will be given allowances suited to their position in society or earning capacity. Seeing that even the German enemies of His Majesty the King have been interned at State expense, it is difficult to see why His Majesty's subjects, when interned, should not get subsistence allowances.

### Famine in Bengal.

In the districts of Tipperah, Noakhali, Rangpur, Backerganj (generally known as Barisal) and elsewhere there is great dis-

tress owing to scarcity of food. It does not matter whether one calls it famine or gives it a milder name. The facts are stern There have been some deaths enough. from starvation, and vagrancy and beggary have increased. It is incumbent on. all who see an appeal in the papers on behalf of the hungry people to send whatever contribution they can to any relieving agency which may be considered trustworthy. There has been a great demand on the pockets of many people from the several war relief funds, and it is undoubtedly an act both of philanthropy and of loyalty to pay for the relief of wounded soldiers or of others affected by the war. But as the famine-stricken people of Bengal are also subjects of His Majesty King George V, there is no disloyalty in relieving their misery and saving their lives.

The Government of Bengal have recognised the need of help and are assisting the people in some areas with loans and gratuitous relief. But there is plenty of

room for private charity also.

We have no idea of what famishing feels like. Those of us who have no active sympathy with the hungry multitudes should first of all try to realize what real we able to get it reviewed in our pages, should first of all try to realize what real as among the gentlemen who kindly hunger means. Let us try to fast for only 24 hours. And let those of us who have children, try to keep them without food for 12 hours and give them only drinks of muddy water. This may create a little sympathy.

Young people are more impressionable than those whom age and use-and-wont may have made callous. Many boys and young men smoke cigarettes. Of course, our advice and appeal to them is that they should give up this bad habit altogether. And as a first step, let them abstain first for a week and contribute a few annas thus saved to the famine funds; and then for another week, and so on. At the end of several weeks they will find that they have not only got rid of a harmful habit. but given food to somehungry people also, —which is a primary act of brotherliness.

. Then, there are football matches witnessed by thousands of spectators, who have to pay for their seats and sometimes even for standing room. Seeing a football match is neither moral nor immoral. It gives one pleasure to witness a plucky game played. But it cannot be said that one is morally or physically better for seeing it. This at any rate is true that one can be strong and virtuous without

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seeing a match. If even this proposition be not acceptable, we say, it is better to feed the hungry than to see a game played. Therefore, do please contribute to famine funds what you spend for a seat or standing room. If you will not forego the pleasure of seeing a match, please feed the hungry and see a match.

Theatres also levy a toll on our young men. They should never go to any theatre where the actresses are women of ill fame.

We appeal for even very small sums from our students and other young men, as it is the pice that go to make the rupee, and also because a gentleman connected with a famine relief agency told us a few days ago that as the result of its appeal in the papers it had got only Rs. 7-8-0, and that it was only the balance of the flood-relief fund in its hands that enabled it to go on with its work.

### Congress Presidentship.

Several provincial Congress Committees have already submitted their nominations for the Congress Presidentship. Our opinion is that this year Lala Lajpat Rai ought to be elected president. We have no desire to compare his claims with those of others. We will simply state them. He has long been connected with the Congress movement. He has for years worked for the public good in various ways with whole-hearted devotion. He is not a holiday public man. He has studied political, economic, social, philanthropic and educational problems with earnestness and care in India and several foreign countries. He has made immense sacrifices in various ways for the welfare of the people of India. He is an earnest, courageous and constructive thinker. On account of the life that he has led, he has come to possess an inspiring personality, owing to which his election would arouse immense enthusiasm among large sections of his countrymen in all provinces. Taking all these qualifications into consideration, we think it would not be possible to persons nominated find among the individual who could another worthily fill the presidential chair than he. And because Lala Lajpat Rai is so worthy, we should also take into consideration the fact that he belongs to a province which has not yet furnished any president to the Indian National Congress. We should have hesitated to mention

this consideration if, in our opinion, his claims had been inferior to those of anybody else. Lastly, he has suffered for his country by undergoing deportation without trial or even the formulation of any charge against him. Not an iota of proof could ever be brought forward against him; and the late Mr. G. K. Gokhale publicly declared his complete confidence in him. The official injustice done to him years ago should not find its counterpart in injustice on the part of the most representative non-official body in India. On the contrary, the wrong done to him by some officials ought to make us all the more eager to honour him and to show that he has our complete confidence.

### Baroda Health Exhibition.

Health In the month of March last a Exhibition was opened by His Highness Maharaja Gaekwar of Baroda for popularising a knowledge of health and sanitation among his subjects. The exhibition was kept open for ten days as a result of the great interest evinced by the public at lage.

It is difficult to give a comprehensive outline of the exhibition, as it was laid out on an extensive scale, each section being arranged under a shamiana. In brief, it consisted of seventeen different sections. The exhibits were explained to the visitors in three languages, English, Gujarati, and Marathi. Practical demonstrations and lectures were given. A large number of pamphlets on the subject of health was freely distributed. To emphasise still further the educational value of the exhibition, cinema shows were arranged for the masses freely. Professor Geddes was persuaded to give lectures and demonstrations on town-planning.

We have heard of such health and sanitary exhibitions being held only in practical America. It is believed, however, that sustained efforts would be made by the Baroda State to serve as a permanent object lesson for British India and other

progressive states.

### Free Education in Hill Tippera.

It is not generally known that free education has existed in the small State of Hill Tippera in Bengal for several decades. The State has an area of 4,086 square miles and a population of 229,613. Both primary and secondary education are free.

All the lower primary, upper primary, middle vernacular and high (Anglo-vernacular) schools are free, where children coming from outside Hill Tippera may also obtain free education. Besides this, many students receive stipends of Rs. 5 or 6 each per mensem. Most poor students who pass the Matriculation Examination from the high schools in the State receive scholarships of Rs. 15 to Rs. 20 per mensem to enable them to continue their studies in colleges. The State spends 61/4 per cent. of its income on education. During the last Bengali year 1321, the total educational expenses were Rs. 64, 488, of which primary education was responsible for Rs. 18,250 and secondary education, Rs. 15,588. Rs. 4,940 was spent on Sanskrit tols, Madrasas and technical schools. The sum of Rs. 11,500 was spent on the education of Thakur boys, i.e., those who were related to the Raj family. Altogether 154 schools were maintained, in which 6,321 boys and girls received education without having to pay for it. The State being hilly is very sparsely populated, and most of the villages contain only a few families each. Each school is therefore meant for several villages. From the year 1890 there has been in existence a free high school called the Umakanta Academy. At present there are two other free high schools maintained. by the Raj. A student is studying at the Chicago University at the sole expense of the Maharaja. H. H. the Maharaja spends considerable sums every year for the education of the tenants of his Zemindari Chakla Rosanabad situated in British territory.

During the reign of His late Highness Maharaja Radhakishor Manikya Dharmarnav Bahadur, there was for some years a free college teaching up to the F. A. (Intermediate) standard, and B. A. classes, too, had been opened. But unfortunately for the country, owing to causes beyond His Highness's control, he had, unwillingly, to abolish the college. The scientific apparatus purchased for the college were given to the school at Santiniketan, Bolpur.

The only other Feudatory State in Bengal is Cooch Bihar. As we do not recieve the administration reports of these States, we know very little about them. We hope there is free education in Cooch Bihar, too. If not, we hope there will soon be.

### The latest Congress Report.

It had almost become a custom to bring out the reports of the sittings of the Indian National Congress so late that very few persons cared to look into them when they were published. We, therefore. heartily commend the greater promptness with which the Report of the Proceedings the Twenty-ninth Indian National Congress held at Madras has been brought out. It is clearly printed and neatly got up. On a cursory glance at its contents the only fault that we have to find, and it is not a quite negligible one, is that the names of most of the Bengal delegates have been misprinted, some hopelessly beyond recognition. So wellknown a name as Surendranath becomes "Surendanath." Let Bengali readers guess who the following gentlemen are:--Prahalandra Chandruhari, Baba Chatindranat Bose, J. Candralaw, Mohari Chan Mitra, Mr. Babu Chachindra Prasad Iugisdischandra Bose, Sen Singht Arukulchandra Chukravarti. We suppose it is Babu Motilal Ghose who has become "Babu Motilal Sen." "Ghosh" in one name has become "Gosh," and in another "Gusha." Principal Herambachandra Maitra has been styled "Mitra." "Bubu Laaitmohan Doss,"—we seem to recognise him, is described as a Bengali Brahmin. The Hon. Dr. Nilratan Sircar is also a Brahmin. "Babu Motilal Sen's" religion, caste and address are not given. Mr. Purna Chandra Mitra is described as a Hindu Brahmin. "Mr. Promorthanath Bose" is described as a "Khtria." Another gentleman is styled a "Hindu Khyasta." Mr. S. M. Bose is a "Bramo." We are sure the body of the report, though undoubtedly instructive, is not so entertaining as some of the appendices.

There are some portraits and views reproduced by the half-tone process.

### The Ancient Hindu's knowledge of Mathematics

To those whose minds are entirely obsessed by the theory of prestige and race superiority, the idea that Europe owes any intellectual debt to India is unthinkable. Dr. P. C. Ray, in the Introduction to his "History of Hindu Chemistry" (Vol I, p. xxv), says, "These scholars (the upholders of the Greek culture) seem to smart under a sense of injury if they have

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to confess that Europe owes an intellectual debt to India." Some orientalists of the West and other persons who are supposed to be competent to speak with authority, like Dugald Stewart, Leslie, Haas, Cantor, and many others, have made many a futile attempt to show that Europe is not indebted intellectually to India in any way and have laboured in vain "to explain away positive historical facts". They have not even scrupled "to twist and torture facts and conclusions to serve their own purpose". Wherever striking resemblance bethere is any any ancient European tween Indian science or literature or any other branch of knowledge, the conclusion has naturally flown from these scholars that the latter must have been influenced by the former. If there be any question as to the priority of date between pean and Indian attainments, as regards anything which is common to the two cultures, the benefit of the doubt has been generally given to the European. On the other hand "whenever the priority of the Hindus is unquestionable, an appeal is made to the theory of common origin and independent parallelism of growth." Indeed there is a school of critics which cannot or will not see any thing in Indian culture which can claim originality or antiquity. Some have even gone further, asserting that the Hindus borrowed from others what these latter never had. Attempts have recently been made to prove that the Hindus cannot claim any original discovery in mathematics. Professor Nalinbihari Mitra has, therefore, written some papers to state the grounds on which the Hindu claims to originality in some branches of mathematics rest, meeting the objections of the critics. These papers are not mere rechauffes. He has, no doubt, made use of the researches of previous writers, as was to be expected. But the articles embody also the result of his independent investigation, study thinking. We published one of the papers in our last number, we publish another in this, and a third we expect to publish in our next.

Indu Prakash Banerji.

We would fain hope against hope that our young countryman Babu Indu Prakash Banerji, who was a passenger on board the ill-fated Lusitania, was still alive. But

we have to confess with sorrow that we are compelled to give up any lingering hope now. He was a plucky young man of considerable promise. He was married and had children and before starting for America had served as a lecturer in the Bengal National College. Before he ventured abroad, he had also written a few Bengali books which had been favorably commented upon by competent critics. At Nebraska, where he took the B. A. and M. A. degrees at the shortest period of time possible, and later at Princeton, he was a self-supporting student. He was coming back home, full of an enthusiastic desire to serve his country, and to make his old parents as comfortable in their last years as he could. He was hoping to rejoin and make happy his devoted young wife who had suffered and made heavy sacrifices for him. But alas! it was not to be. The Lusit. ania was torpedoed and sunk when she was only a few miles from the port to which she was destined, and young Indu Prakash was not among the rescued! He had originally booked his passage on board the Transvlvania. which reached England safe, but at the last moment changed his mind and secured a berth on board the Lusitania, as the latter was expected to reach England a week earlier. He had his misgivings as to the safety of the voyage, as his last letters show.

He contributed to our last May number an article on "Hindu Immigration" which was characterized by mastery of facts and principles, sobriety of judgment and an earnest desire to state both sides of the case fairly.

### The Mysore Economic Conference.

Great things are expected of the Mysore Economic Conference. At the recent Birthday Session propositions and subjects were considered and discussed, and resolutions passed, bearing on Industries and Commerce, Education, Agriculture, and other departments of the activities of the State. It is impossible within the space of a brief note to mention even the subjects of all the resolutions.

In the Industries and Commerce section resolutions were moved on industrial development, deputation of an Indian officer to Japan to study industrial development, development of hand-loom weaving, organisation of a central bureau of industrial information, formation of

employment exchanges, training of artisans in crafts and industries, preparation of text-books on business training, appointing correspondents at important centres of trade and industry, inducing business men to travel abroad, establishment of a chamber of commerce, organisation and development of credit, starting an industrial bank in the state, encouraging the establishment of a Life Assurance Company in the state, establishment of branch savings banks in Government schools and offices, starting dharmagolas and grain banks in every taluk, formation of industrial suburbs in big towns, manufacture of soap, biscuits, brushes, paper, lead pencils, candles, matches, &c., appointing a superintendent of industries for each district, publication of a handbook of information of subsidiary industries, establishing looms in suitable places, opening of a silk filature, opening a central sale room in Bangalore, &c.

In the education section, the need of conducting an educational survey has been recognised. In British India, everywhere it is assumed that it is only Musalmans in education: are backward whereas the fact is that both among Musalmans and Hindus, and among others, the members of some professions, castes or classes are advanced and others or classes are advanced are backward. The Mysore educational survey is to be on sound lines. Among all classes of persons, according to religion, caste and profession, the total male and female population and the number of boys and girls attending different grades and kinds of institutions are to be ascertained, with a view to affording special facilities and inducements to those that lag behind in educational attainments. Primary education is to be made compulsory in all district and taluk towns, and in every village with a population of 300 and upwards. Among the other subjects on which resolutions were passed in this section, were: diffusion of education among the backward classes, granting free buildings and scholarships for the benefit of Panchama ("untouchable") students, establishing a school for teaching weaving and carpentry in every taluk, adoption of a scheme for improving the physical education of boys and girls, starting of Jui Jutsu classes in every high school and college, training village school-masters in sericulture and agriculture, training of women teachers, establishing an advisory board to help students in the choice of professional courses, sanctioning government grants to encourage the stimulation of free reading rooms, raising the percentage of free students in high schools and colleges to 30 per cent., award of scholarships to improve crafts, establishment of a commercial college and a commercial school, &c.

Similar important subjects were dealt with in the agriculture section. For instance, an eligible non-official or an officer of the Government is to be deputed to visit Formosa, Java, Mauritius and other important centres of cane cultivation with a view to adopt in the State improved methods that obtain in these places for the cultivation of cane and manufacture of sugar or jaggery as the case may be.

Four Reports were submitted to the Conference by the Special Committee on Local Finance, the Industries and Commerce Committee, the Agriculture Committee and the Education Committee. These have been drawn up elaborately and very carefully. Some of them are mines of information, not easily available, regarding how things are done in the progressive countries of the West.

### Islam and Self-government.

In the course of his presidential address at the first annual meeting of the 24-Parganas District Moslem League, Maulvi Abdul Karim, retired Inspector of Schools, made important pronouncements on many subjects. On self-government he is reported by the Mussalman to have observed:—

"Self-government, as you are aware, is the very essence of Islamic socio-political organisation. It is Islam that first struck at the root of the monarchical and theocratic form of government prevailing at the time throughout the world and asserted the cause of democratic government......It is an irony of fate that Mussalmans have to be educated in the elective principle, in which they may be said to have lived and moved and had their being."

#### Mother-tongue of Bengali Musalmans.

Maulvi Abdul Karim's right to speak on the subject of the mother-tongue of Bengali Muhammadans will not be disputed. Here is his opinion.

"That Bengali is the mother-tongue of the Mussalmans of Bengal, with the exception of a microscopic minority living in such towns as Calcutta, Dacca, and Murshidabad, is an undisputed fact. This being the case, Bengali should be the medium of instruction for the bulk of the Mussalmans of Bengal."

Incidentally he observes:

"It is my firm conviction that it is most unsound and unscientific to impart instruction, specially in the early stage of a child's education, through the medium of a language other than his mother-tongue.'

### Gwalior Forest Administration.

It is encouraging to observe how the emore advanced Indian States are trying to develop their resources. A recent special number of Jayaji Pratap, the Anglo-Hindi weekly of Gwalior, gives a detailed description of what is being done to get the utmost advantage from the forests in that State. There are in this number five articles in English dealing respectively with Forests and the Average Citizen, the Evolution of our Forest Policy, Maxims about Forest Management, Ideals Forest Service, and Administration Gwalior Forests. These contain valuable information. In the first article we are told that there can be no sustained and permanently successful agriculture without forestry. Countries not possessing forests are decadent, forests exercise a salutary effect on the health of the people, as well as protect the water supply, affect the climate and prevent damage to

The Hindi section is more elaborate. It contains eleven articles. The value of these may be judged from the following

table of contents:--

Ourselves.

Forests, A plea for State Management. All about our Forests.

(a) General Information.

Area under forests and its distribution. Forest Tribes, Bhils and Sahariyas.

(iii) The Education of wild tribes

(iv) Forest game reserves, wild animals and birds.

The Strength of Forest Staff. (vi) Education in Forestry.

(vii) Climate and Plantation.

(b) The Economic Products of our Forests. A Historical retrospect of our Jungles, and their Present Condition.

Factors Influencing the Growth of Forests.

The Flora of Gwalior Forests.

History of Forest Administration in Gwalior. Concessions for the Ryots under the Darbar's New

Forest Management. Forests and our Cattle. Need for storing grass.

The Economic Resources of our Forests.

Lac, Gums, Tannins, Catechu, Rosa grass, Medicinal Plants and Herbs, Lacquer work, Biri, Paper-pulp, woold suitable for Match-making Industry, Forest seeds suitable for oils.

The uses of various kinds of wood found in the

Gwalior Forests.

Wood suitable for Agriculture.

(ii) Wood suitable for Industrial purposes.

(iii) Wood suitable for Buildings and Furni-

Persons who trade in forest produce or in whose industrial occupation, e.g., tanning, forest produce is used, will find this special forest number of the Gwalior weekly very useful. If in British India provincial governments publish fully descriptive accounts of the forest produce of the provinces in the vernaculars, these cannot but be of great economic advantage to the people.

Mr. W. W. Pearson's article on the importance of forestry in our last number shows the part that forests have played in

the destiny of nations.

### India and the Colonies.

Many Indians seem to be hoping that India's position in the Empire will vastly improve after the war and that the Colonies will readily fraternise with us. If such things do take place, we shall not be very sorry. In the meantime it is good to know what men belonging to the predominant race in the Empire are saying now when the war is still raging. Mr. G. H. Lepper has contributed to the May number of the United Empire, the journal of the Royal Colonial Institute, a plain-spoken article on "India and German East Africa," in which he observes that

"It must be candidly recognised that there is no prospect of any material change in the attitude of the self-governing Dominions towards Indian immigration. Even if public opinion were to permit any such change it would still be highly undesirable, from the point of view of the general interest of both races, to sow the seeds of future discord by endeavouring to mix two fundamentally different standards of

living.

In Canada the only province with has a climate in any way suited to Southern Asiatics is British Columbia; and this province already possesses quite as many Asiatic residents as it can handle without a serious lowering of the white man's standard of living—or, to be more precise, the standard set up by the Anglo-Saxon people in North America. In Australia there is a vast uninhabited and semi-torrid region eminently suitable for colonisation by Asiatics, and, some believe, only suitable To prevent any such use of the northern half of the Australian Continent the "White Australia" policy stands as an apparently insuperable obstacle. Some day, unless colonisation by some of the Mediterranean peoples can be effected, the continued holding back from productive use of this valuable region may cause international and inter-racial difficulties, just as the attempts of Holland to retain the whole of her eastern empire may sooner or later bring this state into opposition to an Asiatic Power. But this possibility is outside the scope of the present argument. New Zealand is essentially a "white

country," and no influx of Indians into this Dominion is conceivable so long as the Empire remains in its present form. South Africa, which already has a large Indian population to complicate its numerous racial problems, is not sufficiently enamoured of the experiences it has acquired in this connection to be likely to abate its hostility to any further incoming of Asiatics. It is, therefore, away from the self-governing Dominions that attention must be directed, if an outlet for Indian emigration, which will not produce dangerous racial friction, is to be discovered.

Having thus shown to his own satisfaction that Indians cannot find room in any of the self-governing Dominions, the writer says that on a small scale an outlet for Indian emigration already exists, so far as the labouring classes are concerned, in certain crown colonies and protectorates, such as Jamaica, Trinidad, British Guiana, the Fiji Islands, Zanzibar, and British East Africa. He, however, asks the question "whether it would not be a valuable experiment to set apart German East Africa as a colony for Indians and Indians only (save for the necessary white officials in the organisation period), subject to due regard for the interests of aboriginal inhabitants, for whom reservations could easily be demarcated."

An area as extensive as German East Africa would itself accommodate many millions of Indians, and eventually some of British East Africa and the Sudan might be added to the Indian zone in Africa, provided that the experimental stage gave satisfactory results.

Regarding the extent and geographical and economic characteristics of German East Africa, the writer says:—

It is the largest of the German colonies, both in area and population. Comprising 384,000 square miles of territory, with a native population of over 8,000,000, the colony is thinly peopled, in view of its rich natural resources and the fertility of its soil. The greater part of the territory is unsuited for colonisation by white men, of whom there are fewer than 5,000 resident in the colony, these being all soldiers, officials, planters, and merchants.

It is assumed, of course, that Germany will be defeated and that her African possessions will fall to the share of the British. One reason why the writer assigns German East Africa to India has already been quoted, viz., that it "is unsuited for colonisation by white men." Another is probably to be found in the last two sentences of the following paragraph:

So far, little or no progress has been made towards the conquest of German East Africa. German invasions of Nyasaland, British East Africa, and Ugauda have been repulsed; but the British attempts at invasion have not met with any better success, and the attack on the port of Tanga last November appears to have been a particularly unfortunate affair.

Enough has happened to show that, but for the arrival of several thousands of troops, British and native, from India, the Germans would have been able to do considerable damage to the Uganda Railway. And, in spite of the Tanga affair, there can be little doubt that the major share of the difficult task of conquering this German colony will have to be borne by Indian troops.

But perhaps the most important reasons is to be found in the sentences we have italicised in the subjoined passage.

It is one of the certainties of the future that although the present War may prove to be the final conflict in Europe, the extent to which the earth has been appropriated by European peoples will some day cause an even more terrible struggle between the white race and the peoples of Asia, unless the "dog in the manger" policy is definitely replaced by some more conciliatory attitude on the part of the race which, by virtue of its discoveries in regard to the control of natural forces and its administrative capacity, has acquired the dominant position on the earth. Japan has shown that there is nothing inherent in the Asiatic mind to prevent it from working on similar lines, and the example of ]apan cannot fail to exert a powerful influence on other Asiatic peoples. How the differences between the yellow and the white races regarding land ownership are to be reconciled is a problem which will require even more careful consideration than the adjustment of the claims of India. The latter can, the writer believes, be solved within the future limits of the British Empire; but the former is in every sense a world problem of an international character. If we fail to deal with the Indian question in good time, it will tend to merge in the still greater issue of European against Asiatic. By the exercise of the necessary foresight and statesmanship, the Indian and the Mongol problems can be kept detached, thereby adding greatly to the probability of finding a solution to both without a serious racial conflagration. It is only in Africa that there is sufficient thinly populated land to provide for the surplus population of India without causing friction between the immigrants and white workers. And in German East Africa, especially if it is won largely by India's own sons, there will be a magnificent and probably a unique opportunity both to reward the services of India to the Empire in the present struggle and to attempt a permanent solution of the claims of Indians to share. more fully in the Imperial heritage.

The writer's idea of reciprocity between India and the Dominions is contained in the following paragraph, with which his article concludes:—

In so far as sentiment enters into the claims of India, with regard to the status of Indians in the Empire, it seems possible that by a measure of reciprocal treatment as between India and the Dominions this difficulty could be surmounted. Given an outlet for Indian emigrants in East Africa it ought not to be beyond the powers of statesmanship to arrange that India should have the power to exclude white men of the working class, just as the Dominions exclude Indians. Or rather it might be arranged that the number of Indians to be admitted to any one of the white States of the Empire should bear a relative proportion to the white population of the State. As a matter of fact if the proportion agreed on is to avoid the necessity for removing some of the

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Asiatics now in the Dominions, it will have to be something like twice as great as the number of the whites in Iudia in relation to the total population. The existing white community in India, inclusive of troops, bears the proportion of about 1: 2,000 of the native population. In Canada there are now about 3,000 Indians in a total population of 8,000,000. A fatio of 1: 1,000 as suggested would, therefore, permit the Indian colony in Canada to be increased by about 5,000. In Australia there are rather more than 5,000 Indians, and under 5,000,000 white men at present, but the excess over the 1: 1,000 ratio is trifling. In New Zealand, where there are about 1,250 Indians, this ratio is almost exactly conformed to by the existing situation. South Africa presents a difficulty, since the South African Indians already exceed a proportion of one to ten of the white residents. But South Africa differs from its sister Dominions, since it is the only one which has a native population of more than negligible size. The Indian section of the composite racial problem-presented by the Union—might perhaps be adjusted somewhat by offering inducements to South African Indians to transfer themselves to East Africa. The conferring of full political rights on the small Indian communities domiciled in the Dominions would then be the only step necessary to meet every legitimate aspiration of Indians for equality of treatment and the recognition of their claims as British subjects.

The writer's scheme is ingenious and plausible. But he misses one essential point. He pleads that "India should have the power to exclude white men of the working class, just as the Dominions exclude Indians." But it is not "white men of the working class" who mostly come to India. White men come here as administrators, merchants, traders. professors and teachers, lawyers, engineers, medical men, etc. To "exclude white men of the working class" would mean perhaps the exclusion of not a single white man, as we do not think there is a single white field-laborer, porter, earthdigger, stone-breaker, plantation coolie, &c. in India. On the other hand, the majority of Indians emigrating or wishing to emigrate to the Dominions belong to the working classes. It might be necessary, therefore, to propose a more honest plan of reciprocity; namely, that India should be able to exclude white administrators, lawyers, merchants, &c., and the colonies should be able to exclude Indian labourers, artisans, etc. But as such a plan is beyond the range of practical politics, either there should be no restriction at all on emigration, white or non-white, or a thoroughly honest and practical scheme of reciprocal treatment must be thought out.

### Japan's Policy after the War

That "it is one of the certainties of the

future" that, unless the white race adopts a more just and conciliatory attitude with regard to the possession of the earth, there will be a "terrible struggle between the white race and the peoples of Asia," has been incidentally shown to be the opinion of the writer whose views form the subject of our foregoing note. He explicitly mentions Japan as the leader in such a struggle, should it take place. Whoever knows the trend of European political opinion knows that the writer, though not claiming to speak for white men in general, really represents their views.

An article in the Japan Magazine on "Peace and War" by the editor of "New Japan" shows clearly that the Japanese, too, are thinking of this very important world-problem. Let us quote the concluding sentences of the article.

Japan is obliged in this struggle to pay close attention to the fate of Germany; for she has excited German animosity to a degree that will menace her future, unless the results of the war are satisfactory. Thus the Anglo-Japanese Alliance will do much for the protection of Japan. One of the most important questions arising out of this war is the attitude that England, France and Russia will assume toward Asia. This was a great question before the war; it will be a much greater one after the war. Should the belligerents make peace on terms maintaining the conditions obtaining before the war, the results would be fatal to Japan's most important interests in East Asia, and she would be forced to change both her ambitions and her policy.

Japan knows her strength, and thinks that when the war is over the great European Powers will be exhausted. Then, she thinks, she will be able to dictate her terms, as her relative strength will then be greater than ever. Hence the broad hint in the last sentence quoted above that if the European Powers stand in her way in East Asia she will know what to do.

Mr. G. W. Lepper, whose article we have commented upon before, suggests that the Indian and Mongol problems should be kept detached, and that the Indian question should be so dealt with in time as not to allow it "to merge in the still greater issue of European against Asiatic," in which, if it arose, Japan would play the leading part. But we do not know whether British statesmen have yet realised the necessity of giving Indians full British citizenship as the only means of satisfactorily solving the problem. Amateur politicians may speak of

political generosity, but our humble reading of history is that in dealing with subject classes the statesmen belonging to the dominant classes adopt a progressive policy in matters of fundamental importance only when necessity urges them forward.

### A Japanese Editor on the War.

Regarding the terms of the peace when the waris over, the Editor of "New Japan" says:—

There is no doubt that none of the countries now at war would care to conclude a peace simply maintaining the status quo. Each is bound to seek terms most advantageous to itself. It will try to insist on terms consistent with the progress it has made in the war and agreeable to the changes it has brought about by feat of arms. This is what will cause the greatest auxiety when the powers come to discuss terms of peace. This is what will spur on cach of the belligerents to strike one fatal blow before peace is at all considered, as this would completely change the terms of peace. Probably each of the belligerents will be determined to exhaust all its present mighty preparations before thinking of peace. Having gone to the expense of making such vast preparations, why not use them? Armament continues war as well as makes it. As all parties to the conflict are at present largely on the defensive and are husbanding resources, the progress of the struggle may be somewhat slower than the public anticipates. The attempt of the allies to defeat Germany economically may not succeed, though it may have some effect

Should peace be concluded on the condition that the belligerents are to remain in the position they occupied before the war, how would matters stand?

Should peace be restored on the terms of the status quo existing before the rupture, no country will have acquired new territory, of course; and they all will simply resume their former condition. Neither will any obtain indemnity, as was the case after the Russo-Japanese war. In any case old notions of obtaining enormous indemnities are now a dream. The only results of modern wars are mountains of debt and heavy taxes. If this is all Belgium obtains for defending her neutrality it will be pitiable indeed. England and France will also have incurred enormous losses for which there is no compensation. Being themselves fellow-sufferers they cannot help Belgium to the extent they might desire. Next to Belgium being a small country, her loss is proportionately small; but France is regarded by the Germans as a country of vast financial resources, which the enemy has sought to exhaust; and though Germany may not win, she will have forced heavy burdens upon France. Brave as the French people are, it will be a heavy task for them to recover from the effects of this unexampled struggle. How far the spirit of the nation may be crushed it is not for us to say.

If peace should be concluded on the basis of conditions existing before the war Belgium and France would suffer enormously in comparison with England, while her anxiety would be greater than

before, as her alliance with France would not render her dominant on either land or sea. Thus in making peace Britain will have to look out lest she be in a worse case than before she entered on the struggle. From a British point of view, therefore, it is absolutely essential that a fatal blow be given the enemy before there is talk of peace. Thus England must urge on the combat till the decision is final. Germany must be reduced to a secondary position before the allies can think of peace. It is only the matter of a battle or two in the final issue, and the result will be decided. This thought urges on the combatants toward the decisive moment. The uncertainty of Austria's endurance plays an important part in hastening the end. It may be that Germany will have to consent to the partitioning of Austria, and Austria in turn to the disintegration of Turkey.

In the opinion of the Japanese editor the determining factors in the war are England and Germany.

The determining factors in this colossal struggle are England and Germany, the two countries invading other countries but themselves not yet invaded. Thus in one sense they have the less to suffer. Germany, attacked from both back and front, might indeed be subjected to heavy losses, but England can suffer slightly in this respect. Thus the British have a great advantage in this conflict, and their recovery after the fight will be the easier. However, England's desire to crush the German navy, which challenges her supremacy on the sea, has not yet been realized, and here lies trouble for the future.

### Who has failed most up to the present?

So far, however, Germany's failure seems to be the greater; for her plan to obtain control of Belgium in order to have a base of naval operations against England has proved futile. Both England and France are still supreme on the sea as before. As the French and Russian armies are still in tact the Germans are gradually being hemmed in, and matters look somewhat dark for Germany. There is no possiblity of German supremacy so long as the French and Russian armies are not defeated. Under this danger it is a question whether the German confederacy will be able to hold together, which must prove a constant anxiety to the Kaiser. As to suffering, however, all the belligerents have their share.

In spite, however, of Germany's gloomy prospects, the writer gives his reasons for thinking that "the land of the Teutons seems like an impregnable castle."

As a rule after a great war it is the best fighter that has the best chance of quick revival, as we see in the case of Prussia under Frederick the Great. Though Germany has not conquered in this fight, she has nevertheless not been conquered. The mountains of corpses the Kaiser has piled up and the rivers of blood he has shed are all in the enemies' lands. The Fatherland has so far proved immune from the invader; and there is little hope of an enemy reaching the walls of Berlin. To threaten Germany with armies is one thing; to fulfil the threat is quite another. There is no doubt if Germany had to fight France alone the result would soon be the defeat of the latter; and even in the case of Germany and

Russia alone, the victory would be all one way. Only in the case of conquering Russia in the field, she is yet not conquered as a country. And so long as Germany retains her fleet England is not sure of retaining her supremacy of the sea. Though greatly exhausted Germany still remains safe from invasion, which is surely something. Thus the land of the Teutons seems like an impregnable castle, whose garrison can sally out and carry devastation in its train, inflicting terrible blows on every side; and when the enemy proves too much the garrison can retreat into its stronghold. Occupying as she does the centre of Europe Germany can menace the whole continent. Germany has long believed in her own invincibility and has almost persuaded the world to believe in it too.

The Allies have plédged themselves not to conclude any separate peace or treaty. Nevertheless the Editor of "New Japan" does not think such a thing unlikely.

As the contest between Russia and Germany appears to indicate an even one, it is possible neither will be victorious; and this may lead to an alliance between them. If their present exhibition of potentiality should lead to this they will rule Europe, and will have obtained the greatest advantage in this war. Thus they will assume the legemony of Europe and have the power to make peace or war at will. The one obstacle to such an eventuality is their conflict of interests in the Balkans.

### "India's Blood-sacrifice."

In the course of an article in Nash's and Pall Mall Magazine with the above heading, Mr. Saint Nihal Singh writes that "India has placed at the disposal of the King more regular, effective combatants than all the other Over-seas Dominions and Colonies put together have furnished to swell the ranks of Kitchener's army. What other Dominion or Colony could, like India, have sent large contingents to fight for the King on three continents and in half a dozen theatres of war?.... India sent her fighters to the firing line in France and Flanders before any of the daughter-Dominions had sent their soldiers to the front. Indian contingents had taken up their posts to protect the Suez Canal against the depredations of the enemy and to keep Egypt quiet long before detachments from any of the other outparts of the Empire could send troops to those points. Indians were valiantly fighting round about the Persian Gulf, and on celestial soil in Kiao Chao, while Britain's own children were rallying to the aid of their mother."

In a campaign such as the one that the Kaiser had plauned, whose success depended so largely upon striking, with lightning quickness, a stupefying blow upon unready nations, such readiness as India has displayed in throwing hardy, heroic, highly trained

troops into the arena has accomplished results which, some day, will be sung by a modern Homer in the epic of the great war that is now raging.

The soldiers from India reached Europe at a time when the Germans were steadily advancing, carrying all before them, and the Allies' long line was being constantly pushed Paris-wards. Soon after these brown warriors stood shoulder to shoulder with the British fighters, the enemy's progress was checked. The Kaiser's hordes could go no farther. Paris was saved.

I will not say that the Indians turned the fortunes of the war; but there is no denying the fact that Paris owes, in an important degree, its immunity from the depredations of the devastating Huns, to the timely arrival of India's swarthy sons, who, for the first time in history, had come to fight on European soil.

There is one part of Mr. Singh's article to which we feel constrained to take exception. It will be remembered that the official and non-official gentlemen who were appointed to enquire into the origin of and subsequent developments connected with the voyage of the Komagata Maru did not positively assert that the promoter or promoters of the scheme had intrigued with the Germans. They only mentioned and discussed the pros and cons of such a hypothesis. But Mr. Singh adopts the extreme Anglo-Indian journalistic view, so that, with the exception of the word "probably" in the first line of a long paragraph, there is nothing to show that in his opinion 700 Indians, mostly Sikhs, were not guilty of disloyalty. He has done well to expose German intrigue in all its ramifications. But Mr. Singh ought to have done it in such a way as not to impugn the loyalty of a large number of his countrymen, seeing that there was not sufficient evidence for holding them guilty of the particular offence in question. On the evidence them the "Komagata Maru" Enquiry Committee did not feel themselves justified in framing any definite accusation of that

#### Admissions in Bethune College.

We are glad to hear that this year a larger number of girls than usual have joined the First Year Class of Bethune College. In fact it is said that it would not be possible to convey all to and from their homes or hostels unless extra arranments were made for conveyance. The Director of Public Instruction would, we think, be able very easily to meet the requirements of the situation, as it is a small matter. But if there be any techni-

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cal difficulty, the Hon. Mr. Lyon would, we have reasons to think, gladly remove the difficulty. In any case, we hope admissions will not be stopped, and the matter will be immediately brought to the notice of the Hon. Mr. Hornell, if it has not been already done. Bethune College is the only Government College for women we have, and the high education of women has made very little progress. We hope, therefore, that small expenses will not be grudged in removing obstacles in its way.

### Daspalla Rising Appeal.

Mr. J. F. Gruning, Commissioner of the Orissa Division and Superintendent of the Orissa Tributary Mahals, has been engaged in hearing the appeals in the cases arising out of the Daspalla rising, about which we wrote in our last number. In the original trials the accused were not represented by lawyers, which is much to be regretted. In the appeals, however, they have been permitted to be represented by lawyers.

We have urged before, and do so again, that, whatever the result of the appeals may be, there should be an enquiry into the causes of the rising by a mixed committee of officials and non-officials. Our view is supported by what the Star of

Utkal has written:

This is not the first insurrection among the hill men of the Gurjat States. There have been similar risings on previous occasions, and some in recent times. Historians have described the character of these people, and we believe they retain that character to this day. When the Khonds rose in 1835, before adopting coercive measures the Government of the time adopted the wise plan of deputing an officer to ascertain the character of the people and the real facts of the case. This officer, Lieut. Macpherson, wrote an admirable report, and by enquiry he was able to learn the real cause of the insurrection.

The Asha of Ganjam also thinks that there should be such an enquiry. It writes:—

In these columns we have been drawing the attention of the Government to the various standpoints from which the situation may be studied. We have suggested an inquiry by a commission of both officials and non-officials, which, we believe, will not only satisfy the discontented people of Dasapalla but will also bring to light the root cause of such disturbances so often occurring in the Garjats of Orissa.

#### Prof. J. C. Bose at Madura.

On his way back to Calcutta Professor Bose visited Madura, where the Tamil Sangam presented him with an address. In reply Dr. Bose made an important speech, in the course of which he said:—

I am no longer a representative of Bengal nor have I come to a strange place, but as an Indian addressing the mighty India and her people. When we realise that unity of our destiny then a great future opens out for us.

It is indeed of the highest importance that we should cast off our provincial character whenever it stands in the way of our thinking and acting for the whole country. It is only in that way that an Indian nation can be built up out of the various peoples who inhabit India.

The way in which Dr. Bose clearly explained the essential points of his discoveries in plant physiology shows how

great a teacher he is.

Many of us mistake mere theories, guesses, even fancies, for scientific achievements. If in some old book, it is found written that plants have life or senses, we at once jump to the conclusion that men in days of yore had a scientific knowledge of the essential identity of animal and plant physiology. It would be equally reasonable to conclude from the journeys performed on the backs of flying horses and on floating carpets described in the Arabian Nights that the Arabs knew all about aeronautics and could and did manufacture aeroplanes, airships, &c. Owing to the general ignorance, therefore, of what scientific knowledge means, we think Dr. Bose has done well to point out the worth. lessness of mere suppositions, in the following passage :-

It may be we may theorise and attribute to the plants all the characteristics of the animals; but that will be merely theory: there will be no proof. There are certain classes of people who think that plants are utterly unlike animals and some hold that they are like animals. The mere theory is absolutely worthless in order to find out the truth. We have to find by investigation, by means of researches, by means of proofs, that one is identical with the other. We have not only to drop all theory but we have to make the plant itself write down the answers to the questions that we have to put to them. That was the great problem,—how to make the plant itself answer and write down answers to that question.

#### Vivisection and Dr. Bose's Researches.

Visisection gives a shock to our moral sense and all the tender feelings of our heart towards the animal creation. But it has been claimed by its advocates that with the help of vivisection many discoveries in medicine have been made which NOTES . 23

have enabled medical men to cure some diseases and alleviate human suffering. The only reply which unconvinced lay men unacquainted with the history of medical discoveries have hitherto been able to make has been that the end does not justify the means. Now, however, Dr. Bose's discoveries open out before us humane and pleasant prospects. As Dr. Bose says:—

If the plants are acted on by various medicines and drugs like ourselves, then we can create an agent or a spokesman on which we can carry out all future investigations on the action of drugs. Then there is opened out a great vista for the scientific study of medicine. And let me tell you that medicine is not yet an exact science. It is merely a phase of tradition. We have not been able to make medicine scientific. Now by the data of the influence of drugs on the fundamental basis of life, as is seen in the plant, we shall be able to make the science of medicine purely scientific.

When a scientist is engaged in following a particular line of research, many other scientific vistas open out before him. But human life is too short for a single scientist to follow "The Gleam" in all possible directions. Hence it is necessary that many students should take up the scientific study of the action of drugs on plants under the direction of Dr. Bose. And suitable laboratories should be provided for them. Then it would be possible for the most callous physiologists to dispense with the horrors of vivisection, supposing they are a scientific necessity, which we do not admit.

### Living in the Past or Working for the Future?

What shall we choose as our way of life in India at the present time? To live on the glory of the past; or, deriving inspiration and confidence from the past, to work for a future as glorious as the past or still more glorious? Here is Prof. Bose's inspiring reply.

In travelling all over the world, which I have done several times, I was struck by two great characteristics of different nations. One characteristic of certain nations is living for the future. All the modern nations are striving to win force and power from nature. There is another class of men who live on the glory of the past. Now, what is to be the future of our nation? Are we to live only on the glory of the past and die off from the face of the earth, or to show that we are worthy descendants of the glorious past and to show by our work, by our intellect and by our service that we are not a decadent nation? We have still a great and mighty future before us, a future that will justify our ancestry. In talking about ancestry, do we ever

realise that the only way in which we can do honour to our past is not to boast of what our ancestors have done but to carry out in the future something as great, if not greater than they. Are we to be a living nation, to be proud of our ancestry and to try to win renown by continuous achievements? These mighty monuments that I see around me tell us what has been done till very recent times. I have travelled over some of the greatest ruins of the Universities of India. I have been to the ruins of the University of Taxilla in the firthest corner of India which attracted the people of the west and the east. I had been to the ruins of Nalanda, a university which invited all the west to gain knowledge under its intellectual fostering. I had been all there and seen them. I have come here also and want to visit Conjeevaram. But are you to foster the dead honours or to try to bring back your University in India and drag once more from the rest of the world people who would come down and derive knowledge from India? It is in that way and that way alone we can win our self-respect and make our life and the life of the nation worthy. The present era is the era of temples of learning. In order to erect temples of learning we require all the offerings of our mighty people. We want to erect temples and "viharas" which are so indispensable to the study of nature and her secrets. It is a problem which appeals to every thoughtful Indian. It is by the effort of the people and by their generosity that all these mighty temples arose; and now are we to worship the dead stones or are we to erect living temples so that the knowledge that has been made in India shall be perpetuated in India? I received requests from the different universies in America and Germany to allow students from those countries to come and learn the science that has been initiated in India. Now, is this knowledge to pass beyond our boundaries so that again in future time we may have to go to the west to get back this knowledge or are we to keep this flame of learning burning all the time?

#### Birth and Character.

#### An American journalist writes :—

Some native Americans seem to think it a great and sufficient merit to have been born in this country, but something else is necessary. Prof. Harry P. Ward of the School of Theology of Boston University says: "A good American has to be made; he cannot be born. We cannot get good Americans by the accident of birth. Some of those people who boast of Revolutionary ancestry haven't enough Revolutionary spirit in them to light a match."

Here in India, too, some of us think it a great thing to be born in India. But a good Indian has to be made, he cannot be born.

### The uses of unemployment.

The spread of education in general and of high education in particular has been opposed on the ground that already all the usual avenues of employment are blocked, and further spread of education can only increase the number of hungry

discontented persons. But the question is, does ignorance decrease hunger or unemployment? Besides, it is greatly to the advantage of an economically backward country to have a large number of hungry unemployed well-informed When, in India, the ignorant famishes, he throws all the blame on his But a properly educated bad luck. man would in the same situation look around him and try to find out why in other countries people do not starve to the same extent; he would exert himself to remove the obstacles in the way of all our people getting sufficient food. The condition precedent to all improvement is enlightened dissatisfaction. And education produces this state of mind.

### America and the Lusitania Horror.

Americans have been blamed for not declaring war against Germany owing to the latter having sunk the Lusitania. They have even been accused of cowardice. To this an American paper, The Observer, replies: "A man of proved temper and tried courage is not bound to return a mad man's blow." The American standpoint will also be clear from the following

### Statement on Lusitania Horror.

### By John Haynes Holmes.

This is an hour for lamentation, but not for anger—an hour for righteous indignation, but not for madness. There is no more reason why we should go to war with Germany to-day than there was yesterday. On the contrary, there is infinitely more reason why, in the face of this monstrous horror, we should reaffirm our love of peace and our faith in reason and good will. It is the war-spirit which has done this awful thing: what shall it profit us to conjure up this spirit in our own country and thus extend the work of violence? It is militarism which has committed this crime: why justify it by ourselves appealing to its decrees and methods? War settles nothing. It adds horror to horror, aggravates madness, sanctifies the insane idea that the slaughter of a thousand men on shipboard can be met by the slaughter of unnumbered other thousands upon fields of battle. Not thus is honor maintained and justice done. Now, if ever, is the time to show that America abhors war and all its crimes, and really believes in peace. For what boots it to prate of peace

and appeal to arms when the first serious difficulty arises? The laws of right are immutable, They can not be changed or suspended to meet human exigencies. Still is it as true to-day as ever that evil must be overcome with good, that "vengeance is mine; I will repay, saith the Lord." It was the word of Gen. Grant that he had known many wars, but never one the issnes of which could not have been settled by the exercise of reason. As we look back on the wars of the past, we can see in every case that the way of peace could have been found had men not been blind with passion. To escape this blindness is now our task. It is the duty of American citizens in this crisis to remain calm, patient, brave—to wait for our President, guided by divine wisdom, to find the right path of peace and to support him as he strives to lead us therein.

### The Greed of Conquest.

Here is what Lord Acton had to say on the subject of the surrender of Alsace and Lorraine:

"Count Bismarck, adopting the inflexible requirements of the staff, insisted on acquiring a frontier that should protect Germany against attack; and having stated these conditions in September, he did not raise them after all the fortresses had fallen and all the armies had been dispersed. Conquest is a precarious foundation for rights; but Europe had never held that conquest is in itself a wrong, Whole states were violently incorporated by Prussia in 1866, and the world looked on unmoved. Of all civilised communities France was the one least able to contend with decency that compulsory annexation is a crime. For the most intense desire of all Frenchmen has been for acquisition of territory not their own. Liberals and Republicans shared with Imperialists this diseased guilty longing, and asked the Government to enlarge the Eastern boundary. "Let Napoleon take the Rhine," said Montalembert, "and I shall not quarrel with him again," It is only in the last few years that popular and able writers; ... have created a reaction against this, the besetting sin of their countrymen."

#### Free Vernacular Education in Assam. •

In Assam fees have been abolished in the upper primary and middle vernacular classes. Vernacular education is now entirely free in that province. The result has been an increase of middle vernacular schools for boys from 36 to 47, and of the pupils reading in them from 2,796 to 5,244. Primary school for boys increased from 3,534 with 148,278 pupils, to 3760 with 161,730 boys. The enlightened example of Assam should be followed in all provinces.

### THE HIGHER TEACHING OF HISTORY IN OUR COLLEGES

### § 1. Honours in History.

ROM the papers on this subject at the Calcutta B. A. examination during the last six years, it strikes me that many students go in for Honours with very imperfect preparation, and no attempt is made by their College authorities to weed out the duffers from their Honours classes. A belief prevails among our students that it is easier for a man to pile up the required aggregate of marks for a "Pass" by offering Honours in one subject and failing in it, than by going in for the Pass course in all the three subjects. The University rules should be so modified as to discourage this mischievous notion.

Superficiality in the answers, even when they are neither ungrammatical nor irrelevant, not only contributes to the heavy failure (though in part only), but also reduces the number of First class men. With a few exceptions (usually one in the year), all our successful Honours candidates merely reproduce the substance of their text-books or of "notes" on them, without giving any evidence of freshness of thought and study of "sources," and indeed do not show that they have reflected at all on any of the lines of thought suggested by the subject. On a question like "the Athenian dikastery and the modern jury" or "the Athenian democracy and a modern republic," aspirants for "Honours" ought to prove that they are capable of independent individual thinking. They ought to offer answers proving that they have pondered and not merely read. But our Honours candidates (with a solitary exception or two each year) make not the faintest suggestion of such reflective power.

This is a deplorable lowering of academic ideals. The Honours man differs from the Pass man in the quality of his knowledge even more than in its quantity. The former is, properly speaking, an M.A. in the making, and his training ought to be different from that of a Pass graduate. (See Board of Education, Special Report, quoted with approval in para. 67 of the Final Report of the Royal Commission on

University Education in London, 1913.) But in most of our colleges the Honours course is looked upon as merely an amplified Pass course, with absolutely no difference in the method of teaching.

I should like to recommend the following measures for improving the quality of our Honours answers and reducing the heavy failure in the subject:—

- (1) The college authorities should be directed to weed out of their Honours classes all unsuitable students at the end of the Third year and again at the test examination held before sending candidates up for the University examination.
- (2) As a condition of Honours affiliation, every college should maintain a sort of Colloquium, i.e., a lesser form of the Seminar, with its separate room and special provision of professor's work for it in the college time-table,—just as affiliation in Science is granted only on condition of there being sufficient room and equipment for practical work and assistants to supervise the students. The record of the work done in such Colloquiums should be examined by the University Inspector, as is done in the case of the Laboratory Notebooks of Science students.

An Honours candidate's application for appearing at the examination should bear a certificate from the Head of his College that he has done good work in the Colloquium.

(3) Honours teaching should be concentrated in a few Colleges, so as to bring together a fairly large number of students of each subject and make exchange of ideas among students possible. At Calcutta the University should organise monthly meetings presided over by the Honours Lecturers of the different local colleges in rotation, which all the local Honours students of a particular subject must attend, and at which they would read papers and discuss them. Wit (I use the word in the old comprehensive sense of intelligence) flashes from the impact of mind on mind. debate alone can enable us to examine the foundations of our belief. Combat in

a gathering of one's peers has an electrify-

ing effect on a youngman's mind.

(4) For realising the ideal of the Honours degree, "a considerable amount of leisure is essential [to the students] for independent reading, for common life with fellow students and teachers, and above all for the reflective thought necessary to the rather slow process of assimilation." (Op. cit., para 65.) This end can be gained only by reducing the amount of our B.A. work, and providing that an Honours candidate will have to offer the Pass course in only one other subject, and not in two subjects as now. This suggestion has been made by the Dacca and Patna University Committees.

### § 2. M. A. History.

As an examiner in the history of Muhammadan India at the M. A. examination of all the three Universities of Northern India, I have been impressed with the belief that this particular subject is greatly neglected by our students. The fairly good number of passes in it should not mislead us into thinking otherwise; for, when we bear in mind that every one of the candidates had to read Indian history for his Matriculation and many also for their B. A., and that the vernacular magazines circulating among them contain many articles dealing with the various characters and incidents of our Muhammadan period, we ought to expect a much higher standard of answers than I have met with. For the highest degree of a University we may fairly demand,-

(i) Knowledge abreast of the latest research, and acquaintance with the best

book on each branch of the subject.

(ii) Freshness of thought, showing that the candidate has not merely read but reflected on and assimilated what he has read, and that he has something original to say on it. For example, questions like 'The influence of the non-Aryans on Indian history, religion and civilisation', 'The legacy of Buddhism to modern Hinduism', 'The political and cultural effects of Muslim rule on India' and 'The Islamic Church in India: its influence on the State, and a contrast with the State Churches of Europe', may be legitimately put in the papers on the Hindu and Muhammadan periods respectively. But whenever I have set such a question, I have found that at Calcutta, Allahabad and Lahore alike, the M. A.

candidates have either left it out for some alternative question that involves no original thinking, or where it was made compulsory, they have given superficial answers.

(iii) Power to interpret original docu-

ments.

The first object can be best promoted by the University issuing full lists of the books to be consulted (not, necessarily as textbooks), and minutely specifying on what particular topic a particular book best authority and giving warning by name against antiquated but popular books still in the field. E. g., Price's Muhammadan History, nearly a century old, is still prescribed by one of our Universities. In many cases M. A. lecturers may be relied on to do this work, instead of the University. They should draw the attention of their pupils to the result of the latest research, and supply them with a critical bibliography for reading. I find, for instance, that many candidates reproduce the gossipy account of ShahJahan and his sons given by Manucci, Bernier and other foreign travellers, being absolutely ignorant of the fact that Manucci's many glaring mistakes have been corrected by Mr. W. Irvine in the valuable notes of his edition of the Storia do Mogor, and that Bernier has been refuted by me on the evidence of contemporary official documents and historical letters and personal visits to sites. Many students, again, regard Firishtah as a first-rate authority on Muhammadan Deccan, without being even aware of the existence of Haig's Historical Landmarks of the Deccan, which corrects and supplements Firishtah on many points. So, also, the Calcutta University prescribes that obsolete and hopelessly inaccurate work, Conde's Dominion of the Arabs in Spain, but not Dozy's monumental work, which has been available in English since 1913.

It is unfortunate that for the reign of Akbar even M. A. candidates still turn to Malleson's unscholarly "popular" monograph in the Rulers of India series, and not to Blochmann's valuable introduction and notes (in his English translation of the Ain-i-Akbari, Vol I.), nor to Mr. Beveridge's masterly articles on the subject published in the Indian World. The University should ensure that the proper corrective is always applied to the prevailing historical heresies. Very few candidates that I have

examined seem to know that the best account of the military organisation of the Mughals and of the system of mansab and jagir is given in W. Irvine's Army of

the Indian Moguls. For securing the second object it is necessary to encourage M. A. candidates to write original essays and to organise debates among them on historical subjects, always on the basis of one or two written the presidency of a papers, and under competent professor. The present concentration of M. A. teaching at the provincial capitals-viz., Calcutta, Dacca and Patna under the Calcutta University, and Allahabad, Agra and Lucknow under the Allahabad University, has made it easy to work such a scheme. One question of the type mentioned by me in (ii ) should be made compulsory in each paper, so as to make it impossible for any one to get a First class without giving proof of freshness of thought. Lectures should also be delivered by the University Professors and Readers on topics belonging to the domain

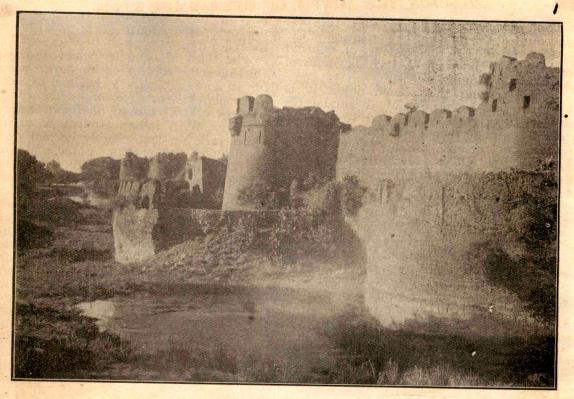
of 'the philosophy of history,' to supply our postgraduate students with food for reflection.

The third aim can be achieved only if the University sets an entire paper apart for it, and publishes a volume of Select documents illustrative of — history, or Sources of the history of India in the — century. With Indian students such original work can be profitably carried on in the field of Indian history alone, and more particularly in that of Mughal India, which is nearest to us in point of time and many memorials of which survive close at hand all over Upper India, to enable us to vivify our study of it. If necessary, I am prepared to edit a volume of sources for the 17th century in India, from my collection of contemporary Persian books and MSS. The study of documents should not form a mere part of a paper, for then our students will be able to skip it without much loss.

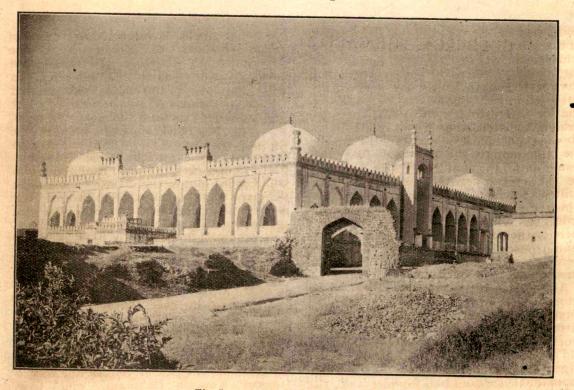
JADUNATH SARKAR.

### GULBURGA, THE CAPITAL OF THE BAHMANI KINGS

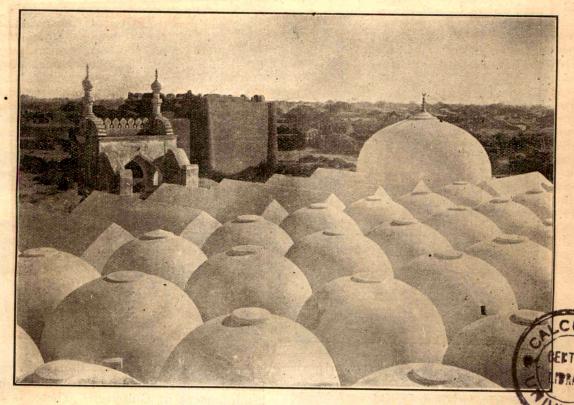
THE country of Hyderabad is full of intense interest. The people are interesting, and there is about the whole district that which seems to transport one back into the days of the old Muhamadan rulers. In many respects, I suppose, the country is still ruled in the old arbitrary way. While Hyderabad is the town of greatest importance and attracts most visitors, there are several towns which have a past which is well worthy of being recorded. This article purposes to give a brief account of one of the most important of these old cities, Gulburga, at one time the centre of great activity. It is reported that when the new Nizam of Hyderabad ascended the masnad, several high officials doubted the wisdom of his paying a visit to the ancient Bahmani capital of Gulburga where rest the remains of the famous saint Muhammad Geeso Diraz, because of the prevalence of plague in the neighbourhood. The widow of the late Nizam would hear of no such suggestion, and declared that, no matter what risks were run, it was necessary to pay his respects to the departed saint as his fathers had done before. The shrine of this saint is still highly honoured by the Mussalmans of the Deccan, and every year great crowds of pilgrims find their way thither. The history of this saint is preserved, though one cannot vouch for the accuracy of details. It is said that he came from Delhi to Gulburga in the 15th Century and on his arrival received many marks of favour from the Sultan Feroze Shah. This devotion soon cooled down and the saint was neglected by his former patron. His brother, however, thought it well to keep in favour with the saint with the result that a strong friendship was made. The saint professed to have received a vision that the son of this brother, Ahmed, should ascend the throne of Gulburga,



The Fort of Gulburga.



The Great Mosque, at Gulburga.

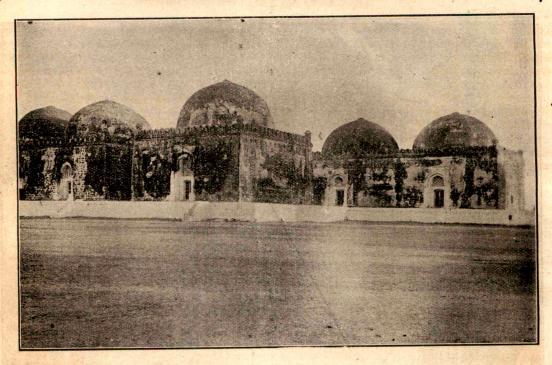


Roof of the Mosque at Gulburga.

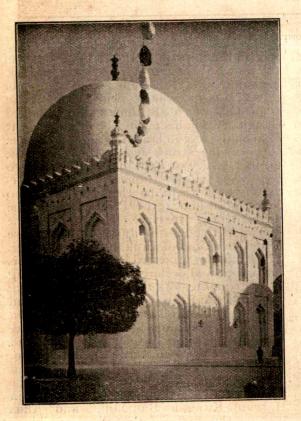
and when the Sultan sought the blessing of the saint on his son he was met with a refusal. So angry was the Sultan with the attitude taken by the saint that he gave orders that he should be instantly forced to leave the town and to reside some considerable distance away. He was forbidden to enter the town. He fixed his abode some distance away but the fame of the man spread far and wide with the result that his disciples greatly increased on the spot where he lived. They have built his tomb, a very imposing structure, which has recently been put in repair by orders of the Nizam. Near to this tomb there are several other buildings of more than passing interest, some of which were connected with the reign of Aurungzebe.

As the capital of the Bahmani kings before the removal to Bidar, Gulburga played a prominent part in the Deccan during the 14th and 15th centuries. A short resume of that history may serve to add an interest to any who may be priviledged to visit the remains of this once important fort. The founder of the Bahmani kingdom was a unique character,

even in the midst of many strange types of rulers who rose to prominence in the Muhammadan kingdom. To the age of thirty Hassan was a field labourer, an employee of a Brahman man named Gangu. From his master he received a gift of a small piece of land and a pair of oxen. One day he struck a hard body in the ground, which proved, on examination, to be a vessel full of antique coins. He immediately took them to the Brahman who commended him to the Prince to whom he delivered the treasure. He entered the service of the Sultan and gradually rose into a position of rank and importance. The Brahman professed to have read his horoscope and declared he was to be king at a later date. As the result of entering the service of the governor of Daulatabad he was granted a jaghir which produced a large annual income. He headed a force which faced an invasion by Mummadad Tughlak and completely overthrew him. He went to Daulatabad where he received a great welcome and was elected to the throne under the title of Sultan Alla-ud-din Hassan Kangoh Bahmani, and thus became the first of that line of kings



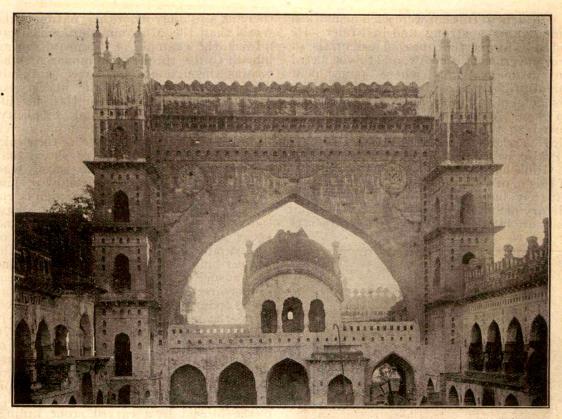
Tombs of the Bahmani Kings.



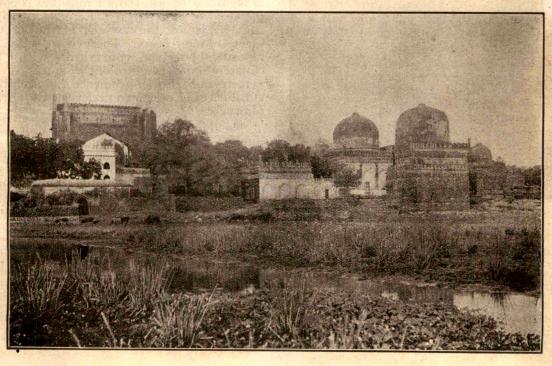
The Tomb of the Saint of Gulburga.

known as Bahmani. He fixed his headquarters at Gulburga. There is no doubt he justified his election, and historians speak highly of his conduct as a ruler. "Among the Muhammadans more than any other nation, there are to be found instances of a romantic and adventurous life, but even among Muhammadans there are but few such examples of change of fortune, and still rarer are the instances where the success was unstained by cruelty." The Delhi king saw that it was best not to interfere with the king who had risen to power so wonderfully, so that Hassan was able to develope his kingdom on the lines he thought best. He married his son to the daughter of his Prime Minister, and from the accounts of those who were present it is evident that the ceremony was accompanied with very great pomp and show. One writer, says

"There were ten thousand robes of cloth of gold, velvet and satin and were distributed among the nobility and others. One thousand Arab and Persian horses, and two hundred sabres set with jewels were also divided. The populace was entertained with various amusements, and engines were directed in the streets of Gulburga, which cast forth showers of confectionery among the crowd. The rejoicings lasted a whole year, on the last day of which, the nobility and the other officers presented offerings of jewels, money and the rarest productions of all countries to the Sultan."



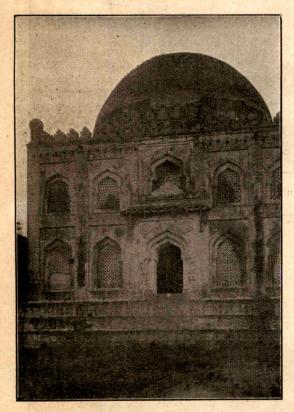
A Fine Archway near the Tomb of the Saint of Gulburga.



General View of the Tombs of the Bahmani Kings at Gulburga.

The acts of Hassan were such as marked him out as a strong and just ruler. He did not forget that one of essentials of true government is mercy, and this he meted out in many cases where punishment might rightly have been given. But by his acts of kindness he bound the people to him. After an expedition he was forced to return to Gulburga and there died exclaiming as he passed away, "Praise be to God."

Grible has left on record an appreciation of this man's character. "There are unfortunately but very slight materials for a history of Sultan Ala-ud-din, but those that exist are sufficient to show that he deserves



A Tomb of the Bahmani Kings. Note the Lace Window. a high place among the great men of the world's history. Born in the lowest ranks he rose by his own honesty of character, to be the founder of a great kingdom, and at no time was his career stained by cruelty or injustice. There are few chapters in history which can compare with this, the first king of the Deccan, and

there is probably no other nation in the world than the Muhammadan, which can furnish the example of a peasant raising himself to the throne of a monarch, who retains throughout his career not only dignity of character, but honesty of purpose, and who relinquished his life with such hamble piety and simplicity. Muhammadans of the Deccan may well be proud of the first founder of their rule, and the history of the country shows that he was a rare exception to those who followed him." His son followed him in 1357, and after a short campaign he enjoyed a peace lasting nearly thirteen years. It is said that he was very fond of show and spent large sums on the improvement of the capital, Gulburga. Many of the palaces built have fallen into ruin, but one fine mosque remains to witness of his zeal in this direction. The mosque is unique as far as India is concerned, being modelled after the great mosque at Cordova. It measures 216 feet, east to west, and 176 from north to south, and covers an area of 38016 feet, the roof is supported on square pillars of stone which form a number of aisles, all converging toward the pulpit platform which is separated from the body of the Musjid by a carved stone railing. Its chief peculiarity is that the area of it alone of all Indian mosques is completely covered over. Fergusson says that he is not sure which is the better form of architecture. There is a sense of repose about the courtyard with its cloisters but the glare of the sun is often very trying. For convenience and architectural effect he seems to prefer the Gulburga plan.

The late Nizam took a great deal of interest in the mosque and large sums of money have been spent on its repair. The tombs of the Bahmani kings are still in a good state of preservation though comparatively little money has been spent on them. The capital was changed to Bidar in the reign of Ahmad Shah, because of the healthy position of the town and the splendid supply of water. The new city was built in 1431 and Gulburga lost the high prestige which formerly belonged to it. It is now a town of importance from a commercial point of view and also by virtue of the fact that the tomb of the saint is within its borders.

Lynfield.

# ANTHROPOLOGY OF THE SYRIAN CHRISTIANS

## INTRODUCTION.

S the representatives of the ancient Oriental Church on the west coast of Southern India, are found the Syrian Christians, who form a large majority of the Christian population in Cochin, Travancore, and in the Ponnani Taluk of British South Malabar. The members of this community own a curiously mixed spiritual allegiance, some belonging to the Patriarch of Antioch, some to the Patriarch of Babylon, and some to the Pope, while others again obey a bishop of their own and call themselves 'St. Thomas Christians.' The curious thing is, that some of these groups, separated as they are by merely differences of doctrine or church government, have, during the long lapse of time, crystallised into regular castes, so that a man who regards the Patriarch of Antioch as the head of the Church cannot marry a girl who is so unorthodox as to recognize the spiritual authority of the Pope. Their early history, social and religious developments, and their ethnic characters are described in the following pages.

The Syrian Christians are called St. Thomas Christians or Nazarene Mapillas. The "Nazaranees" was a name by which the Jews had originally designated the primitive Christians who held themselves bound to observe the ceremonial law without disputing the salvation of the Gentile Christians who abstained from its injunctions.

The term Mapilla is a compound Malayalam word, Maha (great) and pilla (son), signifying 'prince' or 'royal son,' which were the honorary titles granted to Thomas Cana and his followers by Cheruman Perumal, the old renowned Emperor of Kerala. It is said that they enjoyed the privilege of being called by no other name than that of 'sons of kings.' †

\* History of the Christian Church, by Professor Curtz. Vol. I, page 99; History of the Catholic Church, by Dr. H. Bruack, Vol. I, p. 89.

† Historia Ecclesiæ Malabaricæ auctore, Jo. Faeundi Raulin, Romæ, 1745: vide also Cochin Tribes and Castes, Vol. II, Chapter, 17, page 459. ORIGIN AND EARLY HISTORY OF THE CHRISTIAN CHURCH IN MALABAR.

The introduction of Christianity into Malabar and the subsequent history of the Christian Church, like the early history of Jews, is buried in obscurity, and even the available information is to a great extent based on the legendary and disputable traditions relating to St. Thomas, one of the twelve apostles of Jesus Christ. According to the current traditions, the introduction of Christianity and the establishment of the original church in Malabar in the year 52 A. D., are ascribed to the apostle St. Thomas, who after leaving Syria in 35 A. D., and spending some years in Northern India, landed at Cranganore, a place which is now an obscure hamlet, but was in those days a flourishing seaport called by the ancient geographers Mouziri. He founded seven churches on the Malabar coast, namely, Malankara (Cranganore), Kottakayil, Kothamangalam (Pallipuram), Nirnam, Chayil, Quilon, and Palur, the first six being in Travancore and Cochin and the seventh in Chavakad in South Malabar. He also founded eight bishoprics, of which Malabar was one.

Two of the seven churches fell into decay, but the other five still exist as monuments of the memorable past. Seven other chapels were also built by him at Nirnam, Pallipuram, Vattamaray, Parur, Cranganore, Pallur and Kothamangalam. He is said to have preached and laboured for thirty years in these parts, and converted people of all castes among whom were the Nambuthiris of thirty-two families. Some of them were Sankarapuri, Palomattam, Calicawvingal, Koikara, Madapur, Vympally, Muttodal and Kottakara. Of these the first two families were ordained and set apart for sacred orders as bishops extra. The priesthood has been practically hereditary in the two families, Sankarapuri and Palamattam. for several centuries with the inheritance in the female line. \*

The apostle after his labours in these

<sup>\*</sup> Church History of Travancore, pages 9 and 10.

territories went to Mailapore along the Coromandel Coast, and thence to China, and on his return to the former place, either suffered martyrdom or met with an accidental death on St. Thomas' Mount. His grave is shown in the present Roman Catholic Cathedral at St. Thome, and at the Little Mount is a little cave with a cross and Pehlevi inscription where he is said to have concealed himself from his enemies. It is also said that after the death of the apostle, the church fell into evil ways, and some of the clergy, either afraid of prosecution or influenced by persuasion and advice returned to Hinduism.

The apostasy was due to the revival of the Sivite worship advocated by the celebrated Manikkavachakar who exercised great influence upon the new converts by exorcising devils and curing the diseases of the cattle by his prayers and incantations. He laboured among the Syrians of Kurukkanikulam and led away many of the faithful. These were henceforward called Mani-Gramakkar, \* and were shunned by the Syrians. They are scarcely distinguishable from the Nayars. Their descendants are to be found at Quilon, Kayan-

kulam, and other places.

There is an interesting Malayalam account † which gives a history of the Syrian Christians beginning from St. Thomas down to 1770 A. D., a literal translation

of which is here reproduced.

"In the name of the unoriginated and endless essence. When Chera Perumal ruled in Choramandal Coast (east coast of India), one day in sleep, by the divine blessing, the king beheld beautiful buildings like a palace filled with a light and splendour and sights productive of beautiful thoughts. Filled with unbounded joy he awoke; and while thinking carefully over the matter and making inquiries he came across a certain merchant Named Hawan, to whom

\* Mani-Gramum, according to Dr. Burnell, is the village of the Manes. Dr. Burnell thinks that the earliest Christian settlements in India were Persian rather than the Manichæn or Gnostic form of it, and that they were supplanted by the Nestorians in the eleventh or twelvth century, and not earlier.

he related all these things, saying, 'I have a boundless desire to build myself just such a palace, and for this purpose you must procure me a skilful artificer.' The merchant accepted the royal charge and promised by the blessing of God to find one. The king gave the money needed for the undertaking and sent him on his journey with attendants. He set out on his search and at length came to Mahosa in the land of Yas (Yudea or Judea). While dwelling here in grief, Lord Jesus Messiah appeared to him as a man of that country and graciously promised all that he was earnestly seeking, and said, 'I will give and send with you a master carpenter most highly skilled in all kinds of work.' Having heard the divine word, he was astonished and forthwith by the spirit Jesus summoned Mar Thomma and said, 'Lo, there is a carpenter. He will accomplish everything according to your mind.' Then he sold the apostle to Hawan for a sum of money, which he received and handed to the apostle. But when he ordered him to go with the merchant, the apostle declared his sorrow and said, 'Two and two Thou didst send the others into all lands, but Thou hast commanded me to go into a land of malefactors whose tongues I know not and who live like beasts of prey.' Jesus said, 'Fear not, I am with thee; thy thoughts are my thoughts.'

"Thus commanded and encouraged, Mar Thomma, the apostle, departed with Hawan, and in the year of our Lord 52 he arrived in Mailapur (now part of Madras). At the first interview with the king, His Majesty commanded him saying, 'Draw a plan of the palace which I saw in my dream, in its extent and beauty, that I may know it.' Then the apostle drew the palace and when the king saw it, he rejoiced and greatly honoured the apostle and told him all about the work. The apostle assenting, all the details as to the site, expense, and the necessary time were agreed upon, and the king gave him the requisite money and commanded him to gather all things necessary for the building. He departed and began to make known the Gospel, to gather the poor, to comfort them as they needed, to heal the sick and demoniacs, the blind and the lame. In those days when the way of baptism was increasing, the devil entered into the hearts of his servants, and being jealous they informed the king that not a

<sup>†</sup> The ordinary version of the story connects the legend with king Gondoforus (or Gondophares) and his provost Abanes.—Vide Jameson, Sacred and Legendary Art, Vol. I. p. 246. (Note by Ed.)

<sup>‡</sup> In another version of the semi-legend the ruler referred to was the Maharajah Gundapara, ruler of Sindh. The Apostle of St. Thomas, by the Most Reverend Ladisla Michael Zaleski, page 110.



Syrian Christians of Travancore.

single stone was cut for the palace, not even the foundation laid, and that all the vast wealth entrusted to the apostle was being squandered on those who joined his new religion, and there was not the slightest sign of a building. When the king heard this, he called the apostle and asked him, saying, 'How much of the palace is finished? Let me see all that you have done.' To which the apostle answered, 'The palace is quite finished, and it is in the Heavenly Kingdom, but the time has not yet come for you to see it.'

"When the king heard this he was very angry, and sent for Hawan, and cast them both into prison. Then he considered how he might ill-treat them, for by this affair he thought to himself, 'I have incurred dishonour, and ill-name, and loss of wealth.' So he was grieved, and his mind was disturbed, and a sickneess broke out. The heir-apparent died in the meantime, and by the divine will an angel received his spirit and carried him into bliss, where he saw a palace called the palace of the king, built by Mar Thomma. The angels told him that the apostle had

made his palace for the king, his brother, against the time when they should carry him to Paradise. Hearing this he rejoiced in spirit and immediately, by the Lord's Command, his soul was restored to his body, and he returned to life. Having called the king, his brother, he said, 'I am your brother. Deny me not what I shall ask of you.' The elder king replied, 'With great joy will I grant all that you ask.' When he had ceased speaking, he replied, 'My request is that you agree to receive of me all the money you have given for the building of the palace with one in ten added, and that you give me in exchange the palace which he has finished for you.' Thereupon the king who had despaired (of the palace), asked with great desire to know about the secret and he told him the whole matter. Then the king rejoiced, but being greatly melted for his sinful conduct, they both went with reverence, and loosed his bonds. deep humility both the kings and with them many people received baptism. Then the apostle after he had ordained many priests and built churches there, set out for

several other countries and preached the

Gospel.

"In the hill country of Cherakon in Malabar in Kerala, in those days, there was no king, but thirty 'grammas' (village colonies of Brahmins) and thirty-two chiefs held sway. Accordingly when the apostle disputed with them, the truth won the victory and many from various villages were baptised."\*

The story, says the Rev. Thomas Whitehouse, is of eastern origin, and is founded on the spurious history of Abdias, but to what precise age it is to be assigned

is uncertain.†



Marriage of the Syrian Christians of Travancore.

All along the ages, St. Thomas has been known as the Apostle of India, and the testimony of the Christian writers is worthy of consideration. In A.D. 190, the great Gnostic Pantoenus, a professor of theology in the school of Alexandria,

set sail from Bernice in the Red Sea and landed after the tedious coasting voyage of those days in one of the Cochin ports, where he found a colony of Christians in possession of the Aramaic version of the Gospel of St. Matthew, and this is the earliest mention of the community now known as the Syrian Christians. St. Jerome (A.D. 390) in one of his letters speaking of the Divine Word in His fulness being present everywhere says "He was with St. Thomas in India, with Peter at Rome and with Paul at Illyricum."\* Hippolytus, 'a still earlier writer,' states, that he perished at Calamina, an Indian city. Dorotheus, bishop of Tyre and contemporary with Eusebius, says, "It was handed down to them that Thomas preached to the Parthians, Medes and Persians, but died at Calamina,† India, and was buried there." Calamina is said to be Kallimmel Ninnu "from the top of a rock," referring to the top of St. Thomas' Mount near Madras, but this name has had other explanations also. Gregory Nazianzen (A.D. 370) makes mention of a place in India where the body of St. Thomas lay before it was carried to Edessa and the existence of a monastery as also the record of a miracle at the tomb.

In 547 A.D., Kosmos, an Alexandrian monk, who was called Indicopleustes on account of his voyages to India, went to Ceylon in the sixth century and reported that there were churches there. "At Male (Malabar) where pepper grows and at Kalliyan (Quilon) there is a bishop who is usually ordained in Persia. As recorded in the 'Anglo-Saxon Chronicle,' Alfred the Great in 883 sent an embassy to India, headed by Sighelm, bishop of Shirebourne, bearing the alms which the king had vowed to send to St. Thomas and to Bartholomew. § The embassy penetrated to India with great success, and brought thence many foreign gems and aromatic liquors." Marco Polo, visiting the neighbourhood about 1259, describes the place of the saint's burial

- \* Church History of Travancore, page 7.
- † Calamina—Syrac Galmina meaning 'little mount.'
- ‡ Calaminur, Kala (fish), ur (a small town or village), is synonymous with Mailepuram, both meaning a Fishborough or Fish town. The Apostle St. Thomas, by the Most Rev. Ladisla Michael Zaleski, page 37-38.
  - § The Indian Christians of St. Thomas, page 80.

<sup>\*</sup> The Indian Christians of St. Thomas, page 72-75.

<sup>†</sup> Lingerings of Light in a Dark Land, page 15.

as a small city, which was a place of pilgrimage visited by a vast number of Christians. Miracles and signs were the order of things at Mailapur for many centuries.

The miraculous lamp which Theodorus saw burning at St. Thomas' shrine in the sixth century was followed by other marvels which attracted pilgrims. "The Christians," says Marco Polo in the thirteenth century, "who perform this pilgrimage collect a redcoloured earth from the spot where the apostle was slain and carry it away with them, and give it

to the sick to cure their illness."

Some of the best authorities are inclined to accept this tradition. Epistolae Edifiantes give much importance to it. Romanist writers in general, and Jesuit fathers in particular like Emanuel Anger, Martin Matinez and others, do not reject the tradition as unworthy of belief. Among Protestants, the great Dr. Buchannan, Chaplain, Jacob Cantor, Visscher, the Dutch author of the well-known Letters of Malabar, Dr. Kerr, and other illustrious men of his church, namely, Bishop Heber, and Archdeacon Robinson-all attribute an apostolic origin to the Syrian Church of Malabar. The Rev. Mr. Whitehouse is inclined to accept the tradition on proper and reliable grounds. He says that India could not have been such a terra incognita to St. Thomas as it was to the natives of southern Europe. He must have traversed the regions after crossing the ancient overland route, where the inhabitants must have been as familiar with India, Indian commodities and Indian news, as the ordinary natives of Suez, Cairo, and Alexandria are at the present day. Further, the existence, previous to the Christian Church, of a Jewish colony (the Jewish colony of Cochin on the west coast of India) would have very likely attracted the apostle who was himself of the stock of Abraham, and to whom the pilgrimage to this distant country commended itself as a fitting termination of a career which had threatened to end differently. The Rev. Alex. J.D. D'Orsey in his Portuguese Discoveries and Dependencies, after a close examination of the Portuguese records, arrives at the conclusion that the tradition concerning St. Thomas, current in Malabar, is true.

There are also others who doubt and reject the tradition as unworthy of any

credence. Among them are La Croze and Hough, who assign good reasons for regarding the whole story as legendary and mythical. Chaplain Trevor holds that "there is better evidence that the light of Christianity extended from Egypt, where it was kindled by St. Mark, through Persia towards the northern confines of India, and that Syrian Churches might have been planted in the fourth century by Thomas, a monk of that country, whose name has been confounded with Thomas the apostle."\* The Rev. Mr. Mattear consi-



Nambudiris or Nairs of Travancore.

ders that they were in the first instance a colony from Antioch, perhaps driven thence by violent persecutions about the middle of the fourth century. Mr. Campbell, on the other hand, thinks that their colour, names, manners and customs, style of architecture, ignorance and non-employment of the Syrian language, except in Churches, the rites and ceremonies used in their worship, and their subjection to the see of

<sup>\*</sup> Church History of Travancore, page 6. Syrian Church of Malabar, by Dr. Milne Rae, pages 27-38.

Antioch in modern times, confirm the truth of the views already advanced. Mr. Milne Rae in his Syrian Church of Malabar advances arguments to prove that the apostle St. Thomas never came to Malabar. "The first mention of the apostolic labours of St. Thomas in the Actae Thomae, an apocryphal gospel of the third century A. D., and this connects his mission with the king Gondophares, whose coins prove to have been an Indo-Parthian king with his capital at Cabul, and thus makes no reference to his journey to southern India."\*

Further, Thomas Cana (Kanayi Thommen), a rich Aramean merchant, is said to have arrived in Cranganore in the eighth or ninth century with a colony of four hundred Christians in seventy-two families from Bagdad, Nineveh and Jerusalem, including several priests, deacons, and a Bishop named Joseph of Edessa. He is said to have built a church in Mahadevapattanam and followed the Syrian liturgy. Henceforward all Christians in Malabar adopted the same liturgy, called Sacrum Beatorum Apostolorum, and hence they were called Syrian Christians. It is also said that he married two native wives, Nayar and Mukuvan, and that the descendants of their offspring are respectively the Northerners (Vadakkumbhagakkars) and Southerners (Thekkumbaghakkars) the present day.

There is also another explanation. The introduction of Christianity to India is very often attributed to a Thomas, a

\* Dahlmann's Die Thomas Lagende, page 63.

Manichean, who is said to have arrived in India in 272 A.D. He is also said to have been a heretic of the School of Manes.

From the foregoing account of the introduction of Christianity in Malabar, it may be seen that the authorities differ in their views. In the palmy days of the Roman Empire, there was considerable trade between the East and the West. A force of two Roman cohorts was stationed at Mouziris (Cranganore) to protect their trade. In the second century a Roman merchant fleet of one hundred sail steered regularly from Myos Hurmuz on the Red Sea, Arabia, Ceylon and Malabar. Even a few centuries earlier there had been a great deal of commercial intercourse between the coasts of Malabar and Palestine, and the Jews had already settled in these parts. Judging from these historical facts (Liturgical documents, testimony of the Fathers of the Church, the accounts of the early European travellers) and from the traditions current among them, as also from the old numerous song sung by the Syrians on marriage and other occasions, it is not unlikely that the apostle St. Thomas came to these parts to spread the Gospel among the Hindus of Kerala. The Jewish and Syrian inscriptions on copper documents and the Christian inscriptions on stone in a language unwritten in India for over a thousand years also confirm the truth of the tradition.

L. K. Anantha Krishna Iyer. The State Museum, Trichur.

## THE POETRY OF FRANCIS THOMPSON \*

RANCIS Thompson was born in 1859 and died in 1907. He began to write only about 1890 and his first volume of poems was published in 1893. Subsequently there appeared two new volumes, the New Poems and the Sister Songs, and

\*A short analysis of the poetic substance and manner of the distinguished English Catholic Poet whose collected works have been published and whose biography has been recently written by Mr. Everard Meynell son of Mrs. Meynell.

a prose essay on Shelley, written as early as 1889, was published only after the poet's death.

The compass of the poet's work is thus very small but he has crowded into it rare and great excellences. The poems, even as they came, were recognised as coming from the hand of an authentic poet. Enthusiastic critics hailed the writer as a new great poet, the greatest after the Titans of the Century, Tennyson

and Browning. There was however no wide immediate recognition for the major part of the work; but the best things—the Hound of Heaven and the wonderful poems on Children—leapt into immortality at a bound. There were, it is true, glaring defects in the work, faults of taste and style and many of these were extraordinarily bad. But through them, and in spite of them, there gleamed the face of a strange and lovely poetry. And the utterance in them was unmistakably the utterance of genius and the great and individual utterance of a rare soul.

That this was so, was really one of the wonderful things in literature. The life of the man was wretched, lived among moral misery of the worst kind. It was a sorrier and bitterer existence than what generally falls to his unhappy race. Yet the soul was untarnished, and uttered itself as a pure spirit, in a stately poetry rich in ardour and thrilling and lifting up to the highest degree, as the poet wings up his flights. The son of a doctor, he studied for his father's profession, but left his college and wandered away, as, of old, De Quincey did before him. A poor fragile spirit, yet proud, he cast himself adrift on London and lived unknown for long in utter nakedness of misery till some poems in a magazine found him friends who sought and sheltered him thereafter. This was his life. They say that poetry is the effluence of the poet's life, and the wonder and glory of Francis Thompson was that his poetry was the effluence of his life.

Francis Thompson came at a time when poetry was fairly decadent and largely imitative and when original voices were rare. It was a time distinctly unpropitious for good or great poetry. The new poet had nothing of kindred with the world that got him; and in soul anomanner of expression he was totally alien to that world. He came among the writers of minor verse with the voice and accent of true genius. He was the descendant of the eldest English Poets, and he brought with him their imagination and something of their large utterance. Francis Thompson has the speech of the great Post-Elizabethans, Crashaw and Donne, and in him came again to poetry their soaring phantasy. He has in a measure the same outlook and to a large extent

not an imitator of them but a kinsman born long out of his time. He has their faults, but he is greater in their merits; and there is a magnificence about his worst extravagances. His work is certainly of very unequal merit. No poet has loftier imagery, but no other has an equal measure of the excessive and the false. In his greatest poems, there is a majestic harmony of thought and word which is elsewhere unequalled; but he has fallen, sometimes even in the very same poems into harsh monstrosities of diction which are equally unequalled. Still, at his very best, he approaches the greatest in the literature and has an individuality of poetic thought and speech quite remarka-

In the 'Poems' published in 1893, all manner of themes are dealt with-Platonic love, God's love, Childhood; Death, The Poet's life, Autumn, Ode, rhymed stanza of varied kinds, song-lyric, various experimentations in metre-all are found. Besides this, we find in the poems, in the utterance and in the execution really great qualities, stately noble imagination, subtle powerful thought and splendid mastery of words. And the individual element in the poems consists in the peculiar poetic feeling that informs them and in the spirit of dream and that intangible starry essence what Thompson elsewhere styles "Skiey grain" with which the poet has endowed them.

The 'Poems' open with a dedication to Wilfred and Alice Meynell, the husband and wife who discovered Francis Thompson and who reclaimed him from the slums and who sheltered him till towards the last. There is a wealth of very original and poetic illustration; and a simple emotion runs sweetly from line to line. After this short piece comes a series of poems entitled "Love in Dian's Lap" in which Francis Thompson addresses, in poetry of rare beauty, the bright woman of genius who presided over the house in which he was harboured. It is the most unique kind of tribute that a poet has paid to a woman, and is comparable, as every one has remarked, to the verse-offering that Petrarch made to his Laura and Shelley to the Italian lady. In tone and feeling there is a perceptible resemblance to the Epipsychidion, but in the art, though there are glimpses of the manner of much the same poetic substance. He was Shelley, the poet is pre-eminently indivi-

dual. And the love in the poems is "Love in Dian's Lap," chaste love, of a kind that is not at all of the earth. It is a love "loved with purging thoughts from all mor-tality" a spiritual comradeship with a "living consecrated thing" who is the flower of womanhood, a spirit from "a distant sphere" that has "in a dear courtesy assumed woman for grace to womanhood." The idealisation is in fact so complete as to set the picture above the human plane. But the poems are full of a strange imagination and brilliant fancy and a continual sparkle of phrase and image. The prevailing poetical attitude is half-dreamy, a certain wistful eyed reverie where the poet, for instance, sits before her portrait in youth "and from the fragrance dreams the flower." And there is a kind of passionate coldness in the feeling with a certain mystic looking-upward in search of a joy that is not common joy. In a 'Carrier Song' that he sends after his lady, the simplest words clothe with a strange beauty an emotion that is not of the earth but of the very being of his Paradise. The yearning in the piece is intensely sweet.

> "Whereso your angel is, My angel goeth; I am left guardianless Paradise knoweth; I have no heaven left To weep my wrongs to: Heaven, when you went from us, Went with my songs too.

Seraphim, Her to hymn, Might leave their portals! And at my feet learn The harping of mortals!

"I have no angels left" Now, sweet, to pray to: Where you have made your shrine They are away to. They have struck Heaven's tent, And gone to cover you: Whereso you keep your state Heaven is pitched over you! Seraphim, Her to hymn.

It is hard to find such a singular union of beauty—a childlike divine emotion expressing itself in words which have the witchery of a child's. There is a music in the verse which is of the same kind; and the exquisite fancy and the infinitely tender sentiment of the poem are fused with a religious feeling which is also sweet and tender like a child's. The poetry affects

us as the sob of the lone lover-soul in the Deeps of Night when parted from Divine

In the Miscellaneous Poems that include the Hound of Heaven, we have the very greatest and in substance and expression the most characteristic portion of the poet's work. Many of these poems ring with a passionate personal emotion tersely uttered and are filled with bitter throbbing words on the pain on earth and dark thinkings on man's life.

> "Life is a coquetry Of death which wearies me Too sure Of the amour:

"A tiring-room When I death's diverse garments try,

. Some fashion sit.

This pain on earth and the loathsomenesss of death are for the poet's anguished spirit the two most certain things in the world. The consciousness of them never leaves him and though he has gained a faith that thrills us in his work, he has no thought in these poems, but of his hopelessness. And this hopelessness is not his alone but of all poets. In a series of powerful lines we have a description of the poet's life more poignant and more laden with bitter plaint than anywhere else to be found in literature. Again and again Thompson comes to this theme and intimately portrays the poet's burden and his pains, the pains of his double life, "the life of flesh and life of song." For he knew them; he lived that very life; his proud sun-spirit, kinsman to the stars, dropped on the 'sick earth' and pined, but did not

But assuredly the greatest poem of this series and the most famous thing in Francis Thompson is the Hound of Heaven which has been universally hailed as one of the most wonderful lyrics in the language. The ecstasy of spiritual passion which inspires much of the poetry of Crashaw and his compeers has perhaps never before found such sublime expression as here. The majestic rush of the verse and the wonderful loftiness of imagery and speech harmonise with the great motive of the ode, which, in fact, in a great measure, creates them for itself, God's love pursues man; he flies before it "sore adread?"

"Lest having him, he should have nought beside." And he seeks refuge in the things of the earth and of the universe—in the wind, the sky and the stars, in the 'young eyes' of children and in the "Children of Nature." But they deny him. God's servitors betray him "in their traitorous trueness and their loyal deceit." The good angels of children pluck them away from him and Nature could not 'ease his human smart.' His harness piece by piece is hewn from him and he "is smitten to his knee" "defenceless utterly". And he submits, and God takes him to his Love.

"Strange, piteous, futile thing!
Wherefore should any set thee love apart?
Seeing none but I makes much of naught" (He said)
"And human love needs human meriting.
How hast thou merited—
Of all men's clotted clay the dingiest clot?
Alack, thou knowest not
How little worthy of any love thou art?
Whom wilt thou find to love ignoble thee,
Save Me—save only Me?
All which I took from thee I did but take
Not for thy harms
But just that thou might'st seek it in My arms
All which thy child's mistake
Fancies as lost, I have stored for thee at home;
Rise, clasp My hand and come."

This is the superb motive of the poem; and in carrying it out, the poet has thrown a glorious stream of thought and mystic language that is hard to find anywhere else even in great poetry of its kind. And there is dazzling beauty in the lines where he talks of his 'delicate fellowship' with Nature, in which we find thought as profound as Wordsworth's and poetry with a kind of brilliancy that was never Wordsworth's. This one poem will make Francis Thompson for ever remembered.

The Poems on Children coming at the close of the volume have been already referred to. There is in them a divine grace, and a rare sweet pathos; and also that peculiar kind of love towards the children whom he addresses a 'foster-love' 'without one blame of fear' 'unchided but by his humility'. There is further a certain atmosphere in the description both of things and of feeling which critics have tried to call 'the air of Wordsworth.' Take for instance these lines from The Daisy:

"For standing artless as the air,
And caudid as the skies,
She took the berries with her hand,
And the love with her sweet eyes."

"She looked a little wistfully
Then went her sunshine way
The sea's eye had a mist on it,
And the leaves fell from the day".

A mist is on the eyes as one reads them. But in the middle of this sweet strain, there come subtle glancings at pain—pain, which is, according to Thompson, the fundamental fact of the world.

"Nothing begins, and nothing ends,
That is not paid with moan;
For we are born in other's pain,
And perish in our own."
"Our first gift to you is a

"Our first gift to you is a Gift of tears, my Viola!".

In these poems on children, intimate personal pathos—almost pain—together with swift sudden glancings at the pain in the world, is interwoven in an inexpressibly sweet manner with simple child-like joy in children and childhood—a unique poetry of childhood.

And this poetry of childhood becomes glorious and endowed with Thompson's peculiar strain of thought and imagination in the poems addressed to the two children of Alice Meynell, the Sister Songs. A new attitude towards the child comes to the fore in them. He kisses in the child "the heart of childhood so divine for him"; he kisses 'innocency'.

"And spring, and all things that have gone from me And that shall never be; All vanished hopes, and all most hopeless bliss" That 'comes with her to his kiss'.

Corresponding to this attitude, there is a low long yearning in the poems, a slow winding of emotion which is difficult to follow. And there is therefore in the major part of the poems, a long-drawn obscure metaphysic which mars the charm of the abundant and fine poetry that surely exists in them. Now and again this true poetical element breaks through the general unintelligible and we light on marvellous passages of unsurpassed witchery of word, image and music and breathing supremely poignant pain. But except where the poet breaks through with personal revelation or with the play of an exquisite fancy, there is here only a small measure of enjoyment for the ordinary lover of poetry.

The same is even a more remarkable feature of the volume of New Poems which is by far Thompson's largest as well as the most various book of song. It contains much religious poetry, much metaphysical love-poetry, his own peculiar mature-poetry and short lyric fantasies where love, Nature, Religion, Philosophy—all come in. There is also a great variety of

metrical experimentation and achievement. Still the book, as a whole, does not ad-- vance the poet's reputation. Though now and again we come at surprisingly beautiful things, passages where the words have 'the living tremor' in them, the work is in the major part distinguished by an obscurity that is very near the unintelligible, and it is bristling with Thompson's characteristic imperfections and faults. The conceits, the obscurities and the wilful rhythm marring word-coins which are found even in many parts of his earlier work, where, however, they are excused by really fine feeling and form but a part of the prevailing prodigality of power, are found here in much greater profusion and often in a distinctly bad and unpoetic form. Take this instance of the grotesque where he talks of man as,

> "Cosmic metonymy; Weak world-unshuttering key! One Seal of Solomon!"

The poetry is however rich in appeal where the poet works out 'the hitherto unworked mine of Catholic Philosophy" and where religious passion becomes almost a human passion and the ardent catholic mystic sings of love and immortality and preaches Renunciation in a wonderful poem to the Mistress of Vision. We are also deeply moved by a poem like the magnificent 'Anthem of Earth' where the mighty mother is invoked in the poet's peculiar starry-splendid language and there is a piteous wailing, the voice of sheer misery, where he asks Her "What is Man?"

"What is this man, thy darling kissed and cuffed Thou lustingly engender'st To sweat, and make his brag, and rot, Crowned with all honour and all shamefulness?"

The same strain is heard again and again. This pain in life and this insigificance of our existence are the one essential substance of all Thompson's poetry. No poet or prophet ever *felt* pain as he; he realised pain as the Wise Men of old sought to realise God.

Almost all Thompson's available poetry is contained in these volumes. Besides them, he wrote a large number of poems for magazines, and in a striking series of such poems "he has glorified cricket as no other English poet has done." In addition to strictly poetical work, Thompson

wrote a good deal of criticism sane and often very acute and expressed in fine rhythmical prose. The Essay on Shelley, his first piece of writing, is not merely 💉 excellent criticism, but 'a' piece of pure poetry' as well as an intense personal document. It is the first essay of the poet, and some of the most exquisite things in his poems that come after, are found as uncut jewels here. There are also pre-suggestions of some of those supremely poignant passages of auto-biography strewn in the poems and the Sister Songs. In his wailing over Mangan's misery we should find the wailing over his own misery; and after, when he speaks, in beautiful variation of phrase and image, of "the poet wandering over Heaven and returning with bleeding feet," we have the same bitter marking of himself. But the Essay is, above all, valuable as revealing Thompson's own affinities in poetic gifts and manner. Thompson's poetry of Nature and of phenomena—of Night, Even, Morning—is of the same kind and quality as Shelley's, though he is often very extravagant in his imagery and though there is a distinctly religious character in this latter which is probably due to the influence of Patmore. Nature was for each not a world by herself a presence and a power, but simply a fresh and beautiful subject for poetical description. There is the same ? sparkling aeriness or starriness in both—a certain brilliance of expression combined with a very subtle-quality. But Thompson lacked the feminine qualities of style which Shelley possessed in full. Thompsonis more virile and he has a powerful intellect which rings in every line. And though in passages he is quite-like Shelley in liquidity of movement, he is a more difficult writer, and in his poems there is a stateliness in place of the pure Ariel-quality of Shelley's poetry.

All grat poetry is "simple, sensuous and impassioned." Thompson's poetry is often impassioned, but it is rarely 'simple and sensuous,' except in the shorter lyrics where the simplicity is combined with a nameless grace. The usual characteristics of Thompson's poetry is imagination—it is all compact of it—imagination profound, soaring and splendid with a certain farfetched splendour. This is seen in his great longer poems which are distinguished by the strained working of the intellect but

lit up now and again by gleams of an

almost unearthly beauty.

Amidst obvious defects, signs of genius are plentiful throughout the poems and they stir and stimulate the reader. The poet has a faculty for fully carried-out but very original metaphor, which is a quality of metaphysical poetry. He has also a rare faculty for mystic phrase with a whole volume of deep indefinable suggestion.

"Whose form is as a grove Hushed with the cooing of an unseen dove; Whose spirit to my touch thrills purer far Than is the "tinkling of a silver bell."

He often packs thought, an extremity of meaning in a few simple words:

"Lest my feet walk hell";

there is often a whole throng of ideas, sometimes a whole faith in a single line.

"God sets His poems in thy face."
"Look for me in the nurseries of heaven."

But side by side with these there are

outrages on language—'preparate worm', 'soothing presciences'; and elaborate comparisons of a fantastic nature—the Lady in 'Love in Dian's Lap' to Summer, Artemis to a vintager.

Thompson's poetry treats of themes always of a supersensible world and the perception of things of that world is super-subtle. The poet is almost always in it and he exchanges it, when he does so, only for pure dream-land. His poetry can therefore never be other than the property of an elect few, except perhaps in that part of it, the poems on children, which appeal to the commonest and in that aspect of it, its passionate, personal and religious emotion which will always be of universal appeal. But the elect few alone can enter his Temple and hold by him and live by him, the rest will look at the gate-way and go.

V. SARANATHAN.

## POPULAR SCIENCE

RAW FOOD AND THE BLOOD.

Two French physiologists have recently demonstrated that a raw-food diet develops, under certain conditions, a considerable increase of the white blood corpuscles which play such an important part in the fight against invading disease bacteria. These scientists say that cooked food, even in double doses, has no similar effect. They accredit the value of the raw-food diet to the juices extracted from it in the process of digestion.

#### NNW RUSSIAN TUNNEL.

Swiss engineers have convinced the Russian Government that it is perfectly feasible to bore a tunnel through the Caucasian Mountains near Tiflis in order to join the Black and Caspian seas. This will be a tremendous undertaking, as the tunnel will be about sixteen miles in length, and the Russian Government had practically decided that it was beyond the limit of possibility. However, the Swiss experts

have reported that the tunnel could be built within seven years with much difficulty, but at a great expense. A Paris firm of bankars, it is understood, is supporting the enterprise, with Swiss engineers in control.

### CANARIES IN MINES.

About fifteen years ago Dr. John Scott Haldane, who had studied conditions in Cornish collieries, suggested that canaries could be used to advantage for detecting poisonous gases. These delicate birds are very susceptible to impure atmosphere, and can thus be used to give a warning before a man feels the slightest discomfort. The first test of canaries in a real mine disaster took place at the Cross Mountain mine explosion at Briceville, Tenn. Here the Government rescuers, equipped with oxygen-making machines upon their backs, and carrying caged canaries, were followed by squads of unprotected volunteer rescu-The birds were watched, and as long as they remained cheerful, all was well:

but when their wings began to droop and they gasped for breath, it was known that the men without oxygen machines must venture no further. The canaries drew the line of safety, and as a result no volunteer rescuers were exposed to the dangers of after-damp.

### NO SPILT WATER.

A good idea is utilised by the American railroad man to prevent water spilling from a bucket while it is being carried on a moving train. On the water is laid a thin board circular in shape and a little smaller in diameter than the inside of the pail to prevent pinching or jamming. When the baggage master desires to wash his hands he simply presses down the board with his knuckles or finger, which gives him all the water he needs without removing the board. This scheme for carrying water in a pail could be used to advantage on a cruising boat or a motor boat.

### HOW TO MEASURE A HEART.

A German medical authority publishes a description of a new heart-measuring method devised by Profs. Levy-Dorn and S. Maller of Berlin. They have found two means, in fact, of determining the length of the heart. Following the first of these two methods you must ask Mr. So-and-So to close his right hand like a fist with the first joint of the thumb resting on the first joint of the index finger. Now measure with calipers the exact distance from the outside of the bone at the knuckle joint of the little finger to the back of the first joint of the thumb. This distance, multiplied by one and a half, will give the exact length of Mr. So-and-So's heart. The second method consists in adding to the breadth of the hand, as measured between the knuckle joint of the index finger, and that of the little finger the length of the first, or leading, bone of the middle finger. This sum also gives the length of the heart.

## THE COLOURED MAN'S ADVANTAGE.

The human skin if exposed to the sun is warmed to about 3deg. or 4deg. C. above the normal skin temperature, an increase to the normal body temperature being, of course, prevented by evaporating sweat. The brown skin of Malays, while theoretically absorbing more heat in the sun, shows a smaller rise in temperature in the tropical sun than the skin of white men in

similar circumstances. In explanation of this it is suggested that an earlier and better water evaporation by perspiration takes place in the coloured man, who is said to have larger and better developed sweat glands. A man with a coloured skin is, if this be an anatomical fact, in a better position as regards physical heat regulation than the man whose skin is white.

### NETTLES INSTEAD OF COTTON.

Nettles may take the place of the cotton plant very soon, and experiments recently made have had most promising results. In a method of treatment that has been worked out in the last two or three years, the dried nettle stems are boiled about halfan-hour in dilute soda lye, and the loosened fibres are then separated in a machine with revolving brushes. The material is then subjected to a number of alternate boilings in dilute lye and thorough washings, both under high pressure. The product is a mass of yellowish fibres, free from gum, that can be bleached, combed, and spun into lustrous white yarn. claimed to have the smoothness and softness of flax, with a strength even greater than that of hemp. The yarn has been made into brilliant damask, and can be used—alone or with other threads—for upholsteries, ribbons, and a variety of fabrics.

#### FIRE-RESISTING DOORS.

For fire-resisting doors, armoured wood is taking the place of iron in many warehouses and factories. The armoured fire door is made of several thicknesses of seasoned pine boards, planed, tongued, and grooved, and well nailed together, and is covered with tinned-steel sheets fitting close to the wood. Several hours of the fiercest heat simply carbonises the outer layer of wood to the depth of a fraction of an inch. The door remains in place, and is not, as the iron often is, warped and torn from its fastenings.

#### A MOTH TRAP.

What seems to be an excellent way of getting rid of brown nun moths and caterpillars has been discovered by the municipal authorities of Zittan in Saxony. These insects have in previous seasons done tremendous damage to trees and crops. The moth trap, as it is called, consists of two large and powerful reflectors placed over a

deep receptacle and powerful exhaust fans. The apparatus is erected on top of the municipal electric plant, and two great beams of light are thrown out at night by the reflectors on to the wooded mountain sides half a mile distant. The moths come fluttering along the light in thousands into the influence of the fans.

#### MUSCLE AND BRAIN.

A distinguished scientist remarked recently that "physical education and gymnastics serve not only for the development of the muscles, but for that of the brain as well." It is becoming evident, he said, that as much time should be devoted to muscular exercise as to intellectual exercise, and children should begin reading and writing only after they are nine years old. Muscular fatigue exhibits phenomena identical with intellectual fatigue. The more mobile any animal's extremities are the more intelligent, other things being equal, he is.

### AIR FROM A HEIGHT OF 8½ MILES.

Samples of pure air from a height of 8½ miles have been collected by a French scientist in his experiments with rare gases, especially argon, neon, and helium. The collecting apparatus—a vacuum tube drawn out to a fine point at one end—was carried up by a large sounding balloon. At the desired height, an electromagnetic device operated by a barometer broke off the point, admitting the air, and a few minutes later a second contact sent a battery currrent through a platinum wire around the broken end, melting the glass and sealing the tube. All samples thus obtained show argon and neon, no helium being found in air from above six miles.

#### RAILWAY CARRIAGE DANGER.

It is not generally known that of the two doors to a railway carriage in rapid motion one is safe and the other dangerous. The door with the hinges forward, the one normally used for ingress and egress, is safe, but the door with latch forward is very unsafe to open even slightly—e. g., to release an imprisoned piece of coat while the train is going fast. The wind rushing by it at hurricane speed gets into the chink, and snatches the door wide open, thereby pulling an opener with his hand on the latch out on to the line. The force which a door can thus exert is remarkable. It is better estimated theore-

tically, for instance, if the door is 6st. by 3st., and if the wind exerts an average pressure of 20lb. to the square foot, the force on the open door is 3cwt.

#### THE GYROSCOPE COMPASS.

The gyroscope compass, invented some years ago, seems to have now proved a practical instrument. It is based on the principle—already applied in the automatic steering of torpedoes—that a rapidly rotating body tends to keep in the same plane, and during a nine months' test covering a cruise of the Deutschland, in different parts of the world, it kept the true direction, and on one occasion was left untended and unchecked for a month. On being adopted in the German Navy, it is expected to prove much more reliable than the magnetic compass for submarines.

### VALUE OF MINERAL WOOL.

Mineral wool as a building material has some advantages. It is essentially a vitreous substance converted to a fibrous condition. It appears to consist of very fine fibres interlacing each other in every direction, thus forming an innumerable number of minute air cells, and it is made by converting blast furnace slag and certain rocks while in a melted condition to a fibrous state, the material increasing in bulk twelve times the quantity of air that the material did before conversion. Its chief uses are as an insulator, for which it is admirably adapted, being one of the best non-conductors of heat. The material is equally valuable for frost-proofing. For this reason it is a splendid material to use in filling the outside walls of frame buildings, the cost being moderate, and a house so protected can be warmed at very much less expense than would otherwise be the case.

### SEEING BY WIRE.

The sensational prophecy has been made that within a year we shall be seeing by wire. By a method similar to that which now telegraphs pictures to photographic plates, it would be necessary to pass the selenium cell transmitter over the entire transmitting screen in a long spiral at least ten times every second, or the persistence of vision would not combine the successive impressions into one view. At each passage the light variations of the selenium would be transmitted from each division of the many thousands of the

transmitter screen to a corresponding division of the receiver screen by a receiver synchronized to move exactly with the transmitter. To produce a receiver image 2in. square, made up of units 1-150 in. square, would require 90,000 elementary working parts, including selenium cells, luminosity controlling devices, projecting lenses for the receiver, and conducting wires. A line of 100 miles would probably cost, it is calculated, about a million and a quarter sterling.

ANOTHER AUTOMATIC TRIUMPH.

By the new German automatic machine, a letter is registered by pushing it through the slit and turning a handle. The machine stamps the envelope and prints off a receipt, which it throws out to the sender.

AN AUTOMATIC DOCTOR.

An American farmer has carried the automatic idea to an extreme length. Everyone knows how cattle rub against a post or a hedge for relief from irritation; this observant and ingenious farmer has erected several posts containing a reservoir in the hollowed upper portion of the post, and covered with a perforated casing of tough fabric. Between the post and the covering is a filling of some yielding material. The animals rub themselves against these posts, the covering yields, and some relieving mixture is pressed out and on to the irritating part. It may be oil or insecticide.

WHERE SHIPS SINK.

In view of the difficulty often—and even recently—experienced of locating wrecks, the invention of Mr. Charles Taplin promises to be exceedingly useful. It consists of a buoy which releasees itself when the vessel sinks and immediately floats above it on the surface of the water.

SKELETON THREE MILLION YEARS OLD.

A remarkable specimen of the skeleton of a ceratopsian, a new genus of the dinosaur, has been discovered by Professor Brown, who has just returned from an expedition in Montana for the American Museum of Natural History. The skeleton's age is estimated at about three million years. According to Professor Brown, who spent the summer in Montana at the head of a museum expedition, the dinosaur when alive was a herb eater and walked on four feet. It is supposed to have been

about twenty-three feet long and in height about seven feet. The species found by Professor Brown is entirely new to science, and professors of natural history consider the skeleton of the dinosaur an exceedingly rare find. The remains include the hip bones and the larger part of the vertebral column. Only the skull and front limbs of the dinosaur are missing.

- NEWSPAPER FROM SLOT MACHINE.

A New York printer has invented a coinin-the-slot machine to sell newspapers.
The device has a capacity of forty to a hundred newspapers, according to the number
of pages, and exhibits the upper half of the
newspaper through the glass front. The
coin-operating mechanism may be changed
to vend one-cent, two-cent, three-cent, or
five-cent papers by merely withdrawing a
pin from one hole and inserting it in
another. When set for a five-cent paper,
either a nickel or five pennies may be used.

LIVING PICTURES IN TUBE.

Moving pictures are produced, as is well known, by a film travelling with intermittent motion before a projector or lantern which throws successive views on the screen. The same result can be obtained if the pictures were stationary and the audience itself were in motion, so as to view the pictures successively. An ingenious inventor has hit upon this scheme to relieve the monotony of subway travel. He proposes to mount a continuous band of pictures at each side of the subway, and have these pictures successively illuminated by means of lamps placed behind them. The circuits of the lamps would be successively closed by means of a shoe upon the subway car engaging contact plates at each side of the track.

PAVEMENTS OF IRON SHAVINGS.

A novel French pavement consists of blocks made by filling moulds with matted iron shavings, and then pouring in cement sufficiently fluid to penetrate the entire mass. The blocks have great strength, resistence to abrasion, and elasticity under blows or jarring. Tests have shown a resistance to compression of 150,000 pounds per square inch, and a strength four times as great as that of ordinary cement. It is claimed that joints may be almost eliminated in this paving—an important advantage, as this takes away the parts of greatest wear and destruction.

## A PEACE HYMN FROM THE ATHARVA VEDA

To Baroness B. Suttner

From Rabindranath Tagore

PASSAGES FROM A HYMN DEDICATED TO THE GODDESS PEACE IN THE ATHARVA VEDA.

शान्तानि पुर्व्वरूपाणि शान्तं नो अस्तु कताक्ततं।

शान्तं भूतं भव्यं च सर्ब्बमिव शमस्तु नः।

द्यं या परमिष्ठिनी वाग्देवी ब्रह्मसंशिता यथैव सस्जी घोरं तयैव शान्तिरस्तु न:।

इमानि यानि पञ्चे न्द्रियाणि मनः षष्ठाणि में हृदि ब्रह्मणा संशितानि येरेव सस्रजे घोरं तैरेव शान्तिरस्त नः।

पृथिवीशान्तिरन्तरीचं शान्तिचौं: श्रान्तिराप: श्रान्तिरोषधय: श्रान्तिवनस्रतय: श्रान्ति: विश्वे ये देवा: श्रान्ति: सर्व्वे मे देवा: श्रान्ति: श्रान्ति: श्रान्ति: श्रान्ति: श्रान्ति:।

ताभिः शान्तिभिः सर्व्वशान्तिभिः शमयामोऽहं यदिह घोरं यदिह क्रुरं यदिह पापं तच्छान्तं तिच्छवं सर्व्वमेव शमस्तु नः।

Peaceful be all motives and peaceful our works done and yet to be done.

May the past bring us peace and the future, may everything be for our peace.

The Spirit of Speech dwells in and is made active by the Supreme Being. She is potent in creating fearfulness. May she offer us peace.

Our five senses and our mind are made active in our soul by the Supreme Being. They are potent in creating fearfulness. May they work for our peace.

With the peace that prevades the earth, the sky, the starry heavens, the water, the plants and trees; with the peace that dwells with the guardian spirits of the world and in the divinity within us, let us tranquillise things fierce and cruel and evil, into the serene and the good. May everything be for our peace.

# THE ILLUSIONS OF BERNHARDI—II.

N 1913, a year after the publication of 'Germany and the Next War', Bernhardi published another book named future—a word of warning to the German Nation'. This book has been translated into English under the name of 'Britain as Germany's vassal'. The translator, Mr. Ellis Barker, says in the preface that "it is more popular in tone, more striking, more outspoken, and more uptodate.... Diplomatically and militarily Germany has carried out every one of Bernhardi's recommendations contained in the present volume. His latest book is perhaps the most remarkable political indiscretion of modern times. It is, besides, a plan of war and of German civilisation." hardi, in his preface, naively admits that his earlier production, 'Germany and the next war', "has met in nearly all countries with unfavourable and frequently malicious criticism," but that it has also found support and recognition in many quarters, and particularly in the patriotic circles of the German fatherland."

The object of the present book is frankly

stated in the first chapter:

"The German nation must find itself. It must become aware of its power, and endeavour to acquire a pride and a self-consciousness which correspond with its strength, so that the people may find courage to strive towards greater achievements, a larger sphere of action, and a larger future. We must hold before the German nation a mirror, so that it may see itself, understand its greatness, and its need for greater development. That will strengthen the national will to action."

We shall presently see that Bernhardi does this with a vengeance. Throughout the book there is absolutely no recognition of a moral order in the universe. Providence, Bernhardi is thoroughly convinced, is always on the side of the biggest battalions. He is no believer in the theory that righteousness exalteth a nation, and his triumphant record of German achievements inevitably reminds one of the wholesome warning, 'pride goeth before a fall'.

It will be news to many that "from their first appearance in history the Germans have proved themselves to be a civilised nation of the first rank [when Tacitus wrote, the Germans were even unacquainted with the use of letters] and one may say, the civilised nation." The Reformation, born from the soul of the German people, logically led to the freedom of thought and investigation.

"Thus was laid the foundation of intellectual progress for all time. A great progress had been achieved. At a single stroke the German nation had become the leader of humanity. Germany led all civilised nations. Germany's genius has been responsible for the most decisive spiritual progress, and has therefore been of universal importance."

At the same time, "the Germans have shown a physical vitality which is perhaps unique in the history of nations." Unceasingly large streams of emigrants have flowed from Germany into foreign lands, but these losses have been rapidly made good, for the population of Germany increases by nearly a million a year.

"Of late years Germany has become an industrial state of the first rank. The German industries give at present occupation not only to the entire yearly increment of the German population, but they even depopulate the rural districts to such an extent that German agriculture is compelled to employ foreign labour. The quality of German manufactured goods has constantly improved. Hence "Made in Germany", a sentence which was intended to advertise the inferiority of German goods, has now become a mark of honour throughout the world."

Today the German empire possesses the second largest merchant marine in the world. The Hamburg-America line is the largest shipping line in the world. This line, and the North German Lloyd, as well as the other large German shipping companies, serves the whole world. Germany's foreign trade nearly equals England's imports and exports.

"A large portion of England's commerce is carried on by German firms, and the profits they make increase Germany's national wealth."

Egyptian cotton is chiefly exported by German merchants, In Southern and Eastern Asia many German firms are occupied in selling English productions. In Hong Kong, Ceylon, Singapore, Shanghai and elsewhere, the large and dominating firms are in German hands.

"Kiao-Chau, the only German settlement on the coast of Eastern Asia, promises to become a commercial settlement of the first rank ......At any rate,

Kiao-Chan possesses incalculable future possibilities, and Germany must retain that position under all circumstances." (Alas for the vanity of human wishes! It is already in the hands of J pan).

The British population is not sufficient to exploit the vast possessions in British hands, and hence they are compelled to rely on the Germans, who are more reliable and more industrious than the English. Even in Manchester there are many mills and factories which are managed by Germans, and German merchants may be found in many English business houses.

"We Germans have no reason to thank the English for generously admitting us to the trade with their colonies [by which Bernhardi always means colonies and dependencies]. On the contrary, they have reason to thank the Germans, for without them they would not be able to carry on their huge trade at all." "Per head of the population, Germany is already as wealthy as is France, although Germany, which is about equal in size to France, gives room to 25,000,000 more people than does her western neighbour."

The intellectual progress of the German nation has kept pace with its colossal material progress.

"In philosophy, in historical and in economic science, Germany occupies the foremost place among the nations. This is not denied by anyone. The high development of the practical sciences in Germany has largely contributed to the success of Germany's manufacturing industries. The fact that Germany's economic success is largely based on her scientific preeminence is particularly noticeable in the chemical industry and in the electrical industry. In both industries Germany has obtained the first place among the nations of the world. It is worth noting, and characteristic of Germany, that, according to reliable statistics, Germany's export of books is twice as large per year as is the export of books from France, Hagland, and the United States combined. This fact proves, at any rate, that Germany's influence upon the intellectual development of mankind is proportionately far larger than that of any other nation."

The German army, as regards fighting value, is the foremost army in the world. Its navy has reached the highest standard of technical excellence, and its strength is exceeded only by the British navy. The Civil service of Germany is the most efficient and the most reliable in the world. The impartiality and the universality of the German mind are the basis of German civilisation.

"No nation exists which thinks at the same time so clearly and so historically as does the German; none is more free from prejudice. No other nation possesses a greater spiritual freedom. In none are spiritual freedom and discipline more harmoniously combined, promoting a free and natural development." "No other nation can point to achievements comparable to those of Germany... No nation known to modern history has equalled the Germans in

combining all elements of civilisation and in furthering civilization in all its branches. . . . Germany strives after intellectual, moral and political liberty, and she will continue to fight for liberty and march in advance of the other nations, carrying high aloft the banner of progress. The German nation is entitled to

look with pride into its past."

"However, if it examines its political position [and this is the moral to point which the author has drawn his picture of German achievements] it cannot feel a similar pride. On the contrary, the German nation must be animated with feelings of shame and bitterness, for it must confess that it has allowed itself to be kept back in the political domain by nations of lesser value and a weaker fibre. We must confess with a bleeding heart that the political position of the German Empire does not in any way correspond with the pre-eminence of German civilisation and with the economic importance of Germanism abroad..... The value and extent of Germany's colonial possessions correspond neither with Germany's importance as a factor of civilization, nor her economic needs, nor the numbers of the German people and their rapid increase."

Since 1870 France has founded the second largest colonial empire in the world.

"The result of the Morocco crisis shows clearly Germany's deplorable position as a world power. Whenever Germany tries to acquire territories which she requires owing to the numerical-strength of her people, and the economic importance of the country, she is inevitably placed before the choice either of fighting her united enemies or of submitting to the will of the Triple Entente which dominates the world. and in which at the present moment England is the decisive factor, for England directs it. It is scarcely necessary to show that the present state cannot be borne for long by a great and proud nation possessed of great strength for war and of a great civilisation. That state of affairs is unbearable. Our feeling of exasperation must become all the greater when we remember Germany's importance as a civilising factor and as a trading Power, if we remember our claims upon the world's territories in consequence of the increase of Germany's population.....We Germans must try by all means in our power to acquire that political pre-eminence which corresponds with our importance in the world......We must choose between progress and decline.....The progress of German civilisation depends upon Germany's expansion. civilisation depends upon Germany must become a world power..... world power or decline' is Germany's motto, by the will of history. We have no other alternative.....Germany must expand and become a world power. She must provide the space required by the German people and secure to Germanism and to the German intellect that influence in the world to which they are entitled. That is our motto. This must be our fixed star ......

This, expressed in varied phraseology, is the suggestion which Bernhardi wants to burn into the minds of his countrymen. No wonder that led by such fire eating imperialist Junkers, the good people of Germany should have entered into the war with a light heart.

While Bernhardi would stick at nothing to subjugate the territories already con-

quered by Germany, the bitter lesson of Alsace and Lorraine has not been lost upon him, and he advises the Germans not to think of further conquests of European territory, but to devote their whole energy to the acquisition of colonies, more raw materials and absorb larger quantities of German productions."

"It seems absolutely necessary that the German settlément policy in the Polish districts should be taken up with energy and without any sentimental weakness with the object of destroying Polonism within Germany's frontiers.....we must not be over nice." "Of course we should not think of a policy of conquest. Such a policy would not be in harmony with the spirit of the time, and would not be to our true advantage. In Europe we can acquire territories only by subjecting their population by force and arousing among the people an undying hostility.'

The task of Germany therefore must be "the enlargement of the German Colonial Empire and the strengthening of Germany's position throughout the world."

"We must gain a firm footing upon this Earth, and we must create everywhere bases; for the promotion of German civilisation." "Only too late have the German people learnt how important colonies are for the national civilisation. In colonies nations and races rejuvenate themselves, and in them new centres of the national civilisation arise, centres which have become of the greatest importance to the future of the world. In view of the importance which colonies possess in spreading the national characteristics over the globe, it is conceivable that a time may arrive when a country which possesses no colonies will no longer be accounted a great power even if it is ever so powerful in Europe.....
We must endeavour to acquire new territories throughout the world by all the means in our power, because we must preserve to Germany the millions of Germans who will be born in the future, and we must provide for them food and employment. They ought to be enabled to live under a German sky, and to lead a German life." "There are people who believe that we should confine ourselves to being a continental power in order to purchase England's good will.....Before long emigration would once more set in, and Germans would once become the manure of civilisation [ in foreign lands. ] The great progress of the nation would come to an end. All who have a German heart in their breast must protest against such a policy of renunciation and self humiliation." "Never dare and never strive! That is the motto of those Philistines to whom peace is the most precious good, even if the greatness and the future of the fatherland are at stake."

These exhortations and subsequent events show that Bernhardi was not wrong when he said

"Before long Germany will resemble an overheated boiler, which is ready to burst unless a valve is opened to relieve the pressure." ...

That valve is the acquisition of colonies, which, Bernhardi naively adds,

"Should be established only in countries inhabited by lower races. If territories suitable for colonial scttlement are unobtainable, foreign territories must be conquered. The conquest of Korea by the Japanese and that of Tripoli by the Italians furnish the most recent examples of such action."

This brings us to the central theme of which "will supply us in the future with the book, the inevitableness, the absolute necessity of war as a means of national uplift. Gibbon, in the first volume of his Decline and Fall, in a memorable passage, dwells on the deleterious effects of the long-Roman peace on the empire. According to him "it introduced a slow and secret poison into the vitals of the empire. The minds of men were gradually reduced to the same level, the fire of genius was extinguished, and even the military spirit evaporated." In a much more emphatic strain Bernhardi dwells on the evils of peace because it is part of his policy to inflame the minds of the Germans against the other European powers.

> "The intellectual and moral powers of a nation do not grow and increase in the atmosphere of a secure peace. They grow in the storm and stress of a great and eventful time under the influence of a proud and active policy which places a great national aim before the people. Such a policy educates the people to patriotism, moral earnestness, and success."

Again,

"peace is no blessing if it lasts too long, especially if its maintenance has to be paid for with the abandonment of the national ideals. Such a peace dishonours a nation, and in such a peace small-mindedness and selfishness flourish, while idealism is destroyed by materialism and the simplicity of manners by luxury... Wars are required from time to time to cleanse the moral atmosphere."

The argument in favour of the inevitableness of war has been cast almost in the form of a syllogism:

"The relations among nations are dominated by an unceasing struggle for territories, and the question of right is as a rule respected only if its consideration is advantageous, while within a state relations between man and man are regulated by law, no similar force exists in the society of states, for these possess neither a common law nor, a supreme central power which adjusts their differences. Hence, if irreconcil-able differences arise between nations, the decision must be left to war.... If men and States acted absolutely unselfishly war would be avoidable. That is a condition which can neither be expected nor be hoped for. Hence war is inevitable."

In our first article we have quoted at 🎤 length from Bernhardi's earlier book on 🐒 this subject, and we do not want to repeat what has been said here in more emphatic language on the same topic. Bernhardi's reading of "history shows that war is a powerful instrument of civilisation, and

that all great crises of civilisation have been decided by means of arms." A universal court of arbitration can be imagined only in a universal empire, an ideal openly advocated in England, but Bernhardi is certain that Germans would not submit to it.

"The abolition of war would more severely harm civilisation than would war itself." "A great war will unify and elevate the people and destroy the diseases which threaten the national health."

The duty of the State is not only to protect the citizen in the enjoyment of the advantages of civilisation, but "to develop the intellectual and moral forces of the nation, and to secure to the nation that influence in the world which is its due...... the State is a powerful instrument of progress, and its last and highest purpose is to give an individual character to the nation.....It is always immoral for a State to sacrifice its interests to a foreign State for such action violates the foremost duty of the State, that towards itself. Weakness is the most reprehensible and the most contemptible political sin of the State. Hence "it is not only practically useful, but also morally necessary, for Germany to follow an honest, strong, and energetic policy of force."

"Let us not be deceived by constantly repeated assertions made in favour of peace, or by the agreements concluded among the various cabinets. These diplomatic measures are, after all, only a cloak under the protection of which every State hides its own interests. It will be dropped as soon as a favourable opportunity occurs. Power is the only regulator of foreign policy."

It is particularly necessary that every State "should increase all its instruments of power, its army, its navy, and its finances.

"At the same time, it is at least as important to increase the moral and mental strength of the population in every way: Superior moral and mental force alone can form an equivalent for superiority in the material factors which one's opponents may possess. An advancing civilisation and increasing armaments must go hand in hand. Only then can the greatest efficiency be obtained." In studying the political history of States one finds that the greatest successes have been obtained whenever an active policy, following a distinct aim, has unceasingly endeavoured to utilise the political position of the world to its advantage, and has in all enterprises only calculated with the factor of force, disregarding every law except that of its own advantage..... when the policy of the State was influenced by the sentimental peace dreams of their statesmen, the national policy was nearly always barren of success or led to perdition."

It follows that "the greatest crime that can be committed against a nation is the neglect of its armed power and the diminution of its armed force.

The school of arms is the most invigorating tonic in the formation of character. The armed force is at all times the only security and guarantee of favourable political, social and cultural development.......The armed strength and heroism of the Japanese defeated gigantic Russia, made Japan the leading great Power in Eastern Asia and gave her great influence in world-politics. Proud England found herself forced into an alliance with Japan in order to preserve her position in Eastern Asia."

After thus proving to his own complete satisfaction that might is the only right recognised in this world, the author proceeds to take stock of the present political position of the world:

"If we look around among the States of Europe we see that France, England and Russia have allied themselves with the object of keeping Germany down. However, the objects of each of these States are at variance. Russia has apparently no intention to attack us [though she was actually the first to do so—another of Bernhardi's illusions] and wishes only to prevent Germany's further expansion. France, on the other hand, desires a war of revenge, in order to regain Alsace-Lorraine. England wishes to destroy our fleet and to prevent us increasing our colonial possessions. These three Powers pursue opposing aims in many parts of the world, especially in the Balkan peninsula and in Asia. Their only connecting link is hostility to Germany, which unites them."

On the other hand, the Triple Alliance is a necessity for Austria, Italy and Germany.

"Austria requires its support, in order to enlarge her influence in the Balkan peninsula, and to create these new markets for her industries. Italy requires it, as she desires to obtain a predominant position in the Mediterranean, to which she is entitled by her geographical position and her past. The aims of Italian policy are directly opposed to the interests of England and France, for these two States wish to rule the Mediterranean. Austria's desire to gain influence in the Balkan peninsula is-opposed by Russia, which endeavours to dominate the Slavonic States in that part of the world and to extend her power to the Mediterranean."

It is interesting to read Bernhardi's interpretation of the change of English policy from one of splendid isolation to that of co-operation with certain continental powers. We do not know how far it is true, but we note Bernhardi's admission that England has acted wisely, for this is what he says:

At the time when the necessity of an alliance with other Powers was felt by England, the States on the European continent were divided into two hostile camps: the Triple Alliance, and the Dual Alliance, composed of France, and Russia. England had the option of joining either group. She chose to join the group hostile to Germany, and from her point of view she acted probably wisely."

This is Bernhardi's exposition of the English policy:

"At the peace of Vienna of 1815 the territories of Europe were redistributed in accordance with the principle of the balance of power. None of the European powers was to obtain a predominant position on the continent similar to that which France had occupied. That policy was assiduously cham-pioned by England. She thought that she could preserve her predominant position on the sea only if she had no serious continental competitor ..... During the last forty years England's position has undergone an extraordinary and scarcely advantageous change. Great Britain had preserved, until recently, the rule of the sea which she had acquired at the beginning of the last century. No Power was able to dispute her predominance. By her naval supremacy Great Britain had acquired her world-empire, the bulk of the world's trade, and her great wealth. Her policy of splendid isolation was thoroughly justified. No nation could attack England, or threaten her colonies her trade. She required no allies. Her unchallengeable position was strengthened by the fact that her policy aimed successfully at involving the European powers in wars among themselves and maintaining among them a balance of power. The continental powers were to balance each other in such a way that none of them was able to participate in world-politics. These were to remain England's monopoly. That privileged position enabled England to exploit the whole world, and allowed Englishmen to consider themselves as the predominant nation, a form of conceit which is characteristic of all English men. Things have altered of late. Most European Great Powers have acquired colonies and built up navies which combined are stronger than the English navy....The absolute and world-wide naval supre-macy of England became a thing of the past. It was not impossible that several states would combine against England. At first England endeavoured to protect herself by the two-power standard, by creating a fleet stronger than that possessed by the two second-strongest powers combined. However, soon it appeared that even wealthy England was not able to maintain a two-power standard and to provide the men required for manning the ships. Besides it became clear that even the strongest English fleet could not maintain England's power in all parts of the world. Since the time when Japan had built a strong navy and had destroyed the Russian fleet, the possessions and the commerce of Gerat Britain in Eastern Asia could no longer be protected by English ships. In case of war England's colonies and commerce in Eastern Asia might have fallen to the Japanese, who ruled the Asiatic seas. To protect herself against all eventualities, England was forced to abandon her isolation and to strengthen her position by alliances. She became Japan's ally, bringing her into a position of financial dependence, in order never to experience the hostility of the Japanese fleet, but to be able to use it for her own protection. England found it impossible to draw into the orbit of her interests the United States, her most dangerous competitor for naval supremacy. Only quite lately her attempt to conclude an alliance with that country under the cloak of a general treaty of arbitration has completely failed. England was bitration has completely failed. England was therefore all the more eager to strengthen her position by alliances in Europe......Germany is, after the United States, Great Britain's greatest

economic competitor. In South America, in Eastern Asia, in Africa, and in the Near East, German and British economic interests absolutely collide. Besides, German enterprise and German industry prove frequently superior to English throughout the world. England is interested in destroying Germany's competition. That attitude is understandable from a purely commercial point of view. It is still more natural if one considers that among the nations of Europe Germany is the ablest, that it possesses the greatest power of expansion, that it is likely to become a maritime power of the first rank, and to acquire on the continent a predominant position likely acquire on the continent a predominant position likely to disturb England's policy of the balance of power. In any case, the further increase of Germany's power meant that England's position as a world power would be jeopardised. Germany was all the more dangerous as, in alliance with Italy, she opposes absolutely England's policy in the Mediterranan. France and Russia on the other hand, threaten in no way England's predominance on the sea and in the way England's predominance on the sea and in the world's trade......It is not necessary to prove that the opening of the Dardanelles to the Russian fleet may conceivably become dangerous to England, threatening her position in Egypt and the route to India. Still, England considers this dauger not to be one of immediate importance, and has resolved for the movement to co-operate with Russia in order to get rid of Germany's competition. When England decided to ally herself with Russia and France she did not only consider the necessity of keeping down Germany and preventing her further expansion, but she had also to consider means for destroying the German fleet. We cannot deceive ourselves on this point. The ultimate consideration of British policy has, since the mighty development of the United States, been the question of Anglo-American relation. England sees in the United States her only real rival for the domination of the world......In case of an Anglo-American war England would naturally desire not to have a powerful fleet, such as the German fleet, in her rear, for it would tie her navy to her shores. Therefore the German fleet must be destroyed. That is the Alpha and the Omega of British policy. That is the necessary and logical consequence of the Triple Intente. That is the thread which leads us through the labyrinth of English diplomatic activities and relations."

Hence Bernhardi, entertaining such views as those set forth above, need not cause any shock of surprise when he says:

"We can secure Germany's position on the continent of Europe only if we succeed in smashing the Triple Entente, in humiliating France, and giving her that position to which she is entitled, as we cannot arrive at an agreement of mutual co-operation with her......Germany's further development as a world power is possible only after a final settlement with England. Exactly as a cordial alliance between Germany and Austria was possible after Austria's defeat in 1866, we shall arrive at an understanding with England, which is desirable from every point of view, after we have crossed swords with her."

Under the heading Can Germany Hope for Victory?, Bernhardi calculates the strength of the forces likely to be opposed to her and lays bare some of the military and naval plans of Germany, the ineffectiveness of which has been amply demonstrated in the course of the present war.

The French army can be rapidly mobilised, but the Russian only slowly.....while Russia is collecting her masses, we have only one every to fight, and we must make the best use of our opportunity. It seems very doubtful whether the English expeditionary corps will be sent at once to the Continent. Perhaps the English will prefer to keep it at home until the war on land has been decided in France's favour.....While the participation of the English army appears doubtful, it is clear that Germany's military strength would receive some support if England or France should violate the Belgian, Dutch or Danish neutrality by sea or by land. At least Holland would join Germany in such a case...... Circumstances will decide whether we shall attack in the first instance France or Russia. Germany's western frontier is exceedingly favourable for defence. Here a weak army can hold its own during a long time and inflict heavy losses upon the enemy. .....The Russian frontier lies dangerously near Berlin, the centre of Germany's power: The German eastern frontier is ill adapted to a stubborn defence. Here the greater danger threatens us. Hence an attack on Russia is very tempting, especially as a German attack on Eastern France is made difficult by the French frontier fortresses,.....it must be remembered that France is certainly our most important and our most determined enemy. A German victory over the French would have a greater effect upon the Russian government than a German victory over the Russian would have upon France. The latter would only increase the energy of the French, while a French defeat would cool Russia's ardour. Circumstances will decide whether the attack will be directed against the one or the other Power. At any rate, it is necessary that our army is so strong that it is certain to defeat one of the opponents before the other can act with

The attitude of the smaller European states in case of war is thus defined:

"Belgium and the Slavonic Balkan States are likely to incline towards Germany's enemies. Switzerland is honestly neutral, and will fight whoever attacks her. Holland is in a difficult position. If she fights on Germany's side she risks losing her colonies to England, who has looked upon them with envy for a long time. If she supports the Triple Batente her position on land is endangered by Germany. Circumstances will dictate her attitude. Sweden will probably maintain her neutrality, but her interests are opposed to those of Russia. Denmark's position resembles that of the Netherlands. She is threatened on sea by England and Russia, and by land and sea by Germany. Japan is at present bound to England by financial considerations. As the Japanese have concluded a temporary agreement with Russia, we must reckon with the fact that in case of a European war Japan will strive to obtain a footing in Northern China."

Bernhardi indulges in an estimate of the military strength of the countries composing the Triple Entente which ought to prove interesting:

"We must recognise in the French, opponents of equal value. That is confirmed by all that one hears

about their army. In view of the patriotism and self-sacrifice with which the French people have striven for many years to improve their army, it would be incredible if the results should not correspond with the exertions made. We must calculate with the fact that the French have a first rate army, and that Germany can only be victorious if we can defeat the French under all circumstances... The Russian army is inferior to the French. The Russian soldier has always been an excellent fighter. However, the Russian army has during the last war shown so great a lack of initiative and intelligence, and such inferiority in tactics, that one cannot assume that matters have much changed since then."

But the greatest mistake of Bernhardi and of his colleagues of the German army consists in their estimate of the English army. Subsequent events have shown what the "contemptible little army" of Sir John French can do, and the possibilities of expansion of a volunteer, as opposed to a conscript army. But to resume our quotations:

"The Boer war has shown what the English can do. They have not been able to defeat the South African peasant militia, in spite of their enormous superiority. They have borne great losses only when they could not get away. After all, the army is composed, not of the flower of the nation, but, for the largest part, of inferior elements. The officers in command also showed nearly everywhere that they lack the true military spirit and do not recognise the importance of personal initiative. Even the much praised Lord Roberts has achieved only successes in manoeuvring, but never a victory. It is difficult to say whether since then the English army has made any important progress. Opinions differ, and I personally cannot express one......If they should act on the continent they would, after all, be a considerable reinforcement to the French. On the other hand, an English expeditionary Army would be, so to say, a tangible security which we could keep in our hands, if taken, in order to enforce peace."

#### Elsewhere Bernhardi says:

"In the Boer war the obsolete and ossified English army failed even against a weak peasant militia. England's volunteers and military forces proved as a rule militarily inferior. Proud Albion could not break the spirit of liberty among the Boers, although her soldiers were more than twenty times as numerous, and was compelled to make peace with them. In consequence the Boers have become practically the ruling nation in South Africa, and their position is a hidden but ever present danger to Great Britain."

#### Again:

"The English defeated the Boers, but they acknowledge themselves that they have not been able to break their national spirit. Hence, the United Boers are today the ruling nation in South Africa, and before long they will probably have obtained their complete independence....."

The policy which Germany is following regarding her navy in the course of the present war was exactly foreshadowed by Bernhardi, but the success which he anticipated for it can hardly be claimed for it now.

"In the case of a naval struggle.....we can find salvation only by acting on the defensive.....we must first keep our fleet in the background and endeavour to weaken our opponent and to fire him out by forcing him, if he wishes to fight us, to blockade the German ports, to divide his forces, and to expose himself to loss from our coast batteries. If the English fleet exposes itself for a moment, we must immediately attack it by surprise and endeavour to whittle it down by inflicting upon it losses here and there, without ever allowing ourselves to be drawn into a struggle with superior forces. It may be considered probable that if we act in this way it should be possible that Germany will not only be able to maintain herself against England's naval supremacy, but that, in course of time, the two fleets will become approximately equal. Then a moment may arrive when we can challenge England to naval battle."

Another fond hope of Germany, on which she had built many aerial castles, has been dashed to the ground. "England would probably be inclined to make peace," says Bernhardi, "if, in the course of the war, risings and revolts were to take place in her colonies, which would threaten England's position throughout the world. It may be considered a fact that in India, in Egypt and in South Africa there exists sufficient inflammable material." Again, somewhat more plainly than the above:

"It is also worth noting that much inflammable material smoulders in the English colonies, in India, South Africa and Egypt. Hence risings and national revolts are by no means impossible in case England should be involved in an unfortunate or dangerous war. These are factors with which we have to calculate, and which we must utilise to our advantage. That is our duty."

It is however in connection with the political situation around Turkey and her possible attitude during a European war that the clearest indications of the way in which the war was to come about are given by Bernhardi.

"Apart from Russia, the Balkan States are Turkey's principal enemy. Turkey must also be on her guard against England, because, although England does not wish Constantinople to fall into Russia's hand [but this has been belied by events], she strives after domination in Arabia and Syria, in order to secure the Suez Canal against attack. Besides, she endeavours to undermine the religious position of the Sultan as the head of Mahometanism in order to free her Mahometan subjects from the Sultan's influence..... The continued existence of a powerful Turkey

is of the greatest importance to Germany, because, in case of war, the route through Turkey would probably be the only one over which we could freely draw food and the raw materials required by our industry. The sea would be closed to us in the North by England, and in the Mediterranean by England and France. Therefore we must never tolerate that European Turkey falls under Russian, which means hostile, influence..... If Austria and Russia should come to blows, Germany cannot act as a spectator, for her ally, having to oppose superior forces, may be defeated. We must therefore immediately come to Austria's help, eyen if such a step should lead to a great European war, which, after all, is unavoidable....... Turkey has been in a state of decay for a long time. Still, it was absolutely in the interests of the Triple Alliance to delay the expulsion of the Turks from Europe until the Great European war, which will decide the fate of the Central European States, has been fought. Owing to the course of events (in the Balkans) the Triple Alliance will now have to fight such a war under far less favourable conditions..... We must reckon with the possibility that, in case of a great European war, the Balkan States will be found on the side of the Triple Entente, hoping to expand at Austria's expense. Thus the Triple Alliance will lose its secure route through Turkey, by which it could receive supplies in case of a war against the Entente Powers.....In consequence of the Balkan War Germany's prestige throughout the world has suffered, though without justification. Turkey's defeat is celebrated by our enemies as a German defeat. The fact that the Turkish army had Krupp guns and German instructors, induces them to depreciate the German army. All England is triumphant at Turkey's defeat, which is attributed to German military training. Besides, the English clearly recognise that the Triple Alliance has lost power by-that defeat. In France similar sentiments prevail. Formerly only the French army was eager for war. Now the whole nation shares these feelings. The people are sure of victory, and armaments are secretly increased in expectation of war. In Russia Pan-Slavists are gaining ground and are attacking Austria. Even little Belgium has found that she has a French heart, and she is jubilant at the defeat of the Turks and the lost labour of the German instructors. . The peril of a general war has come nearer. The strained relations between Austria and Servia may lead to war."

This last prophesy of Bernhardi has been fulfilled to the letter, and in his case, as well as in that of the entire German nation, the wish may truly be said to have been the father to the thought. He who sows the wind, must be prepared to reap the whirlwind, and having sedulously incited his country to rush into war, Bernhardi and the German military circles which he represents shall have only themselves to thank if the results do not turn out, as hitherto they have not, quite to their satisfaction.

Por.

# "TO-DAY IN EGYPT"

معرفي -

THE author of this book had some connection with the public affairs of Bgypt, and is the writer of two other books on Cochin China or China. He writes with the authority and confidence of personal knowledge, and to us in India the book is full of interest in two ways, firstly, because the people of Egypt are Mussalmans, and secondly, because the method of Government is similar to that of India, the ruling race in both the countries being the same. But in spite of the similarity, the differences are obvious and striking. Though Egypt has just a become a portectorate and the Khedive has been deposed,—a change which may, on the whole, be regarded as salutary, owing to the now inevitable abolition of the Capitulations and of the consent of Infifteen Powers to any administrative programme which hitherto prevailed, and the consequent vesting of the entire authority and responsibility on the British administration,—English occupation began only in 1882, the Government is conducted in the name and on behalf of the Sultan, who has replaced the Khedive, and who is himself an Egyptian, high judicial, and executive offices are still filled by native Pashas and Beys, and the Khedive was the fountain from which all honour and decorations used to flow. Every Egyptian is bound to serve and does serve in the army unless he can purchase his immunity or is one of the 12,000 students of the celebrated and ancient Al-Azar University of Cairo. Several Egyp-tian gentlemen are officers in the army. There is no Arms Act in the country, and the people are practically homogeneous, ten millions being Moslems and only seven hundred thousand being Copts (Christians) tout the latter are Egyptians by race and dress and speak like their Moslem neighbours. There are some very wealthy zemindars, who keep European govern-esses for their children and spend the summer in Constantinople or Europe. The fellaheen are poor, and agriculture is their only occupation, and the population, though non-industrial, is as dense as 939 per square mile. "Probably nowhere outside of per square mile. "Probably nowhere outside of Bengal will an area of like size be found carrying a population of a similar non-industrial character." But the poverty of Egyptians is not so severe as that of the Indians. The area of the country is only 12,026 miles. The language, both in the schools and at home, is Arabic: Among foreign languages, French is the one most cultivated, though English is making headway. The cities of Cairo (with its suburb Heliopolis), Alexandria and Port Said are international in character, being inhabited by almost ternational in character, being inhabited by almost all the European races, and the proximity of Europe, which draws an annually increasing stream of tour-ists (owing to the ideal climate in winter) and Egyptologists, keeps the people very much in evidence before the Western countries. The city of Cairo is comparable in grandeur and importance to the famous capitals of Europe. The staple product of Egypt (which is a rainless country and depends for its irrigation on the Nile) is cotton, the finest in the

\* To-day in Egypt: by Alfred Cunningham. London, Hurst and Blackett, 1912.

world, and the other important crops are wheat and sugar. "From India came many of her ablest officials, whose unique experience and ability were placed at the disposal of Egypt. To India and her civil service the land of the Pharaohs owes its biggest debt for its regeneration and present prosperity." Owing to the absence of the caste system and the nearness of Egypt to the European centres of enlightenment (the English mail only takes five days to reach Cairo), a large number of Egyptians visit western countries as students and travellers. For various reasons Egypt went through a great financial crisis in 1907, from the effects of which it has not yet fully recovered. The author speaks throughout in depreciation of the regime of the late Sir Eldon Gorst, who succeeded Lord Cromer under a liberal administration, and from various references here and there it would appear that he was a governor of the type of Lord Ripon in India, and sincerely desired to give the people self-government and an entry into the highest executive and administrative posts. Lord Cromer used to send for the Khedive, but Sir Eldon Gorst would call on His Highness, whenever a consultation was necessary. The book was written about the time Lord Kitchener was appointed Agent General in Egypt, and the author is full of hope that his vigorous administration would restore the confidence of English officers in the government.

The author's views are those of a typical bureaurat, but he is not a bureaucrat who is totally incapable of sympathising with the legitimate aspirations of the people, or of pointing out the most glaring defects in the foreign administration. "In spite of all academic parliamentary discussions and ministerial platitudes over the gift of self-government to the Egyptians when they are in a condition to receive it, no other Power in existence otherwise interprets our presence there. We went to Egypt to safeguard our interests, and we remain to protect and develop them in accordance with changing political requirements." "The power occupying Egypt controls the Suez Canal—the highway to our Indian Empire and our Eastern possessions, and there is every indication from a military point of view that Egypt has increased in importance under the new reorganisation scheme for the disposition of our expeditionary forces. It is an excellent training ground for troops, and offers a base whence they can be expeditiously dispatched to the assistance of our Eastern possessions." "Unquestionably the systems of governments most suited to the needs of Egypt at present and for many years to come is absolute government, and whilst we give due, but not sentimental, encouragement to the development of legitimate native aspirations, when those aspirations reveal capacity, there should be no tracking to political parties on retreat before ill-advised native agitation." These being the views of the author on question of principle and policy, his denunciation of the defects of the administration, of which more presently, acquire an added weight.

But first, as to the people and the political situation: The writer is no lover of the young

Egyptians, for he considers them superficial, conceited and vain; but he recognises that the people are "good natured and of a generous and charitable disposition," extravgance being the besetting sin of the wealthy landowners and the poor farmers alike; even the young Egyptian "is a youngster of much promise, usually of a bright, genial disposition, with, in numerous instances, marked natural ability;" but truly enough, the writer points out that "the element in his education which is lacking is that imported by an educated pure and dignified motherhood. Nowhere as in Egypt is seen the need for the realisation of the truism that the hand that rocks the cradle rules the world." They are usually good-looking and well-dressed (in European fashion, except for the universal headdress, the tarbush) and 'boast openly of their conquests' (among the young lady tourists at Cairo). "...... there is not wanting a suspicion that intellectually the Oriental is the superior—that his western attributes are to him easily acquired for motives of expediency, are only superficial, and that the old expediency, are only superficial, and that the old civilization is a force which might yet triumph over the new if those sluggish depths are stirred deep the new if those sluggish depths are stirred deep the new if the superficient formed to exact himself? enough and the Asiatic forced to exert himself. Bishop Gywnne of the Soudan, referring to the relation between the Egyptians and the British, said in a solemn address: "One thing is evident, and to me it is very depressing: there is, without doubt, great and bitter hatred of us. We ask uount, great and inter natred of us. We ask ourselves: Is there any reason for this? I had a long talk...with a senior Egyptian officer....He said: 'The British are so proud: they treat all natives as if they were not human beings. That is the reason why my fellow-countrymen dislike you.'

Regarding the religion of the young Beneficer.

Regarding the religion of the young Bgyptians, the author says: "Religion, though he is a Moslem, plays a comparatively unimportant part, for actually the majority of the Egyptian youths in the towns of the middle and upper classes, apart from religious observances enforced by custom and lessons of childhood, are rapidly drifting into agnosticism. They may parade their religion for political and racial purposes, buf it exerts very little real force in the life of the young Egyptian of today." Again: "It will be seen that the bulk of the Egyptians are Moslems, who generally are much less strict in their observances and customs than the Moslems of India and the Far East, although the Egyptians are now distant but a few days from Mccca since the advent of the railway... The further away the Moslem dwells from the sacred city the greater his devotion and the more strict apparently his observance of the rules of his religion. The Egyptian generally cannot be charged with religious fanati-

cism."

"It is remarkable that although Egypt and the London attract the foreign archæologist in increasing numbers, many of them being recognised authorities on Egyptian antiquities and history, the Egyptians, either Moslem or Copt, should have indicated hitherto but little aptitude and ability in this important direction. The natives themselves important direction. The natives themselves complain that the Government is to blame in not encouraging the Egyptians to engage in this fascinating pursuit by instituting a school for the study of Egyptology. . . . There is of course the famous Museum in Cairo, at the head of which as director is that famous Egyptologist, Professor Maspero. If the Egyptians themselves were keen in this matter it would be quite easy with so many wealthy natives, to endow privately a special school, but among them

all there is only one who has the reputation of being an expert in ancient Egyptian movements and civili-sation, namely, Abmed Bey Kamal."

sation, namely, Ahmed Bey Kamal."

There are four political parties in Egypt, which may be divided as follows: First, the extreme Nationalist party, whose organ is the Al Lewa. It desires nothing less than evacuation by the British, and the government of Egypt by the Egyptians and for the Egyptians. The late Mustapha Kamel was the leader of this party. The author has no sympathy whatsoever with it, but has the fairness to say that Mustapha Kamel "was esteemed as a patriot and undoubtedly possessed virtues as an individual. and undoubtedly possessed virtues as an individual, and qualities as a leader of a national movement which have not been found in another candidate." The editor of the Al Lewa (the News) is Sheik Shawish, formerly a professor of Arabic at Oxford University. He has undergone a term of imprisonment for slandering the government, but the author recognises him as a very able man, 'respected for his qualities and personal gifts.' The second party, the "Party of the People," might be termed the Moderate Nationalists, with their special newspaper the Al Garidah. The third party is that representing the Khedive, its organ being the Al Moayad. The fourth party, the "Independent Egyptian party", is representative. tative of the Coptic community and many of the influential and wealthy Moslems. It aims at representative government in Egypt, irrespective of race or religion. Among the ultra Nationalists, whom the author detests, are men regarding whom he candidly admits: "It has been a pleasure to me to meet many of them, who undoubtedly have sincerely the welfare of their land at heart, and think as patriots they can now run their own country without European assistance. They are working and hoping, quietly and unostentatiously, and although bound in principle to the nationalist party, approve neither of its leaders nor of their methods. These invite respect, for they are patriots, but the difficulty is that they are unable to grasp the exact conditions of the country..."
In 1909, when the Nationalist movement was specially agressive, a large body of Egyptians, consisting, of Pashas, Beys, the leading notables of Cairo and of Pashas, Beys, the leading notables of Cairo and the provinces, merchants and landed proprietors, presented a petition to Sir Eldon Gorst in which they protested against "the frantic policy of the agitators," "who are fatally endangering our interests". But it is noteworthy that almost the very first sentence of their protest ran thus: "We long for independence and for the day when Egypt will become a constitutional monarchy." The political situation at the moment of Lord Kitchener's appointment is summed up thus by the author: "At that moment the counup thus by the author: "At that moment the country was quiet, which was due undoubtedly to an attitude of firmness at length adopted by the British Government towards the advanced native politicians; this was shown in the recent legislation controlling the native press, political demonstrations, political lectures and other means adopted by the Nationalists in promoting their political views. . . . The nationalist legislator is quietened, but not crushed. He is ever ready to break out again, and will do so on the first slackening of British control." "Frequently the Egyptians show pleasure in their Press in likening themselves to Japanese, and take, as Orientals, a personal pride in the wonderful achievements of the Japanese race—where the points of similarity between the two peoples are, in the experience of those who are acquainted with both races, it is difficult to conceive." The advanced Nationalist party is, in the opinion of the author, responsible for the

unrest in Egypt, and "its efforts so far have simply resulted, in the language of the British Agent in 'putting back the clock.' Every year ardent political souls attached to this party, generally young students residing in Europe, meet together to hold a 'conference' usually at Geneva....The annual 'conference' serves the harmless but amusing purpose of a blow-off for Nationalist feelings and ambitions..."
"The largest foreign elements in Egypt, next to

the Turks, are the Greeks, Italians, and Israelites-. who thrive exceeding well-the French, Belgians, Austrians, British (20,653), Russians and Germans, and some from practically every other race under the sun. It is a wonderful mixture...On the whole there is very little international friction, for they are an army of foreigners in a strange country, with a common purpose and common interests, the making of money." Closely related to this aspect of Eygptian life is "what is the greatest blot on the administration of the country." "If ever a city deserved the name of 'modern Babylon' it is Cairo. In fact, it is questionable whether Cairo, in the light of twentieth century civilisation, is not infinitely worse than the ancient city referred to. To one who has seen most capitals of the world, new and old, and many other cities which have an unsavoury notoriety, there is none to compare with Cairo in the degradation, vice and depravity which are permitted to exist and flourish, even in the very midst of the city, under the nose of the authorities, who make no attempt in the name of morality and decency to check these evils...The whole thing is a blot upon our administration in Egypt and discreditable to the British religious bodies in Cairo, who profess to ignore it. It is a disgrace which is felt keenly by all decent, patriotic Egyptians, for such a cancer comes upon them from without, and they alone are powerless to regulate or destroy it."
"The most responsible task of the Government of

Egypt to-day is the education of the people. It is a national want. Compared with other countries possessing a civilised Government, Egypt in the matter of Education occupies a very low place indeed; perhaps the lowest....It was obvious at the beginning of the period of reform that no great measure of progress could be hoped for in the absence of intelligent co-operation, sympathy and appreciation on the part of the people, and these are essential factors in successful Government. Education alone can produce these, and in Egypt Education is lacking. Even to-day it only touches the outside fringe of the population....The literacy of the Moslems is 78 per thousand males and 2 per thousand females, whilst among the Copts it is 188 per thousand males and 16 per thousand females. (In British India, according to the latest census, 110 males of all religions per thousand, and 11 females of all religions per thousand, are literate, while among Maho-medans, the proportion is 69 males and 4 females per thousand.)...It is sometimes debated whether it would not have been better for the country if England had pushed forward with greater energy the work of Education. There are not wanting those of this opinion, both Egyptians and Europeans, who think money used in other directions might well have been devoted to this purpose. A larger measure of Education might conceivably have made the task of Government easier and facilitated the progress of civilisation. A similar view was taken by the United States when the responsibility for the Government of the Philippine islands was thrust upon her. ... Americans came promptly to the conclusion that

the first step to be taken was to educate the people, and they set about it in their characteristic fashion. Instead of sending a score or two, as we have done in Egypt, they sent teachers out in battalions,at least 5,000—and spread them all over the country, starting schools everywhere and improving the many scholastic institutions already in existence .... The object of the Government has always been to educate the Egyptian by means of his own language, namely, Arabic... English masters cannot acquire a working knowledge of Arabic in a day... and the education of the people must of necessity be slow in consequence. But it need not be as slow as it is, for there is a very general opinion in Egypt that the Government might do considerably more to hasten and extend education than it is at present doing. It might spend much more money than at present on education, and the excuse that the finances of the country will not permit of this can well be met with the argument that a few economies in other directions would provide material additional funds for this purpose.... Education is the recognised responsibility of the State, and it is a great pity since there is such a unanimous demand for its extention that the Government cannot be stimulated to do more than it is at present doing.

"In Egypt, a country permeated with disease, filth, and vermin, public health administration, like public security, is non-existent..... The death rate of Egypt is apalling !.....Nowhere do dirt and individual negligence seem to prevail as in Egypt, and very little is actually done officially to inculcate into the native-mind the elements of hygiene, and the penalties arising from dirt and superstitious treatment of diseases. The absence of organised official effort is most deplorable in Egypt. The Administration is aware of the enormous task before it, but appears either to be apathetic or afraid to tackle it.....The difficulty is that the public have no means of acquiring information on public health matters beyond the meagre particulars given in the annual report. The department, although it affects most vitally the public, is a bureaucracy; its doings are wrapped in official secrecy..... The public health is allowed to remain in such an unsatisfactory condition for two .principal reasons: the first being the disinclination of the government to take action in consequence presumably of the large expenditure that would be involved, and second, the probable opposition on the part of certain Europeans who fear that exposure might, for the time being result in serious financial loss to themselves.'

Our last extracts will have reference to agriculture, the principal industry of the country: "The bulk of the Egyptian cigarettes sold in London are not imported from Egypt, but are made in London from cheap Greek tobacco, which is inferior to Turkish....."

"The commission appointed by the government to investigate questions connected with the growth of cotton in Egypt recommended a complete reorganisation of the system of agricultural schools on the basis of primary, secondary, and superior schools; the creation of agricultural stations throughout the country in connection with a central institution in Cairo with a large staff of scientific experts; the creation of a department of agriculture; and finally, the appointment of a permanent committee of agriculture to supervise agricultural interests in general." Farm schools are now being instituted, and the next step contemplated is the establishment of secondary schools. The Khedivial Agricultural Society, a semi-government institution, distributes seeds

on a large scale and carries out agricultural experiments. But here also, "Education must be the principal factor in the improvement of agriculture leading up to the serious production of staple crops. The path to success lies in the technical education of the young, for their ultimate profit and the country's good. One great obstacle to the advancement of the peasant is that he can neither read nor write. It is therefore useless sending him written or printed ins-

tructions, but he can realise very readily prompt financial returns and given these, he is not unwilling to experiment."

The book, which is very interesting and instructive, covers 311 pages, and contains some fine illustrations. Both the rulers and the ruled in India can profit by its perusal, and we heartily recommend it to them.

# HEADS OR HEARTS

By J. J. BELL,

AUTHOR OF "WEE MACGREEGOR." &c.

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T

THE impossibility of putting an old head upon young shoulders forms the substance of one of our most popular and ponderous platitudes; whereas it is really a matter for simple and unalloyed thanksgiving. Less cheerful is it to reflect that, in these days of civilization, science, microbes, and absurd headgear, many pair of young shoulders is doomed to bear a head that might serve as an advertisement of the scythe as used by Time himself. Baldness, like poverty, is no crime, but it is a hard punishment. So, at least, thought Willy Preston as he turned from the glass and, lighting a cigarette, began to pace the floor of his elegantly-furnished bedroom.

Half-an-hour ago he had consulted a great specialist. During the past three years he had consulted many specialists reputed to be great, and had tried innumerable specifics declared to be infallible. But the great specialist had done what none of the other specialists, what none of the specifics, had succeeded in doing: he had caused Willy to abandon hope. In a cool, unemotional voice he had advised the young man to purchase a wig, and the young man had left his presence even sadder than he had entered, and poorer by five guineas.

A wig at twenty-six! Willy rebelled at the thought. Endowed with thousand a

year, yet unable to purchase a single hair of his own! He realised, as he had never realised before, that money could not buy everything. His sensitiveness was extreme. It had been wretched to be bald as an egg, but would it be any less wretched to know that his infirmity was covered by artificial means? He pondered the question deeply and bitterly. He thought of his friendsthe men at the clubs, the girls he knew. Already, in imagination, he heard their amused remarks and saw their smiles. It made little difference that such remarks and smiles would not be intended for his ears and eyes. He had enough faith in his fellows to believe that none would even hint at the transformation in his appearance. But how could they help talking about it with laughter or-worse-pity? No! he would go bald to the end.

And yet.....

Winter was approaching. Could he endure another winter like the last three? His head was as sensitive as his heart. In cold weather he could not raise his hat to a lady without immediately emitting a loud and violent sneeze. Did the lady stop, it was a full minute ere he could answer her greetings. What a ridiculous figure he must have cut on more occasions than he could remember, though, to be sure he remembered more than enough! Of course you will say that this young man need not have exposed his infirmity more than was absolutely necessary. But Willy Preston

was not built for a recluse, even in a moderate way of business. He was essentially sociable. Moreover, people liked him, and liked him quite apart from his money; he was asked everywhere, and when he chanced to forget his affliction he was voted delightful company by men and women. For an hour or two, perhaps, he would be the life of a party; then suddenly he would become aware, or imagine himself aware, of sundry eyes fixed on that which he sometimes ruefully termed his Sahara; he would flush momentarily, struggle bravely for a little while, and finally relapse into a state of depression that lasted for the remainder of the afternoon or evening.

Now, halting before the mirror, he surveyed his head as he had surveyed it too often in the past, when, after massage or the application of some lotion or other, he was wont to search hopefully for some change, however slight, on the barren expanse. But to-day there was no hope in his gaze—only a sorrowful question. Would it not be better, after all, to wear a wig? he asked his reflection. A wig might, after all, he but a nine days' wonder. People would soon forget that Willy Preston wore a wig. Ah, but-would they? There was an elderly gentleman in one of his clubs who had worn a wig for thirty years, and half the members still referred to him in his absence as "Wiggy" .....And yet—those awful, sudden sneezes in public places!

• Mr. Preston snatched up his hairbrushes, and flung them savagely under the

"You're as much good to me as a gramophone to a deaf mute!"

So saying he passed into his sittingroom, and there rang the bell for his man.

"Simpson," he said, endeavouring to speak naturally, and failing signally, "er—do you happen to know who makes the best wigs in town?"

"For fancy dress, sir?"

"No. For-er-everyday wear, Simpson."

The admirable Simpson's countenance expressed nothing. "I should think Jenkinson in Albemarle Street would be reliable, sir," he said.

"I have been advised by my doctor to wear a wig," said Mr. Preston, with a wan smile.

"Very good, sir," Simpson gravely re-

phed.

"So I think you might go round to the shop you have mentioned and ask them to send someone here at once to—er—well, to send someone here at once."

"Very good, sir." And the invaluable

Simpson departed.

"I suppose he's having a good laugh," thought his unhappy master. "There's something so dashed absurd about a wig, though I don't see why there should be. It's no worse than the eye-glasses and false teeth that will glare and grin at it. Oh, confound it all! I needn't be so touchy."

Unfortunately we are a lot of things we

need not be.

#### $\mathbf{II}$

Preston paid forty guineas for a wig, and then decided that he could never bring himself to don it. The weather was unusually mild for November—so everybody was saying, which ought to have made Mr. Preston prepare for a change. The change caught him one afternoon while strolling down New Bond Street. He was peculiarly alive to cold. "Wow!" he said suddenly, under his breath, and increased his pace. Presently he was glowing mildly and feeling satisfied with life in general.

Opposite Long's Hotel he met the prettiest girl in London—in his opinion at any rate—Miss Dorothy Fremery. He

raised his hat. She stopped.

"Oh, Mr. Preston," she began, "I won-der if you could help-

He snatched forth his handkerchief and

sneezed, and sneezed, and sneezed.

"What a dreadful cold !" she remarked sympathetically enough. But to the unhappy young man it seemed that she made haste to bring her conversation to a close.

"You really ought to do something for that cold, Mr. Preston," she said, holding out her hand. "Grandpa has got one just the same. I'm going to buy him a cap for wearing in the house. Good-bye, and thank you so much for taking tickets for the concert."

"Good-bye," said Willy dejectedly, raising his hat with the same result as before.

For the next four days he remained in his rooms, denying himself to all callers. The wig was upon his head now as well as on his mind. Gradually he realised that it was a comfort to the former if not to the latter; by degrees, also, he became recon-

ciled to its appearance. It was certainly a triumph of the barber's art. Simpson tended it in a reverential sort of way, but never referred to it. Only, on the third day he said casually:

"What about hats, sir?"

"Hats!" exclaimed Willy, then, "Oh, of course, Simpson, you had better get some sent here."

"Very good, sir."

On the afternoon of the fifth day Willy summoned all his courage, and set out for his favourite club. He passed several acquaintances on the way. No doubt they did their best to conceal the fact that they noticed the change; none of them, however, was entirely successful. A few yards from the door of the club Willy perceived two ladies of his acquaintance approaching. He dived into a convenient cab and drove to Charing Cross—the first place that came to his tongue—and back. Entering the club at last, and looking neither to right nor left-it was like stepping into a burning, fiery furnace—he took off his hat and hung it up in the cloak-room. Then he squared his shoulders, threw up his chin, and with a flush on his pleasant boyish countenance, marched for the smoke-room. Behind him, in the cloakfor the room, two young men grinned and whispered. They had no grudge against Willy Preston, but they considered themselves the humorists of the club. They had risked expulsion on more than one occasion. Within three minutes they decided. to risk it again. The tender mercies of the wicked are nothing to those of the practical joker.

Willy went bravely into the smokeroom, and found several of his friends in the familiar corner. The conversation was animated. They did not seem to notice him at first. Then there was a sudden pause, followed by somewhat hasty greetings. But room was made for him at the table, and someone asked if he had been seedy. "Slight cold," he replied. Whereupon everyone talked about the beastly weather. Willy had never until now heard his friends enlarge upon the weather; but somehow he himself could not find a better subject. Another pause ensued till someone suggested a drink. Thereafter the conversation became more natural, though Willy could not but notice how everyone avoided meeting his glance. Realising that

the situation was as awkward for his friends as for himself, he soon took his leave. After all, he had made the plunge, got over the worst; the next meeting would be a much easier affair.

He sought the cloak-room, feeling happier than he had felt for days. Doubtless there were smiles in the smoke-room, but smiles were natural enough in the circumstances. He would have smiled himself. He smiled now, softly, as with care he placed his hat on his head. It was not quite comfortable at the back, but in time he would get used to the new conditions. He nodded cheerfully to one or two members, and left the club. The humorists followed at a short distance.

"Those little hooks were an inspiration," said the one.

"Hope he doesn't take a cab," said the other.

Willy did not take a cab. Having gone so far, he was determined to go through with the matter. The more acquaintances he met, the sooner would his ordeal be completed. With growing confidence he strode gallantly forward. Yes; it was merely a question of braving it out for a few days.

Just then Lady Carruthers went past, in her Daimler. She smiled graciously, and

up went Willy's hand.

It was like tearing the scalp from his head. For an instant he stood dazed. Perhaps, mercifully, he did not hear the gasps of delight then, though he felt them long after. Recovering his wits, he stuffed the wig into his hat, crammed the latter over his eyes, and plunged for the nearest cab.

Next morning he quitted London for an indefinite period.

### III.

It was one of those March days that compel the severest critic of his country's weather to believe in spring; to anticipate summer. The blue of the sky was pale and unblemished, the air still, yet crisp and sweet. Above the valley of the Cree the hills rose in all their naked majesty, crowned with gleaming white. Three-quarters up the shoulder of Ben Thor a party of young men and women sat, chattering whilst they ate assorted sandwiches and drank cold tea, or lemonade.

"That old Jeremiah at the inn was fairly

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ir Ž out of his reckoning this morning," one of the young men remarked, as he set a bottle on a boulder and began to collect a supply

of rocky chips.

thought the mere mention of rain would make us order a hot luncheon for eight on the spot. I shouldn't wonder if we are in for a long spell of clear, fine weather. What do you think, Miss Marjorie?"

Miss Marjorie Grant, a dark, pretty girl, with dangerous eyes, smiled. "Being in my own country, I don't prophesy," she said. "As for old John of the Inn, I have seen him make mistakes, but not often. Still, I think he was wrong this morning. Have you any weather-wisdom, Mr. Preston?" She turned to the man on her left.

"I make a point of going by the oldest inhabitant," he replied, colouring a little, as a sensitive man may do when unexpectedly addressed by the girl with whom he is honestly in love; "it is the only way to acquire occasionally a superior feeling. But I don't care if it snows," he added foolishly. "Do you?"

Miss Grant protested that she cared very much. Snow on these mountains was no trifle. She had lived in Creedale

nearly all her life-

"And Preston has been here since before Christmas," said one of the other young men. "He ought to know the signs by this time."

"I know the signs well enough," said Willy, a trifle impatiently, "but I'd like to find the man who knows what they really

signify. Any idiot can guess."

Poor Willy! Having fled London and society, he had come, via sundry more or less dreary places, to the wilds of Creedale—only to fall in love. In London people soon ceased to puzzle over his prolonged absence; possibly his men of business, composing the reputable firm of Fink, Small, Bunker and Josser, continued to wonder why his demands for money had become so rare and modest; but it is part of the legal business to wonder, another part being to pretend otherwise.

As a matter of fact, to Willy Preston, wig on head, wig on mind, Creedale had offered a new prospect of existence. In despair he had dropped, so to speak, into Creedale, begging Creedale to hide him. Yet within a week he had sought—tentatively, to be sure—Creedale society. Creedale

dale was not gushing, yet, on the other hand, not frozen. Willy met, by the merest accident, the doctor, who introduced him to the minister, who insisted on introducing him to the laird, who ere long asked him to dine.

And Willy fell in love with the laird's youngest daughter—no wonder!—she was the prettiest of five pretty girls—and stayed on in Creedale till John of the Inn, who seldom saw gold, wondered whether he was a duke in disguise or a coiner. As for Marjorie Grant, she liked Willy, but whether much or little she did not yet know.

#### IV ·

The party resumed the ascent, mainly in couples. Willy was not with Marjorie, but he was bent on securing her company for the return journey. He could endure the suspense no longer. The question so often checked during the last few weeks must be spoken before another sunset. In his turmoil of spirit he lagged slightly behind the others. He did not hope, but neither did he despair. Of one thing at least he was certain: the secret-not of his heart, but of his head-was still all his own. Jenkinson, of Albemarle Street, had indeed done his work well. He, Willy, would do Jenkinson a great good turn some day in repayment of those months of peace, and slowly, but surely, increasing confidence, not to mention freedom from colds.

Yet to-day Willy, even apart from his anxious heart, would have been far from happiness. His mind was no longer tormented by fears of discovery; but as surely as the wig rested securely on his head, so surely did it lie a miserable weight on his conscience. Marjorie, of course, must be told the secret! Ah! but when and how? Like all sensitive people, Willy had a keen sense of the ridiculous; at the same time he was far more afraid of Marjorie's pity than her laughter. Again, if she loved him now she would forgive his infirmity later; but if she didn't love him now—and he could not hope that she did—the disclosure of his infirmity would surely be the end. He gnawed his pipe, struggling with an ugly temptation.

And in the same hour Miss Marjorie's escort, a youth with a kindly heart, but a loose tongue, remarked: "It's hard lines for the poor beggar having to wear a wig. I

twigged it the first day I met him. Didn't

The girl's colour came and went. "No," she replied. "But if I were you, Frank, I-I wouldn't give it away-

"I'm afraid I mentioned it to-

"Oh, well, then it can't be helped. I don't suppose Mr. Preston minds. Certainly, I can't say I see much difference between a man's wearing a-a wig and a woman's sticking all sorts of false things on her head."

"Hear, hear! You're a sensible girl, Marjorie. But I'm sorry for Preston, especially as-as-"

"As what?"

"Well, you see, I've discovered that he is the man who helped my brother in law, Watson, out of a shocking hole two years ago. I feel an awful brute to have mentioned the wig to anyone, but somehow-." His voice dwindled, and Miss Grant made haste to change the subject.

Suddenly one of the men called a halt. "I say, I vote we go no further. There's a change coming." He pointed eastwards.

The party gathered together and discussed the weather at great length. Some were for risking the summit, others for retreating. Precious minutes were wasted in talk, serious and flippant. At last a girl shivered. "What a frightfully cold wind!"

Straggling, they began to descend. Progress was slow, the track for the next mile being terribly rough and steep. The breeze seemed to bite, and the light white fog borne upon it brought water to the eyes.

"Let's keep together," shouted someone, and almost as he spoke the fog thickened.

Willy Preston looked at his watch. It pointed to three-thirty. Miss Grant looked at it also.

"Perhaps," she said, thoughtfully, "it may clear before dark. Meantime it is getting worse. We must stop where we are, Mr. Preston."

A haloo reached them.

Miss Grant answered it, adding: "Better stay where you are. We must be near the Fiend's Leap.'

"Oh, you'd better come on—carefully,"

came a faint reply.

"Did you mean that it is dangerous to go on in this?" Willy inquired.

"It isn't safe," she said quietly. "But if .

"Let us get some shelter from this wind," he said, "or you'll be frozen. I noticed an overhanging rock a few yards back."

"Be careful," she said, allowing him

to grasp her arm.

They found the rock without much diffiged culty; to some extent it sheltered them from the stinging breeze, though not from the clammy chill of the fog.

"There used to be a little hut here," she informed him, "but it was blown down last year. See, there are two of the planks. There is a spring quite near, just yonder."

He picked up a plank; it felt modera-

tely dry.

"Are we likely to be fog-bound for

long?" he asked.

"I hope not. We must have patience." 🚡 "We might have a fire." He got out his knife.

She looked at the plank in his hand, at the other plank and some fragments of wood at his feet. Slowly she replied:

"Perhaps we had better save the fire

until we can't do without it."

"I see," he said gravely. "Aren't you cold?"

"Not yet."

It was after six o'clock when she gave in, and sat down with her back to the rock. The fog was no longer white; it was dark grey. Soon it would be black.

"I wonder if the others went on," said

Willy, for the sake of conversation.

"I don't think they could go far. Who 🕏 had the accident flask, Mr. Preston?"

He sighed. "Not I. Shall I make a

fire now, Miss Marjorie?"

· "Wait a little longer. I-1'm afraid of

the night."

He had already sliced off a small heap of wood, and he continued to cut in the. gathering darkness talking as cheerfully as he could.

"I have got the warm work," he said at the end of half an hour. "I'd be freer without my jacket, Take the use of it for a little while, won't you? I have my sweater, you know."

"Certainly not. You would freeze without it. Perhaps the weather will clear soon."

Half an hour later he heard her moan.

"We must have the fire," he said firmly, and feeling his way, as it were, for it was now very dark, he prepared some shavings of wood.

When that was done he had difficulty in restraining his teeth from chattering.

"Miss Marjorie, I'm ready now." He fumbled in his pockets. "By the way, you don't happen to have anything-er-inflammable in your possession? Idiot that I am, I've got nothing but one scrap of paper." The scrap happened to be a five pound note. "Any old letters or anything you don't particularly value, Miss Marjorie!''

She did not reply. He crept close to her, and spoke again. A moment later his jacket was over her head and shoulders.

He selected the thinnest shavings, placed them on the crumpled note, and got out his match-box. Four vestas. He groaned. With numbed finger and thumb he succeeded in teasing out the taper near the head, then, using his hat as a shield from draughts, struck a light, and applied it to a corner of the note. The note was inflammable enough; the shavings merely sparked feebly at their extremities. He produced his handkerchief, but it was wet from wiping the fog from his eyes; his silk tie caught fire, but failed to ignite the unwilling fuel. Two matches remained.

Once more he went close to the girl.

"Marjorie!"

No answer; no movement.

"Marjorie-dear!-I love you." kissed her hands one after the other, sighed, removed his sweater and tied it round her, and went back to his final attempt to win the salvation of heat.

• This time he did not fail. He even had a match left over. From an evil smelling flare and a poor, sputtering handful of shavings the fire, cautiously tended, rose gradually to a cheerful, life-reviving blaze...

When Miss Grant came back to this world of many inventions and of few great truths, her boots were off and her feet, turned to the glow, were being briskly chased. Doubtless she was still too cold to blush, and, indeed, it was some time ere her mind cleared to all that had happened.

"Don't worry," said Willy, and thereupon sneezed violently. He turned to put fresh wood on the fire; he stirred it, and a bright flame shot up. "How do you feel

now, Miss Grant?"

"I think I'm all right-almost warm, but dreadfully thirsty."

"Oh!-certainly-one moment."

"Oh, do be careful," she cried, as he left

He came staggering back, his soft felt hat half-full of water. "I'm afraid it's running through," he said weakly, "but you'd better not drink much anyway. It's too chilly,"

The operation was not easy, but she got' a sip or two, drenching his, not her own,

clothing.

"Take back your things at once," she commanded. "Oh, how could you—" She gave a little sob.

He was bending over the fire again, and she saw him quite clearly. He felt her eyes on him.

"I wonder whether a wet hat is better than none-in the circumstances," he said with all the jocularity of a broken heart. "I'll put the hat to the fire to dry, I think."

There was a longish silence, broken by

the girl.

"The wind is changing. It will clear soon, and there is a moon to-night. We shall be able to—" Her voice gave way.
"Oh, don't!" he cried. "I know I'm a

piteous sight and all that." He crammed

the wet hat on his head.

"Please take it off," she sobbed: "it will give you neuralgia and all sorts of things, and I—I like you best without it."

"What?" Again he sneezed.

"Mr. Preston," she said, struggling to control herself, "I want to shake hands with you. You have saved my life—"

"Nonsense! Won't you put on your

boots?" He did not look at her.

"Let us be honest with each other." She picked several scraps of a substance neither vegetable nor mineral from her serge skirt. She had been regarding them for some little time. "I believe I should have guessed without these," she said softly.

In spite of himself he turned his eyes to-

wards her.

"The fire wouldn't go-I was never good at making a fire," he said apologetically.

She leaned forward, holding out her

hand.

Willy could not resist taking it. And later-well, that is his affair, and Marjorie's.

## BELGIUM, OR, WHAT 80 YEARS OF LIBERTY CAN DO

AREA, POPULATION AND GEOGRAPHICAL FEATURES.

**EYOND** the north-eastern frontier of France, along the North Sea, there is a small triangular country, separating France from Germany. It used to be called the Netherlands, which means the low countries; as certain parts of it are really below sea-level and have been won back from the grasp of the ocean by surrounding a portion of the sea with dykes and pumping the water out. It is now divided into two kingdoms, the northern part being called Holland, and the southern part Belgium. Each of them is about the size of our Patna Division, i.e., the Districts of Patna, Arrah and Gaya taken together. The present population of Belgium is 74 lakhs, i.e., a little less than the population of the Patna and Tirhut Divisions combined. The average thickness of population is 652 per square mile, just a little more than that of North Behar. The country is very level, its northern part having been formed out of the mud deposited by the Rhine and other rivers at their mouths in the North Sea. Only towards the extreme south is the land a little more raised and broken; but we can hardly call it hilly, as it never rises more than 2100 feet above sea-level even in its highest points; i.e., it is no higher than the Hazaribag plateau. In the flat northern part of Belgium, along the lines Liege-Namur-Charleroi-Mons and Liege-Brussels-Lille, vast armies with their artillery and heavy baggage can easily pass from Germany to France or from France to Germany. But further south, from the limits of Belgium to Switzerland, the eastern frontier of France runs along natural barriers, difficult to cross,-first the Ardennes mountains ending in a gap guarded by the foot of Longevy, then the Argonne range sinking to the ground to form the gap of Toul-Verdun-Metz, next the Vosges mountains ending in a gap guarded by the fortress of Belfort, and finally the Jura mountain in the N.-W. corner of Switzerland.

ITS STRATEGIC POSITION.

Thus, the Netherlands form a wedge, driven southwards from the sea, separating France and Germany. This position and the level character of their land surface, as contrasted with the hilly country further south, have given to the Netherlands great strategic importance. The Romans made this country the base of their wars with Gaul, Germany and Bri 🏖 tain. In modern times, too, almost every war between France and Germany has been fought in this country, and the French & and German armies have repeatedly entered it to attack their enemy. In fact, Belgium has been the "cock-pit" or battleground of Europe for many ages. As its people are now mournfully saying, "The poor Belgians have always to suffer" whenever there is war in Europe. Belgium is dotted with many battle-fields famous in European history,-Namur, Ramillies, Oudenarde, Waterloo.

The peculiar position of Belgium which I have described, gives it not only strategic importance but also great commercial advantage as a half-way house between England and the ocean on the one hand and the mass of the continent on the other.

BELGIAN COMMERCE.

The Belgian port of Ostend is only 70 miles from Dover on the South coast of England and the other great Belgian port, Antwerp, is only 70 miles further off. Owing to the long wars between the kings of England and France in the past, Belgium has always been the door through which English goods have entered Germany, France, and, in the middle ages, even Italy, and goods from those countries have come to England for sale.

In 1913 the total foreign trade of Belgium amounted to nearly 500 crores of rupees worth of goods, i.e., 10 p.c. more than the value of the foreign trade of the whole of British India, though Belgium has a population of only 74 lakhs. Each Belgian bought and sold abroad goods of 47 times the value of what each of us in India buys and sells on an average!

Belgium takes about 15 crores of rupees worth of goods from India; and we are

fifth in rank among her suppliers.

Belgian statesmen were the first in the continent to perceive the importance of railways and to follow a well thought out and liberal policy of railway building. Thus they have been able to derive full benefit from their country's position as one of the gates of the continent. The town of Malines, midway between Brussels and Antwerp is the centre of their railway system from which lines have radiated on all sides. Belgium built a complete system of railways much earlier than any other continental country; and it had in 1906 nearly 5,500 miles of railways and 1,360 miles of navigable rivers and canals, though the country is no bigger than our Patna Division.

#### BELGIAN MANUFACTURES.

Belgium has been growing in wealth by leaps and bounds. It is a fertile country, rich in minerals, agricultural produce and When manufactures. the 'Industrial. revolution' spread from England to the continent, Belgian manufacturers were among the first in Europe to import English machinery, adopt steam as a driving power in the place of hand labour, and introduce the factory system and large-scale production. These, as know, greatly increase the amount of goods produced and at the same time lower the cost of production.

Among the manufactures of Belgium the most important are iron and steel goods, machinery, lace, rubber, glass, &c. In 1912 steel rails alone were produced of a value exceeding 15 crores of rupees, and coal worth 23 crores. Brussels lace is famous throughout the world. Artificial silk, glass ware, lace, and metal works are the things of Belgium which we most frequently meet with in Indian bazars, while our bridge-builders know to what an extent we are indebted to the steel foundries of Liege, which has been called

'the Birmingham of Belgium.'

So great is the wealth of the people, and so well have the resources of the country been developed, that each Belgian pays to his government twenty times the revenue that we Indians pay per head.

EDUCATIONAL PROGRESS.

Though the growth of the Belgians in

wealth has been great, their progress in education and the fine arts has been even more astonishing. Every ten years the number of persons who cannot read and write is decreasing by 6 p. c. of the total population above 8 years of age,—i.e. every ten years 6 persons in every hundred are ceasing to be illiterate and becoming literate. At the last census (1910) it was found that 87 p.c. of the people above 8 years of age were literate; i.e. only one man in eight could not read or write. If this rate is kept up, there will not be a single illiterate person in Belgium by the year 1930.

Primary education up to the age of 12 is compulsory and almost entirely free. Only one student out of 17 pays fees. The government spends one-thirteenth of its income on elementary education

alone.

In this small country, no bigger than the Patna Division, there are four Universities:

Louvain with 2100 students
Liege ,, 1803 ,,
Brussels ,, 918 ,,
Ghent ,, 535 ,,

The second and fourth are government institutions, the other two are independent of state control. We are particularly interested in Louvain, because a professor of that University has written the best study of the Emperor Harsha-Vardhan, whose contemporary Sanskrit life was composed by Bana Bhatta, a Brahman of the Arrah District. Thanks to the German methods of conducting war, Louvain, the largest of the Belgian Universities, is now a desolate mass of ruins; its scholars, so far as they have escaped death, are homeless wanderers on earth with the exception of the happy band who have found hospitable shelter at Oxford.

# BELGIUM'S INDIVIDUALITY IN ART AND LITERATURE.

If there had been no Belgium, European life and thought would have been the poorer, because this little country has produced painters and poets of the highest order. The painters of Flanders form a distinct school and are masters of a style of painting which adds to the variety and richness of European art. Only half the population of Belgium speak French, but all the people have adopted French

manners and French culture, and they are Roman Catholics like the French nation.

# GREATNESS OF MODERN BELGIAN LITERATURE.

At first, naturally enough, Belgian literature was merely an echo of the literature of Paris. But when Belgium became independent, it gradually evolved a distinct nationality; the people wrote much patriotic poetry and gave up imitating foreign models of style and thought. The Swadeshi movement, begun in literature by the 'Young Belgium' party, spread rapidly, and after 1880 Belgian literature began to show distinct national characteristics, which mark it off from French literature. Critics say that the works of



Unconquerable.

THE KAISER.—So you see, you've lost everything.

THE KING OF THE BELGIANS.-Not my soul,

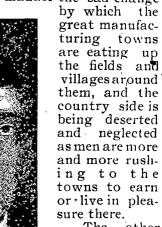
A Cartoon by Bernard Partridge in Punch that expresses in striking fashion Maeterlinck's idea of his country's position.

French men are marked by lucidity and definiteness; every expression is clear and precise and the thoughts are marshalled in an orderly fashion that appeals most to the reason of cultivated, sober men and

women. Belgian literature, on the other hand, though written in French, supplies exactly the elements which French literature lacks,—namely colour, mysticism, abstraction, and romance. Thus the Belgian poets and novelists have been giving French readers something of great value which they could not have got from their own writers.

It so happens that the two greatest living European writers in prose and poetry are Belgians. Emile Verhaeren (born in 1855 near Antwerp) has been declared by veteran critics like Prof. Gilbert Murray and Mr. Edmund Gosse as the greatest poet in Europe at the present day. In his sixty years of life he has written poems of many different kinds,—at first showing excess of strength, even amounting to violence, vividness of colouring, and boldness in the expression of strange sensation.

He next wrote in a mystical vein, reaching down to the heart of things in modern life. In the fulness of his powers, he has become the poet of humanity; he extols sweetness, joy, activity and enthusiasm, and the pursuit of the loftiest ideals. He is, however, best known for his national poems, in which he looks at the towns, villages and fields of his native country as if they were living men and women, and shows in a life-like manner the sad change



The other great master of European literature is also a Belgian, Maurice Maeterlinck (born at Ghent in 1862), who has been called 'the Belgian



Maurice Maeterlinck,

Shakespeare, and has been awarded the Nobel Prize for literature (1911). He has a magical way of suggesting the most delicate ideas and emotions by means of words. Indeed, his words produce the same effect on the reader as fine music does on a hearer. He, too, has a strong leaning to mysticism, and dives beneath the surface of things. His writings are marked by seriousness, serenity, extreme originality, and a spirit of grave and disinterested attachment to the highest moral beauty.

So much for the people of Belgium as they are to-day. Now, let us turn to their

history.

# EARLY HISTORY: BELGIUM UNDER FOREIGN RULE.

The country called the Netherlands is made up of many small districts which were independent of each other. They were first united under one ruler in the middle of the 15th century, when the Duke of Burgundy gained possession of all of them. From him they passed by marriage to the king of Spain, early in the 16th century, and were necessarily dragged into every war between France and Spain. The despotic rule and religious intolerance of King Philip II of Spain made all the Netherlands rebel against him, and there was much fighting and suffering. But the people were not all of the same mind, some being Catholics, others strict Protestants, some aristocratic, others fond of popular government. So all hope of forming an independent and united Netherlands was given up, and in 1579 the country was divided into two states: the northern provinces, which were Protestant, democratic and sea-faring, formed an independent kingdom called "The United Provinces"—the modern Holland, while the southern provinces agreed to remain Catholic and again submitted to the rule of Spain. These latter formed the Spanish Netherlands, Belgium, as the country has been generally called since 1830.

#### "BARRIER TOWNS"

Throughout the 16th century, Belgium was ravaged by war, as France was constantly fighting with Spain and could most easily injure Spain by attacking Belgium. The English quarrel with Spain in Queen Elizabeth's time was fought out in the Netherlands. In the 17th century

the power of Spain greatly declined, and Holland, as the enemy of Spain, continued to ravage Belgium till 1648, when Spain made peace with Holland. But France now became the most powerful state in Europe and threatened the independence of its neighbours. Its king Louis XIV was very ambitious and began to annex ports of Belgium and thus extend the north-eastern frontier of France. He continued to make gains on this side up to 1678, when all the important towns on the eastern frontier of Belgium were given up to him. But the other Powers were greatly alarmed and England, Holland and the Empire, by joining together, forced him, in 1697, to give up these border fortresses, which were allowed to be held by Dutch garrisons, as Spain had now become the friend of France. At the end of the War of Spanish Succession, peace was made in 1713, when Belgium was given to Austria, and so it came to be called "the Austrian Netherlands." "It was intended that Belgium should serve as a barrier to Holland against French attacks." The country was to belong to Austria, but Dutch troops were put in possession of the line of forts on the border between France and Belgium, as vitally necessary for the defence of Holland. These were called the "Barrier towns;" there were nine of them; and you have been reading of most of them in the present war, such as Ypres, Tournai, Mons, Charleroi, Ghent and Bruges. The importance of these forts is a clear illustration of the part that Belgium must play in every war in Western Europe.

The eighty years of Austrian rule during the 18th century (1713-1793) thoroughly disgusted the Belgian people and they gladly joined the French Revolutionists. In 1794 the Austrians were expelled from Belgium and that country became a part and parcel of France, being governed exactly in the same way as any province of France.

BELGIUM UNITED WITH HOLLAND, 1815.

Twenty-one years afterwards, on the downfall of Napoleon I, the Great Powers took Belgium away from France and joined her to Holland, thus re-uniting the Netherlands, which had been cut up into two in 1579. Holland and Belgium were now to be equal partners in one big state under one king, and the strength due to

union and largeness of size would, it was hoped, enable the new kingdom to be an effective barrier between France and Germany. But the mischief done in 1579 had, by this time, become irreparable. The Dutch and Belgian peoples differed entirely\* in religion, language, culture, economic condition, national character and past history. In fifteen years their new union was dissolved.

## BELGIUM AN INDEPENDENT KINGDOM SINCE 1830.

Belgium separated herself from Holland and formed a national government in 1830. The Dutch army invaded Belgium. But next year by the Treaty of London, the five great Powers recognised Belgium as an independent kingdom, and declared it to be perpetually neutral, under the guarantee of the five Powers. Holland accepted the change in 1839, when a new Treaty of London on the same terms was signed by all the Powers.

#### AS A PERMANENTLY NEUTRALISED STATE.

Now, what is meant by the term "a permanently neutralised State?" It means that if the state has any dispute with another state, the question should be settled not by fighting but always by peaceful means,—such as negotiation or arbitration by a disinterested Power. So, a neutralised state is like an unarmed man who promises to keep out of other people's quarrels and never to attack others, and whom his neighbours promise never to hurt or drag into their own quarrels. Every state signing the Treaty of neutralization has promised not to wage war with Belgium. But suppose

\* (a) The people of Holland are strict Protestants, while the Belgians are devoted Catholics. (b) Nearly half the people of Belgium, called the Walloons, speak French and do not understand Dutch, while the other half (called the Flemish) speak a language like Dutch but not exactly the same. All the Belgians, however, have acquired French culture and French manners. (c) The Dutch are a trading and seafaring people, possessing rich colonies and proud of their two centuries of vigorous and glorious independence. The Belgians are a nation of farmers and manufacturers, conservative and homestaying, with no glorious record of independence or foreign conquest. (d) The Dutch are democratic, while the Belgians are still maintaining an aristocratic spirit in their popular government; for example in elections to the Belgian House of Commons the wealthy men who have two and even three votes each, by combining, can outvote the common people who have only one vote each.

any one of them were to break his promise. Then the international guarantee comes in. That is, the Powers which have signed the guarantee, have, in this case, a right to fight with the assailant in defence of the neutralized state. The guarantee is collective, i.e., all the signatory Powers are to act together in safeguarding the independence of Belgium; but if any one of them refuses to carry out its promise, the other states have the legal right of separately acting on the side of Belgium, but they are under no moral obligation to do so.

But the neutralised state preserves its full sovereignty at home and abroad. It is not like a helpless invalid or lunatic, controlled and kept in connement by well-

meaning and stronger guardians.

Thus, by the year 1839 we find Belgium launched into European politics as a separate and independent state, recognised as such by every other Power. Since then she has made the best possible use of her independence, and has been working out her national destiny with astonishing success. Her achievements in railway extension, industrial growth, expansion of foreign trade, educational progress and development of national resources in the last 80 years, have been already described.

#### GERMAN PLAN OF A RUSH THROUGH BELGIUM TO ATTACK FRANCE.

I shall now speak of her army's deeds in the present war. The military strength of a permanently neutralised state might seem to be an unnecessary contradiction in terms. But the fate of Denmark in 1864 showed that a collective guarantee is too weak a reed to lean upon. During the last few years Germany has built on the Belgian frontier several railway lines which are unnecessary and unremunerative from the point of view of goods or passenger traffic. These lines are clearly strategic, that is, they are intended to enable Ger-. many in the case of a war on the west, to pour millions of soldiers quickly into Belgium and after easily crossing the level northern part of that country to invade France unexpectedly from the north-west. The first stage of the present war has proved this fear to be true. The Belgian nation, therefore, has been compelled to prepare for national defence, though, unfortunately, these preparations were not complete when the war overtook them on 4th

August last. In peace-time Belgium maintains an army of 50,000 men and 3,300 officers, at an expenditure of one-eighth of her revenue. But in war time every male out of ten has to fight in defence of his country.

SMALL BELGIAN ARMY FOILS THE GERMAN PLAN OF CAMPAIGN.

What the Belgian army has done in the present war seems to be a miracle. But it ceases to be a miracle when we bear in mind the influence of ordered freedom and wise national statesmanship on a people's character. The German government had expected that the Belgian army would submit at the mere sight of the German troops, and the Belgian forts would open their gates at the first call to surrender, and then the Germans would be besieging Paris within seven days of the commencement of the war. They had even given their soldiers maps printing on them the dates on which they expected to occupy each town on the road to Paris. But from the puny Belgian army, the Germans got the surprise of their lives. As the English papers are saying, "The Belgians destroyed the legend of German invincibility." They have spoiled the German plan of campaign and, by holding the Germans back from France for three weeks, they have given time to England to come to the rescue of western Europe. This part the Belgians have played in the present war, but at

what an awful sacrifice! Their whole country is now a mass of ruins, like a district ravaged by earthquakes and volcanic fires for months together. Their people have been robbed home and property, killed or subjected to unspeakable out-

rage and torture.

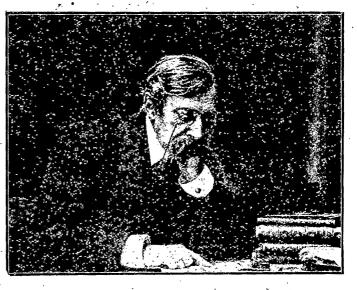
HISTORY OF DELGIAN OPPOSITION TO GERMANY.

The Germans crossed the Eastern frontier of Belgium on Aug. 4th. The next point is the city of Liege with its ring of forts, north of the junction of the Meuse river with three of its tributaries. This town detained the Germans for five days, and some of the forts continued their resistance for more than three weeks afterwards. On the

20th the Germans occupied Brussels, the capital of Belgium, which had been evacuated. After Liege the next strategic position on the west is Namur, at the junction of the Meuse with its tributary the Sambre. South of it is Dinant, a picturesque little town, half-way down the road to the French frontier fortress of Givet. The line stretching westwards from Namur through Charleroi to Mons was most gallantly held by the English expeditionary force against ten-fold odds from 23rd to 26th August. The Germans reached the French frontier on the 26th. But mightier forces were now ready to meet them, and the special work of little Belgium was now over.

STIFFENING OF BELGIAN NATIONAL CHARACTER BY NATIONAL GOVERNMENT

This glorious result, was achieved by the Belgians unaided. No British or French soldier took part in the war on the Belgian soil before 23rd August. To understand the full value of the heroism of the Belgians, we must bear in mind that though they had been valued soldiers under the ancient Roman Empire, their career in later times had been inglorious. As a subject and dependent people they had been dragged into war at the tail of this conqueror or that,-now Burgundy, then Spain, then Austria, lastly France, sharing the lot of their masters without any national history of their own. At the



Emile Verhaeren.

battle of Waterloo, the Belgian brigade broke at the first attack of the French and fled in disorder through Wellington's centre. Fifteen years later when they separated from Holland, they were severely defeated by the Dutch army, their partners in flight at Waterloo. But only 75 years' good use of liberty has made them strong enough to defy the greatest military power in the world for nearly three weeks. No wonder that "the example

of their simple faith and pure-souled patriotism [has] fired all England."

KING ALBERT'S HEROISM

The spirit of the nation speaks through the mouth of its king. Albert, in his message to his Parliament: "I have faith in our destinies. A country which defends itself wins the respect of every one, and cannot perish. God will be with us."

JADUNATH SARKAR

#### INTERNMENT UNDER THE DEFENCE ACT

Messrs. Shaukat Ali and Mohamed Ali, a number of Bengalees have been interned under the power conferred by the Defence of India Act. It will be remembered that, apart from the new law, the Government possessed the power to deport and shut up inconvenient persons in accordance with some regulations that came into being in the earliest days of the past century. The one glaring difference between the new law and the old regulations adversely affecting the persons dealt with is that no provisions for their travelling, boarding and lodging expenses are made by the Government when action is taken under the new law, whereas action under the old regulations makes it binding on the State to undertake the maintenance of the family and dependants of the deportees as well as of the deportees themselves in a manner befitting their social positions in life. It is no. doubt a compliment of a very high order to the sense of justice and fair play of the early nineteenth century Anglo-Indian administrators that they did not overlook to make such compulsory provisions in order to mitigate as far as possible the rigours of depriving a man of his liberty of action and movements. It is only reasonable for a modern state to appear to be anxious to do everything possible to provide such persons with the necessary conveniences at state expense when the state has deemed it right to deprive them of their liberty on the ground of securing its own safety or public tranquility at a period of crisis. We

find that, of all the men recently interned under the Defence of India Act, no mention has been made of any provisions for the maintenance of the persons interned or their families and dependants. This is a very regrettable failure and it is to be hoped that an early statement will be made announcing the policy the executive mean to follow in this behalf. We have no doubt that if the law in question had not been rushed through in haste, the representatives of the people would have done their best to see that the responsibility for the maintenance of persons interned was thrown on the state. It is a pity that this panic legislation of the Defence Act was so suddenly launched and so hurriedly carried through, that the people's representatives could find no time to examine its provisions with care and attention. However, it appears to us that, in view of the confidence reposed by our representatives in the executive Government in allowing this unusual legislation to pass without a challenge, the Government would do well to step in and promptly remove the sting by undertaking to maintain the unlucky persons interned at public expense. It is evident that none of the persons so far dealt with can well afford to maintain themselves in their semi-captivity. In fact two of the persons interned have written to the authorities expressing their anxiety at no provision having been announced as to their boarding and lodging in the area in which they have been asked to live. We know

such a custom as that of guests paying their own expenses is prevalent in Europe and one might think that the new system Tof internment or deportation adopted in the twentieth century is deemed as quite equitable and just. But we fear this will not meet with approval in this country, where even those Indians who have adopted the European style of living, deem this custom of paying guests being entertained as something repugnant to their notion of the duties of a host. The only course the public might feel tempted to adopt with a view to assist the interned men to maintain themselves is to openpublic subscriptions in the case of some of the men. In fact, some such discussion has been taking place in certain circles to take steps to collect some money to afford relief in some cases. Perhaps Government themselves would not desire that the public mind and energy should he so occupied and the pros and cons of their interning campaign should be a topic of serious discussion, comment, criticism and remarks in private circles all over the country. This is why expediency, if not strict notions of equity, demand that the omission to make provision for such persons in the law itself should not be held to absolve Government from the peformance of an obvious duty rendered necessary by their own choice not to take judicial action in the law courts. My countrymen are willing in these peculiar days to allow the executive very ample and wide

powers to keep the situation as well in hand as they desire. We would not question the necessity or even the expediency of executive action once we are told such a step is deemed necessary by our public servants. We will give them every help, every assistance, even a blank cheque to interfere with the liberty of individuals, provided this is even wrongly alleged to be in the interest of the safety of the state or the empire. But what we cannot agree to ditto is unnecessary harshness and such petty-mindedness as the refusal to shoulder burdens commonsense and equity demand and that too when the shouldering of such a pecuniary or other burden is by no stretch of imagination likely to conflict with the maintenance of public tranquility, the safety of the state or the advancement, preservation or well-being of even official traditions. prejudices and fancies, old or new. I daresay any Britisher with the least inclination towards fair play will agree with me that no other section of the community within the empire, white or non-white, can go farther than this, nor any enlightened state require more than this for its defence and preservation. India has by deeds shown that she is with the Empire with all her heart and all her might. But if she allows a wrong to be inflicted unnecessarily without a vigorous protest, she would not be following British tradition.

SYED HYDER HUSAIN.

## THE HINDU IDEAL OF SERVICE OF THE PEOPLE

A SOCIETY called "Hita-sadhana-mandali" has recently been started in Calcutta for the service of the people with Dr. Maitra of the Mayo Hospital as its Secretary, and among others the greatest men of the country, like Shri Rabindra Nath Tagore and Dr. Brajendra Nath Seal, have joined the movement. This is good and is what is desirable. Blessed are they who have pondered over it and have organized it. For, verily it will enable them to purify their hearts, the seats of God.

We wish it every success and it would, therefore, appear not irrelevant here to look at the ideal of the work from the Hindu point of view, which is often looked down upon undeservingly even in the present case.

Oftentimes we entirely forget the common fact that a community is composed not only of the wise, but both of the wise and the unwise alike. And for the welfare of both of them, (for a community cannot and should not exclude the unwise), it

must devise some different means for achieving the same goal. We say different means, for there is considerable difference between the wise and the unwise; and one thing said in one way which is easily intelligible to the former may be quite unintelligible to the latter. And for this class of the members of a community the very thing must be said in a different way. Otherwise it will not understand and 'consequently will not do what is said to it.

Yes, the Hindus in their sacred writings are induced to do some work with a hope here and especially hereafter, such as the gaining of heaven, or the deliverance of his forbears and posterity for thousands of generations. But let one also clearly see in the very sacred texts that the consequence of a work ( भच ) must be given up or to be completely given up or dedicated to God, Brahman (बच्चार्यचम्छ). For, one attached to the result is strongly fettered (भच सक्तो निवधते). And again, a true Hindu does not care for धम or अधम, his aim being beyond the reach of both of them.

The gist of Hinduism is to see or to realize every thing in Him and Him in every thing; or in other words, to see one's self in all, and all in one's self. And this is the highest thought from which the idea of serving mankind and the other living beings as well can evolve in its perfect development, and it has actually done so in Hinduism.

Hinduism says that the universe which is composed of things moving and stationery is the body of God and He is the soul of it. He pervades it with his eightfold form, viz., the earth, water, fire, air, the sky, the sun, the moon, and the sacrificing priest (यजमान), i.e., the individual soul (जीवाला). If, therefore, any living being is put to trouble, it will not be agreeable to Him, He will not allow it, and it will incur His aversion. The true worship of Him is doing service to all, showing favour to all, and giving assurance of safety to all:

## "सर्वीपकारकरणं सर्वानुग्रहणं तथा। सर्वाभग्रप्रदानं च भिवस्थाराधनं विदु:।"

See again what is said to Parvati by

\* See for all this the commentary on Brahmasutra (I. 2 1) by Shrikantha (Mysore Government Oriental Series).

Shiva (Mahanirvanatantra, II. 33).\* It is said that God, the soul and the lord of the universe, becomes glad only when some service or benefit is done to it, for it rests on Him.

The same thing has in various ways been propounded in *Shrimad-Bhagavatam* from which we take the following.† The

Lord says:

"I am the soul of all beings and am always in them, but a man disregarding. me makes my imitation by an image. The man who leaving me unnoticed in all beings worships an image, offers owing to his own ignorance, an ablation on ashes which is of no avail. I am not pleased with him who contemptuously treats all beings and yet worships me in an image with various kinds of things." Then what to do? "As the soul I have taken my abode in all beings, and one should, therefore, worship me by giving gifts and by paying honours, by friendship and by the consideration which makes no distinction among souls."

When a man can realize this truth he pays great respect to, and prostrates himself before all beings thinking that God has entered them assuming the forms of individual souls. § And in doing so he makes no distinction as to whether one is a Brahmana, the highest class of the members of the Hindu community or a Chandala, an outcast belonging to the lowest and most despised tribes. And thus he becomes a true Pandita, the wisest of the wise. ¶ And when he comes to this state he completely forgets his own bliss, own happiness and own prosperity and goes forward boldly to take upon his own

## \* "क्रते विश्वस्ति देवि विश्वेष: परभेश्वरिं। प्रौतो भवति विश्वासना यतो विश्वं तदाश्वितम्"॥

† See III. 29. 21-27.

‡ "One may, however, worship me in an image performing the duties laid down for him until he realize me in his heart that I exist in all beings." Ibid.

§ "देश्वरो जीवकलया प्रविष्टो भगवानिति।" Ibid. III. 29. 33; see XI. 29. 16.

¶ वास्त्रणे एकप्रे स्तेने वस्त्रणे उर्के स्मृत्तिक्षके। अक्रूरे क्रूरके चैव समद्दक्ष पिद्धतो मत: ॥" Ibid XI. 29. 14.

"विद्याविनयसम्पद्धे ब्राह्मणे गवि इस्तिनि । मुनि चैव भूपाने च पण्डिता: समदर्भिनः ।।" Bhagavad-Gita, V. 18. head the heavy load of the innumerable sorrows and pains to which the world is subjected. And he prays devoutly:

iThe highest situation with the eightfold supernatural power (अप सिंदि), and the absence of rebirth,—these I do not long after; but what I earnestly desire is that I would attain the sorrows of all living beings being in the midst of them, so that they may become free from them. May God grant me this."

> " "न कामग्रेड्डं गतिमीग्रात् पराम् ग्रष्टक्वियुक्तामग्रनभीव वा । ग्राचि प्रपद्य इस्तिबदेहभाजाम् ग्रन्त:स्थितो येन भवन्त्रादु:स्वा:॥" Shrimad—Bhagayata, X. 23. 12.

₹.

The more this thought gets clear in a man the more he serves the people around him. The formation of societies or delivering of speeches are efforts external. Let them be done as they are being done. But one should never forget the internal effort, as shown above from the sacred lore of the Hindus. When both the efforts, external and internal, are combined together, they produce real good. External effort is the body, while the internal one is regarded as the soul. And a body without soul is of no avail and it does not last long. Let one, therefore, not neglect the soul.

VIDHUSHEKHARA BHATTACHARYA

## THE ANCIENT HINDU'S KNOWLEDGE OF MATHEMATICS

By Professor Nalinbihari Mitra, M.A.

#### II. ALGEBRA.

THE crédit of creating algebraical analysis belongs to Aryabhata. (Born 476 A.D.) According to Hankel, "the Hindus are the real inventors of Algebra if we define Algebra as the application of arithmetical operations to both rational and irrational numbers or magnitudes." It is true that if we except the Ahmes papyrus (which is one of the papyri in the Rhind Collection in the British Museum and which was deciphered by Eisenlohr in 1877 and whose date is believed by Egyptologists to be over 1000 B. C.) the first suggestions of algebraic notation are found in the Arithmetica of Diophantus (middle or beginning of the 4th century A. D.). But it is also true that the few symbols used by Diophantus are mere abbreviations for words and Diophantus reasons out his proofs, writing these abbreviations in the middle of the text. He adds inflexions to the symbols as if they were words. Nowhere does he use symbols alone and in some places he ignores these altogether by describing an operation in words where the symbols would

have answered just as well. Cajori suspects (see his Hist. of Mathematics, p., 86) that Diophantus got the 1st glimpses of algebraic knowledge from India. Heath also says:—"in this (symbolic form of Algebra), they (the Europeans) were anticipated by Indians." De Morgan says :- "Even supposing Diophantus to have been an original inventor, which we greatly doubt, his work is hardly algebraical, in any sense in which that term can be applied to the science of India." And again, "While granting to the first European algebraist full credit for the superior completeness of his mode of exposition, every comparison confirms us more and more in the impression that the Hindu was his teacher: whether we consider the probable aera of the older Indian algebraists or the contents of the book itself, it is difficult to come to any other conclusion."

The idea of an absolutely negative quantity was a discovery of the Indians. Diophantus, it is true, is known to be the first to state that a "negative number multiplied by a negative number gives a positive number." But with Diophantus this is only a rule of operation to be

applied in the case of multiplication of differences such as (x-a)(y-b), where Diophantus, always takes care to choose x, y, a, b in such a way as to make both x-a &y-b positive. "Of a negative quantity per se, i. e. without some positive quantity to subtract it from, Diophantus had apparently no conception." (Heath). E. g., in Prob. IV. 27, in the Arithmetica, he says he cannot take 3 from 9. Similarly in IV. 39. Equations which lead to negative solutions are described by him as absurd. (See Arithmetica, IV.27; V. 2.). The contrast between positive and negative quantities was illustrated by the Indians by attaching the ideas of "possession" and of "debts" to the two respectively. Positive and negative quantities were also interpreted to denote opposite directions on a line. E.g., in the 1st verse of the 2nd Chapter of Munjala's Laghumanasa, it is given that the koti-(base) is positive in the 1st quadrant, negative in the 2nd, negative in the 3rd and positive in the 4th. (Laghumanasa was composed in Saka year 854 i. e. in 932 A.D.)

The first exposition of the complete solution of the quadratic equation was the work of the Indians. Brahmagupta (598-660 A.D.) gives the rule for the solution of such an equation. (Ball in his History of Mathematics, p. 147, erroneously attributes the credit to Aryabhata). Diophantus also solved quadratic equations; but, with the exception of six, all the quadratic equations solved by him in his Arithmetica are of the form  $x^2 = a^2$  or  $x^2 =$ bx, where b is a positive rational quantity. In five of these six, Diophantus gives one value of x (the one corresponding to the positive sign before the radical) without giving any working or any indication as to how he arrived at the result and in the sixth he merely says that x is rational. These are therefore of no value as evidence to show that he was acquainted with a general method of solving adjected quadratic equations. It is as likely as not that Diophantus got the results empirically, by trial. That he was not above using empirical methods will be evident from problems IV. 18; V.29; VI. 17 and others. That he was acquainted with a general method of approximating to the greater root of a mixed quadratic equation is inferred from problem V.30, where from the inequalities  $5x < x^2 - 60 < 8x$ , he concludes

 $x \neq 11 \& \Rightarrow 12$ . Now the actual limits in this case are x>10.6394... & x<12. 7177.... As Diophantus did not always seek for integral solutions, it is not clear why he should have chosen limits wider than the actual ones, unless it is that he obtained the limits by trial. That his limits are not always accurate even on the supposition that his object was to find integral limits is evident from V. 10 where from the inequalities  $19x^2 + 19 > 72x > 17x^2 + 17$ , he concludes  $x \gg \frac{6}{17} & < \frac{6}{19}$ . This last limit could be made  $\frac{67}{10}$ , for the actual limits in this case are  $x > \frac{67.73}{17}$  and  $x > \frac{66.577...}{19}$ . Again from another pair of inequalities used in V. 30, namely,  $24x > 7x^3 + 60 > 22x$ , he concludes that  $x \not< 19$  but < 21. Now in this case if we take the positive sign before the radical we arrive at the limits 21. 16...>x>18.81..., and if we take the negative sign, the limits are found to be 3. 18... > x > 2.83... Diophantus takes x = 20, but he could as well have taken x=3 which integral value would also have satisfied the necessary conditions. (See Loria, Le scienze esatte dell' antica Grecia, V, p.129). This example will throw considerable doubt as to whether Diophantus knew of the existence of two real roots of a quadratic equation, unless we fall back on the hypothesis (propounded by Enestrom in Bibliotheca Mathematica IX, 1908-9, pp. 71-2) that Diophantus chose, for reasons best known to himself, to use the 1st inequality for finding an upper limit only and the 2nd one for finding a lower limit only. But there are indications in VI. 6, IV. 39, V. 10, and VI. 22 which would warrant the inference that Diophantus possessed a scientific method of solution, though it may be only one (corresponding to the positive sign before the radical and not the complete) solution of the mixed quadratic in cases where the result would be rational in Diophantus' sense, i.e., rational and positive in the modern sense. But whether Diophantus was or was not aware of a general method of solving mixed quadratic equations, he had evidently a great dislike for them. For instance, in solving indeterminate equations of the 2nd or higher degrees, where he assumes for one of the unknown quantities a function of the other, the form of the function is always so chosen, if he can help it, even at the sacrifice of generality, as to make

the resulting equation either a simple or a pure quadratic one. E. g., II.20, 21, 22, 33; III. 15; IV. 6,8,9,23,28,32,39; V. 1,27,28; VI. 6,8,22. It is certain, however, that though Diophantus may have known of a method of finding a root of a mixed quadratic equation, nowhere in the Arithmetica does he take account of more than one root, even where both roots are positive and rational. The credit of discovering the existence of two roots of a quadratic belongs therefore to the Indians.

The Hindus were the first to discover rules for finding permutations and combinations, which were unknown to the Greeks. These rules are given for the first time by Bhaskaracharya (Born, 1114)

A. D. ) in the Lilavati.

The subject of indeterminate equations was one to which the Hindu mind showed "The glory of adaptation. having invented general methods in this most subtle branch of Mathematics belongs to the Indians. The Hindoo indeterminate analysis differs from the Greek not only in method but also in aim. The object of the former was to find all possible integral solutions: Greek analysis, on the other hand, demanded not necessarily integral, but simply rational answers. Diophantus was content with a singlesolution: the Hindoos endeavoured to find all solutions possible." (Cajori-History of Mathematics.) Aryabhata, Brahmagupta, Bhaskaracharya, all give a general rule, designated the Kuttaka, for solving in integers linear indeterminate equations of the form ax + by = c, a, b, c being integers. A solution in integers of the general linear indeterminate equation in two unknowns was unknown in Europe until Bachet de Meziriac (1581-1638) rediscovered it nearly 1100 years after Aryabhata. The Indian solution essentially the same as the one of Euler (1707-1783) with the aid of continued fractions. De Morgan, (1806-1871)one of the greatest mathematicians of the last century, writes:-"The Hindus give no use of continued fractions except in Ithis rule, though it is obvious, from the skill with which they manage the reduction of fractions to nearly equal fractions of more simple terms, that they must have applied continued fractions, directly or indirectly, probably by means of this very rule. We do not mean to say that they had continued fractions, but only the

processes involved in the use of them, and power of attaining their results." About this rule of Kuttaka as given by Aryabhata we read in J. A. S. B., Vol, IV, N. S., 1908, p. 137, "we do find that the Greeks carried the treatment of indeterminate equations much further that did Aryabhata and there is no doubt that they were able to manipulate indeterminates of the first degree in the manner indicated in the rule of Aryabhata." The first part of this satement is quite untrue at least as far as indeterminate equations of the 1st degree are concerned and as for the 2nd part we can assert rather very positively that there is not the least trace of evidence in extant Greek writings that would justify the supposition. We have no desire to quarrel with the credulity of any writer whose mind is simple enough to cherish a belief founded on the absence of all evidence, much less with that of this particular critic. But we feel constrained to point out the following facts in connection with the above statement. In the whole range of Greek mathematical writings as they are known to us at present we find only a very limited number of instances of the solution of indeter-minate equations of the first degree in positive integers and no where do we find a general method of solution. The arithmetical epigrams included in the Greek Anthology contain only two problems which lead to indeterminate equations of the 1st degree which can be solved in positive integers in an infinite number of ways, for in each of these cases the rest of the unknowns can be expressed very easily as integral multiples of one of them. The first (XIV. 48) leads to the equation x-3y=y whose solution is x=4y. The 2nd leads to the following three equations in four unknowns: x+y=u+v, x=2v, u=3v, the general solution of which is u=3y, v=2y, & x=4y. These equations have the peculiarity that none of them contain an term. The very equations absolute obtained from the 2nd problem, made determinate however by assuming x+y=u+v=100 are solved by Diophantus in I. 12. Iamblichus (circ 350 A. D.) shows how certain types of indeterminate linear equations can be reduced to Thymaridas' form by a suitable supposition which would make the set determinate. E. g., he shows how to solve x+y=a (z+u), x+z=b(u+y), & x+u=c(y+z), in the cases

when a, b, c are equal to 2, 3, 4 or to  $\frac{3}{2}$ ,  $\frac{4}{3}$ , Frespectively. Diophantus, in his Arithmetica, does not treat of indeterminate equations of the 1st degree. Those problems which would lead to such equations are determinate by the arbitrary assumption of a specific value for one of the unknowns. (This he does even in the case of some equations of the second degree). See Arithmetica I. 14, 22-25; II. 1-5, 7, 17; IV. 30. Diophantus solves three indeterminate equations each in two unknowns, which though strictly speaking are not of the first degree, yet may be called of the 1st degree as far as their solution is concerned which solution practically amounts in each case to finding the value of one of the unknowns in terms of the other, and the solutions found are not necessarily integral. (Lemmas to IV. 34-36).

But it is in the solution of indeterminate equations of the 2nd degree that the extraordinary scholarship of the Hindus shine out most brilliantly. solving the equation xy = ax + by + c, they used the method of decomposing ab+c into two integral factors m & n and of putting x = m + b and y = n + a,—a method re-invented by Euler. About the Hindu solution of the equation  $ax^2+b=cy^2$ , Hankel says, "It is above all praise; it is the finest thing which was achieved in the theory of numbers before Lagrange (1736-1813)." With remarkable keenness of intellect the Hindus recognised in the special case  $y^2 = ax^2 + 1$  a fundamental problem in the theory of indeterminate quadratics. This equation was set by Fermat (1601-1665) as a challenge to all mathematicians in 1657. The challenge was taken up in England by William, Viscount Brouncker, (1620-1684) first president of the Royal Society and Wallis (1616-1703). At first they gave only rational solutions; Lord Brouncker, however, succeeded finally in solving it in integers and curiously enough, his solutions are the same as those of Brahmagupta. Fermat's solution, if he had any, is unknown. The Indian method which is known as the "cyclic method", is equivalent to a preliminary lemma followed by the solution proper. In 1764 Euler (1707-1783) rediscovered and recognised the importance of this lemma as Lagrange also did later. Euler's solution is in many respects essentially the same as the

Indian. The method of solution expounded by Lagrange in 1768 is, remarkably enough, the same as the Indian. Nothing is wanting to the cyclic method except the proof that the equation is always resoluble (except when a is a square number) and this proof was given for the first time by Lagrange in 1767-68. The Greeks never carried the treatment of indeterminate equations to the extent the Indians did and in the whole range of Greek Algebra there is hardly anything which in its mastery and completeness of treatment can even approach the Indian indeterminate analysis of the 1st and 2nd degrees. It is certainly incorrect to say that Greeks advanced beyond the Indians in the treatment of indeterminate equations, and that they were able to manipulate indeterminates of the first degree in the manner indicated in the rule of Aryabhata. The Greeks might have been able to solve indeterminates of the first degree; as a matter of fact they never did. It is perhaps justifiable to ascribe so much intelligence to the Greeks, but it is another matter to attribute to them a particular piece of knowledge and a particular method of treatment. On the same plan the Greeks might be held to have known the modern advances in analysis.

We may perhaps be pardoned, if we quote here the opinions of some writers of repute as to the excellence of the Indian Algebra. De Morgan in the Penny Cyclopaedia (Vol 26, p. 323, Article: Viga Ganita) writes: "An algebra which no other nation ever had, except those who derived it from the Hindus." Hunter, in the Imperial Gazetteer of India Vol II., page 265, writes, "They attained the greatest eminence in Algebra, which they developed to a degree beyond anything ever achieved by the Greeks." Cajori, in his Histori of Mathematics, (p., 100) writes: "It is remarkable to what extent Indian mathematics enters into the science of our time. Both the form and the spirit of the arithmetic and algebra of modern times are essentially Indian and not Grecian. Think of that most perfect of mathematical symbolisms—the Hindoo notation, think of the arithmetical operations nearly as perfect as our own, think of their elegant then judge algebraical methods,  $\mathbf{and}$ whether the Brahmins on the banks of the Ganges are not entitled to some credit.

Unfortunately, some of the most brilliant of Hindoo discoveries in indeterminate analysis reached Europe too late to exert the influence they would have exerted; had they come two or three centuries earlier."

A certain school of critics has attempted to show that the ancient Indian Algebra was not original and that much of it was borrowed from Greece. Their arguments besides mere a priori assertions, are based on what may be summarised as follows:—
(1) The want of authenticity of ancient sanskrit texts. (2) The fact that ancient sanskrit works on algebra (e.g. Aryabhatiya, Surya Siddhanta and others) give the theorems in the forms of rules without accompanying demonstrations.
(3) Some remarkable coincidences between the Greek and the Hindu Algebra. Let us

examine these arguments in order.

First., as to (1), it will be sufficient to state that this is a mere supposition after all. We cannot, it is true, rely on the perfect genuineness of any writing, before the art of printing, unless manuscript copies are numerous. The earliest notice in modern Europe of the Algebra of Diophantus is a remark of Johannes Muller (1436-1476), better known by the name of Regiomontanus, that he had seen a copy of it at the Vatican. His Arithmetica was translated into Arabic in the 10th. Century A. D., an imperfect copy of which translation was discovered in 1462 and was translated into Latin and published by Xylander in 1575. Euclid's modern text is founded on an edition by Theon (circ. 370 A.D.) made about 700 years after it was written. His De Divisionibus is known only through an Arabic translation attributed to Mohammed Bagdadimus. Only four propositions of Archimedes' Systems of Circles Touching One Another are preserved in a Latin Translation from an Arabic Manuscript, entitled Lemmas of Archimedes. Greater part of Apollonius' writings are known only through Arabic translations made over 1000 years afterwards. Yet nobody seriously questions the authenticity of the writings of For our these authors. knowledge of ancient Greek mathematical works, copies of which are now not extant, we rely on Pappus' Mathematical Collections, yet Pappus has been proved guilty of plagiarism in several instances. In judging the authenticity of ancient

Sanskrit writings we must not look for mathematical proof but should be guided by that sort of probability which is relied on in ordinary matters of history and judged by this standard there is no doubt about the genuineness of ancient

Sanskrit writings on Mathematics.

Next as to (2). In connection with this we must in the first place remember that neither Aryabhata, nor Brahmagupta, nor the writer of Surya-Siddhanta, set before themselves the task of writing text-books on Algebra. Arithmetic, Algebra, Geometry or Trigonometry was considered by Indian mathematicians as mere tools to be of use in astronomical research. It is absolutely certain that the Indian mathematicians reasoned out all of their discoveries. But the system of education prevalent in ancient India is responsible for the fact that only the theorems and rules and processes of operation are all that have come down to us in book form. The system of putting into verse all mathematical results is also partly responsiable for it. The custom in those times was to put into the form of sutras or aphorisms all truths discovered, mathematical or otherwise. Writing was dispensed with as much as possible, perhaps on account of the attendant trouble. The learner had first to get up by heart these sutras, their elucidation and explanation being left to be done subsequently by the teacher. Teaching from books was practically never resorted to. Proofs of theorems, the explanation of the technical language in which they were clothed, all reasoning and necessary preli-minary notions and the orderly processes which one would expect to precede a theorem were handed down from generation to generation from the teacher to the pupil and were not thought necessary or expedient to be set down in writing. This method was not confined to mathematical education only, but was universal in all branches of knowledge. Hence arose the necessity of the Guru, of the initiated. of one who already understood the subject. to the proper study of any branch of knowledge. Hence also the indispensibility of commentaries to the proper understanding by a modern enquirer of any book, which as a rule would give only the naked truths often clothed in highly technical and mystic language. These are positive historical facts and the reasoning which shrinks from grappling with

these cannot claim to be decisive. To say that old Indian commentators are unreliable and their interpretation as a whole useless, is to shut out all light that

illuminates the paths of research.

Lastly, as to (3). These so called resemblances are merely superficial and almost in all the cases cited by the critics, the coincidence, if analysed, comes to this at the most that in the case of the Indian we find a general theorem of which only a particular case was given in a prior Greek work. A few instances will sufficiently incicate the nature of these coincidences.

In verse 30 of the Ganita Section of the Aryastasata, Aryabhata (b.476 A.D.) gives a rule which is practically the following :- If from the sum of several quantities, each of these be subtracted in succession and the sum of the remainders thus obtained be divided by the number of the quantities less one, then the quotient will be the sum of the quantities. Put in algebraic notation, this rule stands as follows: If  $S=x_1+x_2+\cdots+x_n$  and if S $x_1 = r_1$ ,  $S - x_2 = r_2 + \cdots + S - x_n = r_n$ , then  $S = (r_1 + r_2 + \cdots + r_n) / (n-1)$ . About this rule Cantor observes (Vorles., pp. 529-30) that this is a Greek Theorem, disguised in form by Aryabhata to conceal his plagiarism. Now the nearest approach to this rule which we find in Greek Mathematics is in a proposition which is believed on the authority of Iamblichus (circ. 350 A.D.) to have been given by Thymaridas of Paros (circ. 150 A.D.). This rule, which is known as the "epanthem" (flower) of Thymaridas, is obscurely expressed but is construed by modern commentators to mean this:—If  $x+x_1+$  $x_2 + \cdots + x_{n-1} = s$  and if  $x + x_1 = s_1$ ,  $x + s_2 = s_3$  $x_2 = s_2 - \cdots + x_{n-1} = s_{n-1}$ , then  $x = (s_1 + s_2)$  $\cdots + s_{n-1} - s$   $\div (n-2)$ . In the statement of the rule by Iamblichus as set forth in Gow's History of Greek Mathematics, the denominator of the value of x is not given at all definitely. All that is given is that  $s_1 + s_2 + \cdots + s_{n-1} - s$  is equal to x or to  $\frac{1}{2}$  of it, or to  $\frac{1}{3}$  or to  $\frac{1}{4}$ , etc. This rule is obviously wrong, for  $s_1 + s_2 + s_3 + \cdots + s_{n-1}$ -s is not equal to x or ½ x or ½x,...but to x or 2x or 3x,... according as n is 3 or 4

or 5,..... This last condition is not given at all in the original. Now these two rules agree in this respect only that each of them leads to a determinate set of simultaneous linear equations. Stated concisely, Aryabhata's object is to find the sum of n quantities when the sum of every n-1 of them is given. Thymaridass' object, on the other hand, is to find a quantity when the sums of it and each of n-1 other quantities as well as the sum of all the n quantities are given. Aryabhata's problem gives rise to n+1 equations involving n+1 unknown and n known quantities; Thymaridas' problem leads to n equations involving n unknown and an equal number of known quantities. Our critics would perhaps suggest (this is actually done in one case; vide J. A. S. B. Vol IV, N.S. p., 133-4) that if we substitute for S its equivalent  $x_1 + x_2 + \cdots + x_n$ in the rest of the equations in Aryabhata's problem, there would be left n equations involving n unknown and an equal number of known quantities and would therefore be of the same type as the set of equations in Thymaridass' problem. Now this operation means elimination of one of the unknown quantities and if carried to its logical length would mean that there are no such things as simultaneous equations. But even if we allow this, the resulting set of equations is of a type essentially different from that of Thymaridas' set. For, each of the resulting n equations of Aryabhata's set would contain n-1 of the unknown quantities in turn, while in Thymaridas' set, one of the equations contains all the unkown quantities and each of the rest contains but two of them and of these two one is always the same and the other is one of the remaining n-1 in turn; and no value of n would make the two sets identical.

Diophantus solves two problems (Arithmetica, I. 16 & 17) which are really particular cases of Aryabhata's problem, namely, when n is equal to 3 and to 4. But as Diophantus could manipulate with one unknown quantity his solutions involve only equations with one unknown. The first of these problems is to find three numbers such that the sums of pairs are given numbers. The given sums are 20, 30 & 40, ard Diophantus solves the problem in this way. Let x be the sum of the three numbers sought. Then the num-

bers are x-30, x-40 & x-20. Therefore the sum x is equal to 3x-90 & x=45. The numbers are 15.5, & 25. The 2nd problem is to find four numbers such that the sums of all sets of three are given numbers. Diophantus' solution of this is similar to that of the 1st. Of course as is usual with Diophantus he gives no general rule by which such problems could be solved when the number of quantities

sought is any given integer.

We leave our readers to form his own opinion as to the closeness of the resemblance between the Greek and Indian rules or as to the justice of Cantor's accusation. \* The two exmples quoted from Diophantus "dispel all doubt as to the origin of Aryabhata's rule" from the mind of one critic at least! We would only add for the purpose of setting his conscience more at ease that there is, possibly, another source from which Aryabhata might have derived his knowledge of the rule in question. We mean the problem No XIV, 51 in the Greek Anthology which require the solution of a set of simultaneous linear equations in four unknown quantities, namely, x+y+z+u=60, x+y=40, x+z=45 & x+u=36. The arithmetical included in the Greek Anthology were compiled mostly by one Metrodorus, who probably lived about the time of the Emperors Anastasius I. (491-518 A. D.) and Justin I. (518-527, A.D.) and as Aryabhata was born as late as 476 A.D. and as it is as likely as not that he wrote his Aryabhatiya at quite an advanced age, there is no doubt that he might have learned his rule from the Anthology!!

In 'verse 19 of the Ganita of Aryabbata, two rules are given about the summation of A.P.'s, the first of which, with the usual modern notation, may be expressed as

\* As a matter of fact Aryabhata wrote his Aryabhatiya when he was only 23, in the saka year 421, i. e. 499 A.D. In the 10th verse of the Kalakriyapada, Aryabhata himself gives his age at, and the year of, the composition of his Tantra: thus,

# षष्पान्दानां षष्टिर्यंदा नातीतास्त्रयस युगपादा:। साधिका वि'गतिरव्दास्तदेस मम जन्मनोऽतीता:॥

i. e., The present time is 23 years after my birth. It corresponds to  $60\times60$  (solar) years expired of the 3rd quarter of the yuga (the 28th chaturyuga.)

follows:—the sum of n terms of an A. P. beginning after the pth, i.e.,

$$\mathbf{s}_{p+n} - \mathbf{s}_p = \left\{ \begin{array}{c} \frac{n-1}{2} + p \end{array} \right\} d + a \right\} n.$$

It has been suggested that this rule is not original but has been derived from one given by Hypsicles. As a matter of fact Hypsicles in his work on the "Rising of Stars", showed that in an A. P. of 2n terms the sum of the last n terms exceeds the sum of the first n by a multiple of  $n^2$ ; i.e.,  $(s_{2n}-s_n) \sim s_n$  is a multiple of  $n^2$ . This is of course true; for,  $s_{2n}-2s_n=n^2d$ . But Hypsicles did not state his rule in the form of this equality. It is to be observed that Aryabhata's rule cannot be derived from Hypsicles'; on the other hand, the latter can be naturally deduced from the former. Thus, by putting p=n in Aryabhata's formula we get,

$$\mathbf{s}_{2n} - \mathbf{s}_{n} = \left\{ \left( \frac{n-1}{2} + \mathbf{n} \right) \mathbf{d} + \mathbf{a} \right\} \text{ n and we}$$

$$\text{know, } \mathbf{s}_{n} = \left\{ \frac{n-1}{2} \mathbf{d} + \mathbf{a} \right\} \mathbf{n} \text{ .}$$

Subtracting, we get,  $s_{2n}-2s_n=n^2d$ , from which Hypsicles' formula follows at once. As Hypsicles lived nearly six centuries before Aryabhata, it is absurd to suggest that the former derived his formula from that of the latter; at the same time, the derivation of Aryabhata's formula from that of Hypsicles', is contrary to the logical order of things. Aryabhata's formula cannot even be called a direct generalisation of Hypsicles' formula.

In verse 20 of the same book, Arya-

bhata gives the following formula,

$$n = \frac{1}{2} \left\{ \frac{\sqrt{ds + (2a - d)^2} - 2}{d} + 1 \right\}$$

which is of course obtained by solving for n the quadratic equation  $s = \frac{1}{2}n\{2a + (n-1)d\}$ . A particular case, when a = 1, of this formula is given by Diophantus in his Section on Polygonal Numbers in the form

$$8ds + (d-2)^2 = {d(2n-1)+2}^2.$$

Alkarkhi, who flourished in the 10th Century gives a number of solutions which are manifestly based on the more general formula of Aryabhata and not on the particular one of Diophantus, for, he does not restrict his first term of the series to

the value unity; c.g., he gives,

 $3+5+7\cdots=255$ , n=15;  $10+15+20+\cdots=$ 

325,n=10.

These few instances will suffice for our present purpose. Such hasty and mistaken theories as that the Hindus had never an independent school of mathematics are the inevitable result of a morbid habit of pressing small and partial analogies, which as often as not exist only in the ima-

gination of the writer.

It may not be out of place to quote here the following words of Dr. David Eugene Smith, Professor of Mathematics in the Teachers' College, Columbia University, New York. Dr.Smith's wide and comprehensive knowledge of the History of Mathematics both in the West & in the East places him in a position to speak with authority on the subject. Says Dr.

"As to the relation between the East and the West, we should now be in a position to say rather definitely that there is no evidence of any considerable influence of Greek Algebra upon that of India. The two subjects were radically different. It is true that Diophantus lived about two centuries before the 1st Aryabhata, that the paths of trade were open from the West to the East, and that the itinerant scholar undoubtedly carried learning from place to place. But the spirit of Diophantus, showing itself in a dawning symbolism and in a peculiar type

of equations, is not seen at all in the works of the East. None of his problems, not a trace of his symbolism, and not a bit of his phraseology appear in the works of any Indian writer of Algebra. On the contrary, the Hindu works have a style and a range of topics peculiarly their own. Their problems lack the cold, clear, geometric precision of the West; they are clothed in that poetic language which distinguishes the East, and they relate to subjects that find no place in the scientific books of the Greeks. \*\*\*\*\*\* It, therefore, seems only fair to say that, although some knowledge of the scientific work of any one nation would, even in those remote times, naturally have been carried to other peoples by some wandering savant, we have nothing in the writings of the Hindu Algebraists to show any direct influence of the West upon their problems or their theories."

And again :-

"Rather than assert that the Oriental algebra was influenced by the Occidental, we should say that the reverse was the case. Bagdad, subjected to the influence of both the East and the West. transmitted more to Europe than it did to India. Leonardo Fibonacci, for example, shows much more of Oriental influence than Ishaskara, who was practically his contemporary, shows of the Occidental."

## ON THE SCIENTIFIC WORK OF PROFESSOR J. C. BOSE

By PROF. JAKOB KUNZ, Ph.D.,

Department of Physics, University of Illinois.

N the realm of natural science we find three fundamental achievements of the human mind, three victories over the material world which has yielded to the search-light of human thought three of her great secrets. The first great synthesis was that of Newton, who found in the law of gravity a common property of all ponderable matter, and thus laid the theoretical foundations for mechanics and astronomy. A second great synthesis was

carried out by Faraday-Maxwell, who came to the conclusion that light is an electromagnetic phenomenon, that in a beam of light there are acting the same forces as operate between two electrified spheres and between magnets. If we observe the attractions and repulsions between electrical charges and between magnets, the magnetic actions of electric currents, the forces acting in dynamos, motors and transformers, and if we consider

the large variety of phenomena of light, the reflection, refraction, polarisation, double refraction, rotation of the plane of polarisation, and the interference and diffraction of light with their wonderful colour effects, we should hardly suspect a bond of unity to exist in all these phenomena. Nevertheless science has discovered the common bond of unity of all electromagnetic phenomena. This scientific synthesis lead to the discovery of electric waves by H. Hertz, which are used

especially in wireless telegraphy.

The third wide synthesis is that of Charles Darwin, who came to the conclusion that all living beings, plants, animals and men, are connected with each other through a process of evolution and that they rose from the same source. There are other great triumphs of the human intelligence over the material world, as, for instance, in organic and inorganic chemistry, and in other fields, but no other synthesis has been so general and so far-reaching as those mentioned. Prof. J. C. Bose's work is intimately connected with the last two syntheses; namely the electromagnetic nature of light, and the unity of all life on the earth. The electrical waves predicted with all their properties by Maxwell, were discovered by Hertz in 1887. These waves, about three meters long, showed reflection and polarisation like a beam of light. But they were still about ten million times longer than the beams of visible light. Professor Bose has thrown a bridge over this gulf by creating and studying electrical waves of about six millimeters, the longest heat and light waves known at present times being about 0.6 millimeter. There still exists a very small gap, but there is no doubt that the waves of the same wave length produced by electrical methods and by heat and light radiators will be absolutely identical. Prof. Bose showed that these short electric waves have the same property as a beam of light, exhibiting reflection, refraction, even total reflection, through a black crystal, double refraction, polarisation, rotation of the plane of polarisation. The thinnest film of air is sufficient to produce total reflection of visible light with its extremely short wave lengths. But with the new electrical waves which he produced, Bose showed that the critical thickness of air space was determined by the refracting power of the prism, and by

the wave length of the electrical oscilla-He found a special crystal, Nemalite, which exhibits the polarisation of electric waves in the very same manner as a beam of light is polarised by a Tourma. line crystal. The rotation of the plane of polarisation was demonstrated by Professor Bose by means of a contrivance twisted like a rope and the rotation could be produced to the left or to the right, just as different sorts of sugar rotate the plane of polarisation of ordinary light to the left produced to the left or to the ary light to the left or to the right. Professor Bose determined the index of refraction of his electric waves for different materials and eliminated a difficulty which presented itself in Maxwell's theory as to the relation between the index of refraction of light and the dielectric constant of insulators. He measured also the wave lengths of various oscillations. In order to produce the short electric oscillations, to detect them and study their optical properties, he had to construct large number of new apparatus and instruments, and he has enriched physics by a number of apparatus, distinguished by simplicity, directness, and ingenuity. It was a hard task to produce very short electric waves which had enough energy to be detected, but Bose overcame the great difficulty by constructing radiators or oscillators of his own type, which emitted shortest waves with a sufficient amount of energy. As a receiver he used a sensitive metallic coherer, which in itself led to new and important discoveries. When electric waves fall on a loose contact between two pieces of metals, the resistance of the contact changes and a current passes through the contact indicating the existence of electrical oscillations. Professor Bose discovered the surprising fact that with potassium metal the resistance of the contact increases under the action of electric waves, and that this contact exhibits an automatic recovery. He found further that the change of the metallic contact resistance when acted upon by electric waves, is a function of the atomic weight. These phenomena led to a new theory of metallic coherers. Before these discoveries it was assumed that the particles of the two metallic pieces in contact are. as it were, fused together, so that the resistance decreases. But the increasing resistance, appearing for some elements, led to the theory that the electric forces in the waves

produce a peculiar molecular action or a rearrangement of the molecules, which may either increase or decrease the contact resistance. Self-recovery and fatigue effects remind us of the phenomenon of living organisms. Here we find indeed the natural bridge between the two fields of the scientific investigations of Professor Bose,

between Physics and Physiology.

With the advance of various sciences it became more and more difficult for a single investigator to make contributions to different fields of knowledge. The special theories and the methods of each science increase every year and the definitions of the concepts are so different that a scientific man rarely finds himself at home in a science outside his own field. Professor Bose is one of the very rare exceptions. And as in physics, we find his investigations in the physiology of plants and animals clustered around one fundamental. idea, the idea of the unity of all that lives. Again as in Physics, Professor Bose made contributions to Physiology by the construction of new instruments on investigation characterised by marvellous simplicity ingenuity and sensitiveness. I will mention among a large variety only one, the Resonant Recorder, in which the friction of the writing pen has been eliminated by means of the principle of resonance and which allows the measurements of time intervals as small as a thousandth part of a second. Bose also discovered a series of new phenomena and offered new interpretations.

In Physics and Chemistry the law of the uniformity of nature may be stated as

follows:

Under the same conditions a given cause

produces always the same effect.

In Physiology Professor Bose would probably express the same law in somewhat different terms as follows:

Under the same conditions a given stimulus produces in the plant or the animal the same well-defined response.

Of course it is much more difficult to re-establish the same conditions in the living than in the non-living world. With increasing intensity of the stimulus the response increases; at very high intensities of the stimulus, however, the response reaches a limit. Stimuli too small to produce a visible effect, if applied singly, become effective by superposition. If the intensity of the successive stimuli is kept

constant, it may still happen that the height of the corresponding responses gradually increases as if the molecules adapted themselves more and more to the external influence; this is the staircase effect so well known in the cardiac muscle but also discovered in plants by Bose. Not only the intensity but the frequency of stimulus affects the response. Fatigue and recovery play an important part in the responses of plants to external influences, and these effects have been recorded by Professor Bose's instruments with the same fidelity as purely physical phenomena. The influence of temperature, light, of drugs and poisons on vegetable and animal tissues have been studied and recorded. Plant and animal exhibit the same functions of life on closer scientific investigation.

Let us illustrate this result by a few examples chosen at random from Bose's very rich scientific treasury. Let us ask, does the plant sleep? Is the plant equally sensitive to an external stimulus during day and night? This problem was solved by a new apgaratus which delivers an impulse, a question, to the Mimosa plant every hour of the day and night, and which records automatically the response. The record obtained shows that the plant wakes up during the morning very slowly, becomes fully alert by noon, remaining so until evening, and becomes sleepy only after midnight, resembling the modern

man in a surprising manner.

Electrical methods have been found more efficient in the investigations of the functions of the plant than mechanical methods. Indeed mechanical movements in the plants are rather exceptional, while the animal enjoys the freedom of motion. There are even motions in the organs of animals like the beating of the heart, which seems to take place automatically, apparently without stimulus. rhythmic automatic motions, these throbbings, however, occur in the plant also, for instance, in the oscillating leaflets of the telegraphic plant. Temperature variations, anesthetics, poisonous acids and bases have the same effects on the throbbing heart and the oscillating leaf. Moreover in the plant it is possible to trace the evolution from the simple to multiple and to automatic response.

A difficult problem arises in connection with transmission of impulses through

plant organs which resembles in many respects the transmission of excitation through nerves. The transmission of the impulse from the surrounding world follows the same laws in the body of the

plant and of the animal.

There are other problems connected with the control of the nervous impulse at will, with the existence of memory, the influence of past events on the present conditions, etc. But the researches of Bose and physiology in general have proved that there is no physical property of matter exhibited in the living world which is not manifested also in the inorganic world.

Indeed the investigations of Bose have shown not only a continuity of reactions between plant and animals but also the oneness of matter and its properties in the living creatures and in non-living matter.

We admire the human eye as one of the finest products of the creating power of nature, yet Professor Bose was able by purely chemical and physical means to construct a Photoelectric cell, an artificial eye, which shows essentially the same relations between stimulus and response as the human eye. Incidently he discovered the surprising fact of a binocular alternation of vision of man.

The uniformity of responses by animals and plants and metals are recorded by diagrams so identical that one could not tell which belongs to the animal kingdom or to the plant or to the dead metal. The laws of nature hold uniformly throughout the whole material world. Thus Nature is a universe, a cosmos, whose secret laws the human mind is able

to decipher.

#### LOVE OMNIPOTENT

O Love! is there aught I should fail to achieve for your sake? Your need would invest my frail hands with invincible power To tether the dawn and the darkness, to trample and break The mountains like sea-shells and crush the fair moon like a flower, And drain the wide rivers as dew-drops and pluck from the skies The moon-beams like arrows, the stars like proud impotent eyes.

· II

O Love! is there aught I should fear to fulfil at your words? Your will my weak hands with such dauntless delight would endow To capture and tame the wild tempest to sing like a bird, And bend the swift lightning to fashion a crown for your brow, Unroll the furled aeons of life like a foot-cloth outspread, And wreck the cold silence that conquers the lips of the dead.

SAROJINI NAIDU.

#### REVIEWS AND NOTICES OF BOOKS

#### ENGLISH.

X Footfalls of Indian History, by the Sister Nivedita, with 6 colcured plates and 22 other illustrations, x + 276. (Longmans), Rs. 2.8 Annas.

We have opened this volume with a sense of personal loss, as deep as the national loss was wide-spread, when she whose very name illustrated 'the

life dedicated',—dedicated, as in the case of all noble sacrifice, without a thought of return, to an alien in race and speech, but not in spirit,—the Nivedita fell asleep in God at Darjiling. Many of the pieces here collected had appeared in this Review, and the book will, therefore, continue as a memento with many of our old readers.

Two English women, each highly gifted with

literary power, have tried to interpret Indian history. Mrs. F. Annie Steel, in her India through the Ages, has produced a very readable book, but it never rises above the class of school texts. The narrative is fascinating; the personages come out distinctly as we may well expect from the pen of a novelist, but there is not much of the philosophy of history here. Sister Nivedita, on the other hand, never tried to write a formal history of India; her aim was to interpret our past, to reach the heart of ancient Indian life and thought. How deep her interpretative power and intuition were our readers know; how she tried to penetrate to the root of things, to the hidden spring of all great acts and great movements recorded of the past; how she could magically reconstruct an age even more remote from us in spirit than in time; and how rich she was in that sympathy which is every historian's greatest qualification. Above all, with a greatness of mind worthy of a higher world than this, she fixed her gaze exclusively on what was noblest in a man or age and judged him or it in the light of that; for it is not in our vices and failings, but in our supreme moments that we reach our highest potentiality and become historic. For these reasons this slender volume will be treasured by Indian readers as concentrated food for thought, and no historian of our country can afford to ignore it.

It is by their wonderful suggestiveness that Sister Nivedita's writings appealed most to thoughtful readers. And here we have passage after passage—often a phrase even,—which sends the mind forth on a new trail. Her supreme service as a writer has been to force us to look at our past from a fresh point of view. She has not written a text book.

Her strength lay in her interpretation of geography. For this she had qualified lerself by almost ceaseless travel year after year, in addition to bringing with herself a very receptive and fresh mind and observant eyes. "India as she stands is only to be explained by the history of India. The future waits for us to create it out of the material left us by the past. If India itself be the book of Indian history, it follows that travel is the true means of reading that history" (p. 15). She often used to repeat her master's words, "Before we can love our Motherland we must know her, we must see all her parts."

But she never loses the forest in the trees. She

But she never loses the forest in the trees. She would no more countenance the separatist provincial tendency than she would permit an amputation of the mother. India must be studied as a whole, because she has been a whole; and a province merely illustrates in a greater degree than others the national movement of a particular age. "No Indian province has lived unto itself, pursuing its own development, following its own path, going its way unchallenged and alone. On the contrary, the same tides have swept the land from end to end. A single impulse has bound province to province at the same period in architecture, in religion, in ethical striving; (p. 17). Herein lies the fundamental unity of India, the proof of an Indian nationality:—"In form, in costume, in character, and above all, in thought, the thing that is Indian is unlike any un-Indian thing in the whole world" (p. 19).

in the whole world" (p. 19).

And that common Mother, the India one in spirit amidst political divisions, is not dead. "India lives and develops still, responds still to all the living influences of the world about her, and sees before her.....a long vista of growth and perfection to be achieved" (p. 21).

Her interpretative power is best shown in connec-

tion with our all-India shrines and historic cities She knows how they arose and arose exactly where we see them; for with her sympathetic imagination, she hears

"—O Mother!
Thy footfalls,
And the lotuses left on Thy foot-prints
Are cities historic,
Ancient scriptures and poems and temples."

We know that it was in the northern courtyard of the temple of Bodh Gaya that she picked up the fine image of the last line but two. Indeed, the influence of Buddhism on her was as pervasive as it was abiding: for, Buddhism has been India's most widely scattered and most useful gift to the world. Six out of her fifteen chapters are devoted to a study of this creed, on the basis of its extant remains. In "The Ancient Abbey of Ajanta," æsthetics and history are happily blended. She reclises not only the architectural beauty of the monasteries, but also their setting in Indian history and geography. She warns us not to forget "that warm throbbing human life once filled these empty cells, that human love and conviction inspired every line and curve of their contour, and that human thought beat ceaselessly to and fro against their walls and screens in its search to determine for man the grounds of eternal certainty" (p. 73). Fardapur, however, bore no real analogy to Rajgir, in Mughal times (p. 74). It was only a pass on the old historic road from Aryavarta to the Dakshina-path, where the Ajanta range was crossed by the road. The Mughals had a block-house or small fort here and called it the Ghati of Fardapur. It is, therefore, not exactly true that "the whole aspect of the place is ancient and fortress-like."

We specially commend to our readers' attention the essay on "the Relation between Buddhism and Hinduism," (pp 152-163). It is so sane, so convincing that one wonders why one did not think like the author before reading it! Patrons of the Hindu University would do well to read the chapter on "The old Brahmanical Learning". (pp. 227-246). It is not an army of office-bearers and a Chinese puzzle of Court, Council, Senate, Syndicate, Pro-s, Pro-Pro-s, and Pro-Pro-Pro-s, that make a seat of true learning. It is the men who teach, the spirit which inspires them, and the external conditions under which they

work, that count. also b. 272.

Sadhana, the Realisation of Life: by Rabindranath Tagore. (Macmillan, 1913), xii, 164, five shillings net.

The eight sermons collected together in this volume represent an English translation, in a condensed and altered form, of several of the discourses which Rabindranath gave to his school at Bolpur and which are familiar to readers of the little volumes of Shanti-Niketan. The English version was specially prepared for a course of lectures which our poet-sage was invited to deliver at the Harvard University. Its basis is the great truths of the Upanishads, here expounded in a manner that the average European reader can understand. To many cultivated Indian readers the subject is familiar; but his lucidity of style and admirable development of thoughts will make the volume a treasured possession even to Indian readers outside the select circle that has studied the Upanishads.

We shall content ourselves with giving a few extracts to illustrate Rabindranath's mastery of prose and his philosophic insight, which, as all who know Bengali are aware, rival his powers of poetic

expression and romantic creation.

The central idea of the poet's thesis comes out clearly in these. The first essay, the one on "the Relation of the Individual to the Universe," is familiar to our readers, as a full translation of the Bengali original was made by another hand for this Review in December, 1912 ("The springhead of Indian civilisation.")

"It was the aspiration of ancient India to live and move and have its joy in Brahma,—the all-conscious and all-pervading spirit;—by extending its field of consciousness over all the world. . . . Man has every day to solve this problem of enlarging his region and adjusting his burdens." "Our soul when detached and imprisoned within the narrow limits of a self loses its significance.... It can only find out its truth by unifying itself with others, and only then it has its joy." "This principle of unity which man has in his soul is ever active, establishing relations far and wide through literature, art, and science, society, statecraft, and religion. Our great Revealers are they who make manifest the true meaning of the soul by giving up self for the love of mankind .... The Upanishads say know thou the One, the Soul. This is the ultimate end of man, to find the One which is in him; which is his truth, which is his soul; the key with which he opens the gate of the spiritual life."
"Life as a whole never takes death seriously. It

laughs, dances and plays, it builds, hoards and loves in death's face. Only when we detach one individual fact of death do we see its blackness and become dismayed. We lose sight of the wholeness of a life of which death is part. We see the truth when we set our mind towards the infinite.

"To the man who lives for an idea, for his country, for the good of humanity, life has an extensive meaning, and to that extent pain becomes less important to him. To live the life of goodness is to live the life of all. Pleasure is for one's self, but goodness is concerned with the happiness of all humanity and for all time.

"The Gita says action we must have, for only in action do we manifest our nature. Our true freedom is not the freedom from action but freedom in action, hich can only be attained in the work of love.

Here are two patches of poetry, like flowers in the oasis of philosophy. "The play of life and death we see everywhere—this transmutation of the old into the new. The day comes to us every morning, naked and white, fresh as a flower. But we know it is old. It is age itself. It is that very ancient day which took up the new-born earth in its arms, covered it with its white mantle-of light, and sent it forth on its pilgrimage among the stars.
"Yet its feet are untired and its eyes undimmed. It

carries the golden amulet of ageless eternity, at whose touch all wrinkles vanish from the forehead of creation. In the very core of the world's heart stands immortal youth. Death and decay cast over its face momentary shadows and pass on; they leave no marks of their steps—and truth remains fresh and young." (P. 88.)

Readers of Tagore's poetry know the part that joy plays in them. Here is his interpretation of the spirit

of joy or love:—
"However busy our active nature outwardly may be, she has a secret chamber within the heart where she comes and goes freely, without any design what-soever. There the fire of her workshop is transformed into lamps of a festival, the noise of her factory is heard like music. The iron chain of cause and effect

sounds heavily outside in nature, but in the human heart its unalloyed delight seems to sound, as it were

like the golden strings of a harp.

"It indeed seems to be wonderful that nature has these two aspects at one and the same time and so antithetical-one being of thraldom and the other of freedom. Our seer says, From joy are born all creatures, by joy they are sustained, towards joy they progress, and into joy they enter.

"Not that he ignores law, or that his contemplation of this infinite joy is born of the intoxication produced by an indulgence in abstract thought. He fully recognises the inexorable laws of nature .... This joy, whose other name is love, must by its very nature have duality for its realisation. The Immortal Bliss (Amritam) has made Himself into two. Love is the perfection of consciousness. Love is the ultimate meaning of everything around us.'

J. N. SARKAR.

I. India in Transition: by Dr. T. S. S. Rajan. Trichinopoly, Dodson Press, 1914.

This is a beautifully got up booklet in which some of the teachings of Vivekananda are re-stated in popular form. The writer is himself a reformer, but his reforms are dictated, not by any solicitude to conform to the standards of the West in everything, but by a desire to purge the national religion of its grosser accretions and make it shine in its pristine purity. This is a noble national ideal, but the author seems to be unduly harsh on those who are more ardent reformers than himself. After all they follow the same goal as he, only they form the first line of battle, which the author's son and grandson are very likely to join, though by that time the front will be pushed still further forward, and the attack will be led by a new and more advanced generation of leaders and thinkers. In this respect the extreme orthodox section is more farsighted, for to this class Dr. Rajan's enlightened nationalism is as objectionable as the cosmopolitanism of the more radical reformers, for they know that once the doctrine that there is no standing still in society is admitted, the whole ground is cut away from under their feet. The standpoint of the author, however, appears to us to be the only correct standpoint, and as a popular exposition this little book is certainly valuable.

II. Miscellaneous writings of the late Justice Ranade: Published by Mrs. Ramabai Ranade. Bombay, The Manoranjan Press. 1915. Price Rs. 2, pp. 380.

In the words of Mr. Wacha, who writes an introduction to the book, Ranade was, "one of those brave but unassuming standard-bearers in the vanguard of the early Indian patriots who held aloft the banner in which is inscribed in letters which are imperishable the motto of Liberty and Progress." The writings here collected together, are divided into four groups, literary, social, educa-tional and historical. In the second group all the addresses delivered by Ranade in all the various social conferences held in different parts of India have been brought together. In the third group there is an essay on 'why our graduates die young?' ln view of the premature death of Ranade's greatest pupil, Gokhale, this enquiry has a melancholy practical interest for the reader. The wide culture of Justice Ranade is manifest in every page of these writings. India had few more thoughtful men than he, patriotic in the truest sense of the word. His patriotism was not of the shallow, frothy kind,

but based upon deep study and true knowledge, which could be bold enough to recognise serious existing defects and yet remain hopeful for the future. The book is nicely printed and bound in cloth, and should be on the table of every student of Indian history, sociology and politics.

III. The Life and Life work of J. N. Tata: by D. E. Wacha: Second Edition, Ganesh & Co., Madras.

We have reviewed two earlier pauphlets on the greatest merchant prince of modern India, and all that we have said there applies to this volume, which is however written for more permanent use. It incorporates the material already published, and there are some added chapters giving the history of Mr. Tata's life and work. There are some photographs illustrating the Hydro-Electric installation in Bombay. Mr. Wacha has also shown us clearly in this volume that "Mr. Tata was as keen and robust in matters political as he was courageous and enterprising in matters industrial.." The letterpress leaves nothing to be desired, and the book is handsomely bound.

IV—V. The Copyright Act and Regulations, 1914 and the Law Relating to the Press in India, Price Rs. 2. Supplement to the Second Edition of the Indian Arms Act Manual, Price Rs. 2: by G. K. Roy.

The author has done a very useful piece of work by selecting some of the minor Acts of practical interest to certain sections of the public, annotating them briefly, and publishing thus at a reasonable price with the latest rules and regulations framed under them which are not usually available outside official gazettes and departmental files.

VI. The Law of Castes: by Nayansukhlal-Harilal Pandia, M.A., LL.B. Attoney-at-law, High Court, Bombay. 1914. Price, Rs. 2.

This is a reprint of some contributions by the author to the Bombay Law Reports and the Allahabad Law Journal. The idea which led to the choice of the subject was a happy one, but the various articles might have been better co-ordinated and the usefulness of the book considerably enhanced by undertaking an exhaustive study of this important and hitherto untrodden field of legal research. We hope the author will continue his studies, not confining himself to the caste problems dealt with by the courts of the Bombay side alone, and write a comprehensive treatise on the subject which may be regarded as a standard work for consultation by lawyers and laymen alike. The Subject may well form a thesis for the Tagore Law Lecturership, and the author may prepare himself for it. He has chosen a fruitful subject, and the results already attained justify the hope that he will in time be able to make a permanent contribution of abiding value in this special branch of legal enquiry.

VII. The Law of Limitation: by K. J. Rustomji Bar-at-law. Printed at the "Civil and Military Gazette" Press, 1915. Price Rs. 12, quarto, pp. 580.

We welcome this new commentary on the Indian Limitation Act. Though Mr. Maitra's standard work still holds the field, and there are other excellent annotated editions, there was room for a new commentary, not only because the Act has been recast since the books above referred to were first written, but also because the present volume is a commentary in the true sense, in which some of the more important decisions are examined critically,

and the arrangement and method adopted by the learned authors are well calculated to prove helpful for purposes of reference. The analysis of the notes, which are apt to become cumbersome and confusing in the case of the more important sections and articles, is a distinct feature of the book. There is a very full table of cases and an elaborate index, and the rulings have been brought down to 1914. The book is nicely printed in three different types to facilitate the work of reference, and it is also strongly bound in cloth, and is sure to prove very useful to the busy practitioner who wants a reliable guide which, without being too bulky, may yet be consulted with success for all practical purposes and is fairly exhaustive and thoroughly up to date. We should add that the English law on the subject has frequently been drawn upon for illustration and comparison. We gladly recommend the book to the profession, as it is an honest piece of work well done.

VIII. Russian Flashlights: by Jakoff Prelooker. Chapman and Hall, 1911. 10-6d net.

This is a collection of short stories and studies which throw a 'flashlight' on some peculiarly Russian or general, political, religious or social problem. The book is prefaced by a fairly exhaustive account of the author's life. The author was born in 1860 in Western Russia of Jewish parents. He learnt many languages, studied all the great religions and thus acquired a broad and catholic view of religion. He started life as a teacher in a Jewish School at Odessa, where he organised a "New Israel Brotherhood," the members of which denied the divine authority of the Talmud, and held that circumcision should be ofthe spirit only, that a Church was as holy as a synagogue, and that Jews might marry Christians. This at once led to his severe persecution at the hands of the Rabbies, but Prelooker took his stand on a passage in the Talmud: "Where there are no men, try thou to be the man." "It was then, as it still continues to be, the treacherous policy of the Russian government to create and foster anti-Semitic feelings." Mr. Prelooker's lectures on "The comparative position of woman in Judaism, Christianity, Maho-medanism, Brahmanism and Buddhism," for which he had studied exhaustively for several years, were interdicted by Government and in 1891 he emigrated to the "free banks of the Thames," where he has been residing ever since. "I felt sure," wrote Prelooker, "that I should not live long in Russia. I should either openly revolt, go mad and die in some prison or Siberian mine, or if submissive, inactive, and idle, should die from moral depression, which had considerably undermined my health." Prelooker's longings for the free shores of England are described in a passage which is both pathetic and poetic, such longings being indeed characteristic of all educated Russians who become sick at heart from the continuous sians who become sick at heart from the continuous stifling of all liberal aspirations in their own native land. Here is an extract from the description: "The land of the just and the free! I had heard of her, I saw her, I dreamed of her, I know her! I wanted to be one of her own, unfettered, unchained, free and just 'myself. And lo, she is now near, that fairyland of freedom, not in a dream and imagination, but in all reality. . . I felt a tide of new strength filling all my being, calling out fresh powers for the new battle for existence, for ideas, for my poor brethren left far, far away belind." On coming to England he once went to preach the cause coming to England he once went to preach the cause of Russia in the Ascot races, and this is his impression:—"The sight reminded me of the arena in

ancient Rome, only gladiators, lions and Christian martyrs were wanted to complete the picture. Besides, such foul language was spoken to me there publicly both by men and women as I never heard before even in Russia and which is probably forbidden by the English law." In his book, 'Under the Czar and Queen Victoria: The Experiences of a Russian Reformer, Mr. Prelooker speaks of the Russian censorship as follows: "The censorship interdicts everything containing the slightest allusions to the wrongs of the present system. . . . But Autocracy, while keeping the strictest watch against the penetration into its dominions of Western political and religious ideas, is utterly helpless to prethousands of Russians residing pervent the places manently or visiting different Europe to read what they like, and thus have their eyes opened to the lamentable degradation, nay, agony of their native country. ... On their return home the customs officers may search their boxes, but surely will never be able to discover or confis ate the contrabands contained in that wonderful box which God himself fixed upon the shoulders of every man." In 1905 Mr. Prelooker married an English woman and settled down in England, where he edits a paper named Anglo-Russian, which has done much for the cause of the oppressed and downtrodden in Russia, as it is sent gratis to the leading newspapers and magazines in Great Britain, the continent of Europe, America and Australia, and also to ambassadors and consuls, important societies, clubs, public libraries, members of Parliament, and other influential men and women all over the world. Mr. Prelooker is also an ardent advocate of the woman's cause. "As a Russian, voteless and rightless in my own native country, l can more fully realise, understand and sympathise with the claims of my disenfranchised sisters in England and in other countries."

The book itself is written in excellent English. The moral of the first story bears some resemblance to that of Rabindranath Tagore's short story, 'The Judge.' Like another famous Russian exile, Prince Kropotkin, the author describes some sensational prison escapes. The story of the Buddhist menk, which is the last in the volume, gives us a winning picture of the author's religious catholicism. Here is an extract: "Always and everywhere, whenever men congregated in the name of God or in that of the Ideal of Humanity, I saw the innate effort of the finite human being to commence and identify himself with the infinite source of all existence, with the Creator of the Universe, the Lord Omnipotent and Omnipresent, who is invoked by so many names, represented in images so many and various but who is everlastingly the same, the cause of all causes, the

end of all ends."

PoL.

The Sacred Books of the Hindus, Volume XI, Parts VIII and IX (Nos. 65 and 66, November and December, 1914).

(i) Appendix i: Index of Samkhya aphorisms, pp. XV-XVI.

(ii) Appendix ii-Word Index of Samkhya Pravachana (ii) Appendix u—rvoru Index of Sankhya Pravachana Sutram, pp. xvi—li and Index of Words in Kapila Sutram (Tattes Samasa) 2 pages.
(iii) Appendix iii—Index of authorities quoted, pp. i—iii.
(iv) Appendix iv. A catalogue of some of the important works on the Sankhya, 2 pages.
(v) Appendix vi.

Samkhya Karika of Iswar Krishna-containing

(a) An analytic table of contents, pp. i-ix. (b) Sanskrit text, (c) Meanings of all the words in the text, (d) An English Translation of the Karika, (e) English annotations by the translator, (f) Alphabetical Index of Karikas, (g) Words Index of the Karikas, pp. 1-67.

(vi) Appendix vii: Pancha-Sikha Sutram or a few of the

aphorisms of Pancha Sikha, pt. 1-18.

Babu Nandalal Sinha M.A., B.L., is the editor and

translator of this volume.

It is an excellent edition of the important works on the Samkhya Philosophy. The translator's introduction is valuable. The analytical tables of contents and Indexes have added to the usefulness of the book.

The price of this part is Rs. 3.

The Sacred Books of the Hindus: Volume XV, Part III: The Yoga Sastra: Hatha Yoga Pradipika, translated by Pancham Sinha, and published by Sudhindranath Basu at the Panini Office, Bahadurganja, Allahabad. Pp. V, 63. The Price of this part is Re. 1-8: Annual Subscription— Inland Rs. 12-12. Foreign Lt.

This well-known Yoga Sastra has four chapters, viz:-(1) on Asanas, (2) on Pranayama, (3) on Mudras, (4) on Samadhi.

This part contains the Sanskrit text and an English translation of the text. There is also an introduction given by the translator.

The Sacred Books of the Hindus, Volume XV, Part IV: The Yoga Sastra: Introduction to the Yoga Philosophy, by Rai Bahadur Srischandra Basu. Published by Sudhindranath Basu, Panini Office, Bahadurganj, Allahabad, Pp. vi, iv, 70. The Price of this part is Re. 1-8: Annual Subscription:-Inland Rs. 12-12: Foreign £1.

In the first three parts Shiva Samhita, Gheranda Samhita and Hatha Yoga Pradipika have been edited and translated.

This part contains an introduction to Shiva Samhita, another introduction to Gheranda Samhita and a general introduction to the Yoga Philosophy.

Those who wish to be initiated into the Yoga philosophy, can not find a better introduction than what has been given here by Rai Bahadur Srischandra

Gleanings from Lectures and Class Room talks, by Rev. Margaret C. Lagrange, Pastor, of First New Thought Church of Detroit, Mich. Pp. 19. Price not known.

Contains 100 quotations-all edifying. Printing excellent.

(1) Bible Lessons for Little Beginners, second year. Pp. Xviii, 221. Price 10 annas.

It contains 36 lessons. The aim is to teach the child the great fundamental truths concerning God and our relation to Him; also to teach the child the principles of right living, both as regards our duty to God and to one another and to present such a picture of Jesus Christ as will lead the child to recognise him as the Saviour, the Friend and the true and full revelation of God the Father.

The plan of the book is very good.

- (2) Short papers for the times, Nos. 18, 40, 41 and 42 (on Responsibility, Salvation versus Mukti, Why do Christians preach to non-Christians, the Claim of Christianity). Each of 4 pages, price one pice each.
- (3) Pictures and Stories for the Young, pp. 38: price 1 anna,

Some of the stories are good. Meant for the

All these are published by the Christian Literature

Notes on Logic, by the Rev. F. T. Shipham, M.A.: pp. 54. Price 6 annas (The Christian Literature Society for India).

The notes do not profess to be in any way complete summaries of the treatment of the various sections of the subject; they are the merest outlines and meant to be suggestive to the students rather than complete answers to questions which may be set in examinations.

A Scientific Course of Memory Training, by Shiv Dass B. A., Lecturer Punjab College of Commerce, Lahore, pp. 178. Prize Students' Edition Rs. 2; Peoples' Edition Rs. 24; Library Ldition Rs. 3.

In the first part of the book there are five lessons viz.—(1) Use and Beauty, (2) Importance of memory Training, (3) Prodigies of Memory, (4) Ambition and (5) Patience.

In the second part called Essentials of memory the lessons are on (6) Brain as an organ of mind, (7) Habit, (3) Concentration and the acquirement of will power, (9) Attention, (10) Discrimination, (11) Association, (12) Relations to be remembered, (13) Food in relation to Memory, (14) Types of memory.

In the third part the author deals with practical applications, the subjects being:—(15) Training the senses, (16) How to commit long lines of words, (17) Natural way of learning a Language, (18) Facial memory, (19) Locality memory, (20) Arithmetical memory, (21) Nominal memory, (22) Assimilative reading.

In the fourth part, the author describes some of

the artificial methods.

The fifth part is supplementary, the subject being Heredity and Memory. Diseases of memory, Medicine for memory, Shorthand and memory.

The book is written on Psychological basis and is

a useful publication.

The printing of the book (Students' Edition) is very bad.

#### MAHES CHANDRA GHOSH.

I. The Brahmo Samay, by Pandit S. N. Sastri, M.A. Pp. 53. Published by the Upper India Brahmo Mission, Lahore.

II. Last Days in England of the Rajah Rammohan Roy, by Miss Mary Carpenter. Pp. 258. Price, Rs. 1-8. Publisher: The Honorary Secretary, Ranmohan Library and Free Reading Room, 267, Upper Circular Road, Calcutta. (Illustrated Edition).

III. Keshub Chunder Sen: A study, By Promotho Lall

Sen. Pp. 53. Free. The Brotherhood, 82 Harrison Road,

Mr. Sastri's little book, which we cordially recommend to all interested in the Brahmo Movement, opens with a statement of the religious principles of the Brahmo Samaj. The author next discusses in two separate chapters the spiritual and the practical aspects of the movement. A short history of the origin and development of the Brahmo Samaj then follows, and the book concludes with a form of service for Brahmo meetings. In the short space of fifty-three pages the author has crammed a good deal of valuable and interesting information about the Brahmo Samaj.

The history of the Brahmo Samaj, as Mr. Sastri says in his book, commences with Rajah Rammohan

Roy. To Rammohan Roy belongs the credit of having laid the foundation of the Brahmo Samaj in India. Miss Mary Carpenter in her book (originally published in 1866) describes the last days of the Founder of Brahmo Somaj which were spent in England. This book is not an original work but contains a valuable collection of interesting letters and documents which should prove useful to all biographers of the Rajah.

Rajah Rammohan Roy went to England in 1831 with the double object of studying English life and institutions, and of securing the active sympathies of the English people in his efforts to regenerate his country. He was received there with a hearty welcome by all with whom he came in contact and particularly by the Unitarians who claimed him as their own co-religionist. Miss Carpenter seems to believe that the Rajah was a Christian. The testimony of Dr. Carpenter, however, clearly proves that though he attended Unitarian Chapels "it was his system to avoid so far identifying himself with any religious body as to make himself answerable for their acts and opinions." The Rajah, in fact, did not belong to any one of the known religions of the world. He was certainly a great admirer of Christ but that does not necessarily mean that he was a thorough-going Christian in the ordinary sense of the word.

The Rajah died at Bristol in October 1833. If Rammohan Roy was the Founder of the Brahmo Samaj, Keshub Chunder Sen was its chief architect. Mr. Promotho Lall Sen's book is a scholarly study of the character of one of the most distinguished

leaders of the Brahmo Samaj.

Mr. Sen describes his hero as a "new man in a new age, not possible at an earlier or a later date. It would be interesting to note in this connection that Miss Carpenter describes Rajah Rammohan Roy as a man "greatly before his age."

The author makes an interesting comparison between the Theism of K. C. Sen, Protab Chunder and Devendranath Tagore. "Devendranath's theism," he says, "is like the Chilka Lake, Protab Chunder's theism is like the Mohanuddy river, while Keshub's theism is like the sea. Into the sea the Mohanuddy and many other rivers flow and with the sea the Chilka and other lakes are connected. But neither the Mohanuddy river nor the Chilka lake could be substitute for the vast, deep, everlasting ocean."

IV. The Mundak-Upanishad, by Mohit Chandra Sen. Pp. 14. Free. The Brotherhood, 82 Harrison Road, Calcutta.

A versified translation of the Mundaka-Upanishad.

V. Christopanishat, by T. L. Vaswani. Pp 10. Free. The Brotherhood, Calcutta.

Principal Vaswani like members of that section of Brahmo Samaj which acknowledges the leadership of Keshub Chandra Sen is an ardent admirer of the Babe of Bethlehem. In this little booklet he describes the birth of Rishi Krishta in a charmingly mystic and beautifully picturesque style.

VI. The Future India, by T. L. Vaswani, M. A. Pp. Free, The Brotherhood, Calcutta.

This little pamphlet contains the substance of an Address delivered by Principal Vaswani at the All-India Theistic Conference held at Karachi in Dec., 1913. The purport of this inspiring address is that Indian life needs reconstruction and re-organization on the basis of Dharma.

VII. Kusumalata. By Ram Chandra. Pp. 14. Published by the author from Orderly Bazzar, Benares Cant (U. P.)

A well-written poem. We can not however agree with the author that his poem "though clothed in English garb is Indian in heart." The character of Kusumalata who on the very first sight of a man—a perfect and total stranger to her—rushes out and embraces him in ecstacy whispering frantic words of wild passion in his ears, is quite foreign to Indian life and ideals. An Indian maiden's greatest virtues are her modesty and shyness. The yearning of the Raja for a child, the jealousy of his six childless wives for the seventh who might be a mother, are more true to life.

VIII. The Short Folklore. By f. S. Moothia, Pp. 51. Published by the author from Hyderabad—Deccan.

This little brochure, as the title indicates, contains ten short folklore, which, the author assures us, are all genuinely original. The most interesting of the lot, we believe, is the one entitled,—"The Legend of Chennapatnam." We are told that Chennapatnam was the name by which Madras was known before it was taken over by the East India Company. The legend gives us the origin of this old name.

IX. Svarnalata: Scenes from Hindu village life in Bengal. By T. N. Ganguli. Translated by Dakshinacharan Roy. Pp. 280. Messrs. Macmillan & Co; London.

Translations are sometimes bad, dull and uninteresting. We have, however, no hesitation in saying that such remarks can not be used against the book before us. "Scenes from Hindu village life in Bengal," which we believe are all true to life, are described in the form of a story in which almost every phase of Indian village life is touched upon. The quarrels of sisters-in-law, the loyalty and faithfulness of Indian servants, the almost unlimited power of some Hindu women, for patient and silent suffering are all described in this book. The pictures of the village policemen drunk on duty, the village schoolmaster, rod in hand, asking his pupils to repeat their lessons all at a time in a "louder and still louder" voice, and of the "babu" growing rich at the expense of his master by first winning his confidence, are all well drawn. We have enjoyed reading the book. The original work in Bengali is said to be a classic. The English of the translation is good. There is a nice frontispiece.

GURMUKH SINGH MONGIA.

The Great War of Ancient India by Thakur Rajendra Singh of Tikra.

Thakur Rajendra Singh who is one of the leading Taluqdars of Oudh and who published last year the Legends of Vikramaditya has brought out the present volume very opportunely. The Great War now raging in Europe is bound to awaken interest in the semi-legendary contest between the Kurus and the Pandavas.

The book consists of a preface which does not advance us much and 17 chapters. The narrative is well told and the style rises to eloquence where stirring scenes are described. Let us quote a passage

from the Wedding Assembly of Draupadi.

"The sight of the bridal garland reawakened the jealousy and mortification of the disappointed suitors, who hung down their heads in shame. They then held a consultation and decided to put the nameless victor (Arjun) to death ... their honour had been stained, their birthright trespassed upon ... Shouting

with anger the rajas poured from the galleries and rushed with drawn swords towards the victorious suitor. A free fight ensued; the wedding assembly soon became an aceldama and princes who had come in hopes of winning the fair Draupadi lay rolling on the ground."

The chapter on War is written in a spirited manner and is reminiscent of the language of the military

correspondents in Flanders.

We are doubtful about the lessons but the book can safely be recommended to the Text-book Society.

H. L. C.

1. Commerce and Statistics. By D. E. Wacha. Pp. 93; Price Re 1.

This is a collection of four papers written and read by the veteran Indian economist, Mr. Wacha, at various times and published in a nicely got-up little volume by the enterprising firm of publishers, Messrs. Taraporewalla Sons and Co., of Bombay. The paper called 'Statistical and Economic study among Indians', included in this volume, has already appeared in pamphlet form and was, we believe, reviewed in an earlier number of this journal. The others are now reprinted for the first time.

In the first paper, 'the Evolution of Indian Trade', Mr. Wacha traces the history of Indian Commerce from 3000 B. C. to date, dividing the whole period of India's known commercial connexion with the outside world into ten well-defined epochs, and shows how at one time India occupied the proud position of being one of the foremost of the commercial nations of the world, supplying Europe with such things as spices, cinnamon, cloth, cotton, gold, calico, soft muslins, etc., and carrying on most of her foreign trade in vessels made in India and manned purely by Indian crews. With the advent of European Powers into her territorial waters the external trade of India slid into the hands of these foreigners, and soon after, the imposition of prohibitive duties on Indian goods, the establishment of trade monopolies by the East India Company and the adoption of mechanical power abroad dealt a death-blow to her manufactures.

Since the middle of the last century there has been a renewed growth of Indian trade and industries and Mr. Wacha attributes this growth principally and essentially to free trade. "I must say," he avers, "that my personal opinion is that India owes its prosperity today entirely to Free Trade, and nothing else." But though a confirmed Free Trader, he believes that temporary protection of some kind is necessary in India "for the old industries to be revived and for

new industries to be started."

The last three papers, entitled respectively 'the Science of Commerce', 'Stray Thoughts on the study of Indian Economics' and 'Statistical and Economic study among Indians,' though written at different times, really constitute one connected and comprehensive appeal for the encouragement of sound economic—both theoretical and practical and statistical study among Indians. The author points out how the encouragement of commercial and technical education, the pursuit of applied sciences (particularly chemistry) and the cultivation of economics, theoretical and practical, have brought Germany and U.S.A. in course of a few years from being mainly agricultural to the front rank of industrial and commercial nations of the world. He deplores the lamentable lack of a proper understanding of economic problems even among our publicists which often emboldens the governing authorities to enter light-heartedly into

fiscal legislation of doubtful public utility and the indifference of the Indian Government to the spread of technical education and to the foundation and endowment of Chairs in higher economics, where men trained not only in the theory of economics but also familiar with the actual organization, methods and conditions of modern business may "prepare our future leaders of trade and industry for their subsequent careers." But the Government alone is not to blame. In this matter our Universities too have been guilty of the lack of due foresight and a wide outlook into the real needs of the country. Mr. Wacha hopes that the day will soon come when every Indian University shall possess a Faculty of Commerce, every provincial capital an Economic School on the model of the London School of Economics and when Economic Associations shall be started all over the country for the collection and propagation of sound and practical economic knowledge. Thus and thus alone, he thinks, can the rapid industrial and commercial development of the country be secured.

Mr. Wacha's forceful appeal has not been altogether thrown away. Chairs for the teaching of advanced economics have already been founded in at least three of the Indian Universities. Institutions like the Mysore Economic Associations are doing really useful work. The pity is that there are not more of them in the country. The Government, too, have frequently expressed their willingness, if not anxiety, to promote sound technical and commercial education, though we feel constrained to say that the institutions hitherto established for the purpose have done little beyond turning out half-trained mechanics and book-keeping clerks. The explanation is not far to seek. As at present constituted few of these institutions can hold a candle to the well-equipped and well-staffed technological schools of Germany and U. S. A., or even of Great Britain or Austria, giving full theoretical and practical instruction in the various indus-

trial arts.

The greatest progress in industrial and commercial education in India has been made in the author's own Province. As Bombay was the first to enter the field of technical instruction, so in commercial education, too, she has led the way by the foundation of a regular college of commerce where her sons will be scientifically prepared for the hard competitive struggle of modern business. There is no reason why Calcutta, a bigger trade centre than Bombay, should lay behind. The need for advanced industrial and commercial education is probably even greater in this Province than in Bombay. Unlike their more fortunate countrymen of the Western Province the people of Bengal have little share in their own trade and industry. Only men scientifically trained in the most up-to-date business methods can hope to make any noticeable impression in the solid phalaux of outsiders who now monopolise the trade of Bengal. The Calcutta University has already made a move in the right direction by founding a College of Science. What is now badly needed is a Faculty of Commerce and Industry to bring it into line with Bombay and the more up-to-date Universities of Europe and America. The liberality of a few professional men of Bengal has enabled the University to found a College of Science. Let us hope that the munificence of some of our merchant princes and manufacturers will enable it to found, as in the sister province of Bombay, a properly equipped College of Commerce.

II. Indian Banking and State Aid, by Alakh Dhari, Manager, Oudh Commercial Bank Ltd., Fyzabad. This is a paper contributed to the 9th. session of

the U. P. Industrial Conference, held at Gorakhpore, on the 3rd April, 1915. The author regrets the recent failure of many Indian joint-stock banks in Upper India and Bombay, but finds nothing novel or fatal in such failures. Such failures constitute, indeed, a regular feature of the first introduction of joint-stock banking on modern lines in every industrial community. Indirectly "the recent failures have rendered," he says, "incalculable service in purging the banking industry in India of many of its weak points. They have acted as an eye-opener." Want of specialized skill in bank managers, the mixing up of banking with other kinds of business and injudicious investment of resources have been among the causes of these failures. But the most potent cause the author finds in the unwillingness of the Indian Government when necessary to come to the aid of the banking community in India, as is generally done by the governments of other countries.

The author notes with pleasure that in this respect a change in the policy of the Government may soon be expected. The recent Royal Commission on Indian Finance and Currency have recommended the granting of temporary loans to the Presidency Banks from the Paper Currency Reserve and from the General Balances in the hands of the Government of India on good security for the assistance of trade and especially to provide facility for the expansion of the currency in the busy season. The unprecedented growth of Indian Cash Balances in the hands of the Secretary of State for India during the last few years has led that dignitary to grant large temporary loans to London banks on or without security and at a nominal rate of interest. But except in the case of the comparatively small deposits without interest at the head offices of the Presidency Banks (and which are of the nature of payments for the execution of Government business and the restriction of certain rights, e.g., the issuing of notes, once belonging to these banks, or which ordinary private banks unconnected with the Government now enjoy), the Indian banking community have hitherto received no relief from the Government of India balances, the repeated and almost unanimous prayers and protests of the Indian mercantile community, indigenous and European, notwithstanding and despite the fact that the scarcity of money in the busy season—due in part at least to the Government's own action in withdrawing large sums from circulation at this timedrawing large sums from cheanacter. as sometimes raises the bank rate in India as high as 12 p. c., while London is well known to be the cheanest market in the world for money. Thus we cheapest market in the -world for money. arrive at the anomalous situation that while London bankers receive accommodation from Indian money at a nominal rate of interest and almost without security, the Indian banking world have no access to Indian money even though it is willing to pay a much higher rate of interest and to furnish first class securities. The arguments by which this state of things used to be propped up have not, however, been considered insurmountable by the Chamberlain Commission and in future the Government may be expected to view with greater favour the claims of Indian banks.

But if the country is to derive full benefit from the change, the grant of loans from public funds, the author submits, should not be confined to the Presidency Banks alone, as the Commissioners recommend, but should be extended to all first class banking institutions in the country, Indian or European, which can deposit the required security with the Government. "At present the Presidency Banks,"

says the author, "get a certain portion of Government balances free of interest and the exchange Banks (European) derive benefit from Indian balances by getting deposits from the Secretary of State in London. It is the Indian banking institutions alone which-however pressing their need and howsoever good the security they offer-cannot get any portion of the Indian public money, except from the Presidency Banks which are naturally interested in keeping up high rates of interests on loans so as to earn better dividends for their shareholders (mainly European).

A welcome feature of these two little books is that they are not the offspring of the brain of the much maligned arm-chair economists but are written by men who combine actual business experience with a sound theoretical knowledge. Contributions to economic literature from the pens of such men are sure to be valuable and to carry much weight, and we hope others will be found to tread on the heel of these two eminent writers.

#### Prosadchandra Banerji.

#### BENGALI.

I. Vaidya Jatir Itihas (History of the Vaidya Caste): Part I: by Basantakumar Sen Gupta, B.L. Rs. 1-4-0. Pp. 344.

This is a nicely printed and handsomely got up book on the Vaidya caste of Bengal, which counts among its members so many men of light and leading. The author has shown a commendable spirit of research and consulted many standard works of reference in order to gather materials for his book. Being himself a cultured Vaidya, he writes with insight and sympathy. We note that the author holds that the Gupta Kings of the 4th century A. D. and the Pal and Sen Kings were all Vaidyas. He has tried to support his findings by arguments which are based upon wide reading and cannot therefore be brushed aside. We welcome these attempts on the part of the various castes to write their own histories, for it is only in this way that the foundation of a true social history of Bengal can be laid, and the result, in almost every case, is sure to reveal to the impartial observer the absolute iniquity of relegating some of the so-called lower castes to positions in the social scale which are justified neither ethnically and historically nor by intrinsic worth and natural reason. We commend the book to all who take an interest in the problem of caste, for though written mainly for the members of a particular section of the Hindu community, the historical evidence brought together in the volume, and some of the conclusions of the author, have a wider application and deserve to be pondered by Hindus of all castes.

Jati-Bheda (The Caste System): by Digindranargyan Bhattacharji. To be had of Gurudas Chatterji, 201, Gőrnwallis Street, Čalcutta. Price Re. 1. Pp. 225.

This book, decently printed on good paper, containing a mine of trustworthy information, is being sold at the extremely modest price of one rupee, and we could not recommend a better one to those who. take an interest in the momentous question with which. it deals. It is introduced to the public by Lt-Col. U. N. Mukerji, the author of 'A Dying Race' who in a brief but ably witten preface, strongly recommends the book. The Smritis and the Samhitas have been analysed, and books by prominent have been analysed, and books by prominent Indian and European authors touching the matter under discussion have been laid under contribution,

with a view to demonstrate, as clearly as any proposition is capable of being demonstrated, the gross injustice which is eating like a canker into the vitals of our social system. The book is dedicated to the depressed classes. The author's deep sympathy for "the submerged tenth" of Hindu society reveals itself everywhere. The author has presented the case for reform in a really able manner, in this proving himself a true representative of the ancient Brahmins to whose degenerate modern successors an ostrich-like policy commends itself as the best solution of a problem which is every day becoming more and more insistent and acute. As Dr. Mukerji says, there is much in the book to read, ponder and learn.

Mala-by Protivamoyi Devi. Published by Devendranath Bhattacharya, 65 College Street Calcutta.

A collection of small poems in Bengali. Most of the pieces are characterised by deep pathos, and a longing for the pure and beautiful

A.D.

#### SANSKRIT.

Laghu-Ramayanam (a Compendium of three thousand verses selected from Valmiki's oringinal Sanskrit Text of the Ramayanam) by Shri Govinda-natha Guha M.A., formerly Principal, Berhampore College in the Madras Presidency, Late Professor, City College, Calcutta, Author of "Sanskrita-Sopana" and other works. Pp. 48, 418. Price Rs. 2-8, or 4s. 6d. Agents: Messrs. Bhattacharya and Son, 65, College Street, Calcutta. To be had also from the author, 39, Harrison Road, Calcutta.

The original text of the Ramayana by Valmiki contains more than twenty-five thousand verses and is profusely interpolated, and hence being so big a volume even a great Sanskrit Scholar seldom reads the entire story in its original form. With a view to avoid this difficulty Prof. Guha has skilfully abridged it only in three thousand verses abandoning all unnecessary repetition and prolixity. Generally speaking the compilation is good but it would have been better if he would not confine it only to the text which he calls the eastern one and to which belongs the edition by G. Gorresio. Obviously the present abridged edition by Prof. Guha is not a critical one, nor can he aim at representing the eastern recension in its such a shortened shape. Thus we assume, he simply wants to relate the original story in a concise form, of course, with the genuine readings as far as practicable. Let him compile his work from the eastern recension, but he could make it more valuable by taking some passages from other ones when his adopted readings from the former are by no means better than those of the latter. For instance, in his श्रतुकामिका (pp. 2-3) after the sixteenth verse ("त यान्तम " etc.) the seventeenth one is as

## सर्वेवच्यसम्पन्ना नारीयामुत्तमा सती। अनुववाज वैदे**ही सीता माम पतिवता ॥**"

follows:-

Here the reader who does not, as should be assumed, up to now know anything of Sita, cannot understand why she should follow Rama in his banishment. In the place of this verse read that of the editions of both the western and southern recensions (Bombay and Madras editions we mean) which runs thus :-

## "रामस्य दिवता भाष्या निखं प्राणसमा हिता। सीतायतुगता रामं प्रश्चिनं रोहिणी यथा॥"

I. 1. 26.

It is needless to say that this couplet is far superior in all respects to the former. In the same way on page 2 (अनुसम्जिसा, verse 13) the reading in the editions of the Western and Southern recensions (I. 1. 21)—

## तस्याभिषेत्रसमारान दष्टा भाष्ट्राय कैतेयी"

is evidently preferable to that adopted by Prof. Guha which runs:-

#### "तस्याभिं ... ... केक्यवंश्रजा।"

For the reader must know here what केद्रयनंगजा was in relation to Dasharatha.

On page 14, verse 12, the reading taken from Gorresio's edition (I. XIX. 25) is 'मिटमइ'' which must be corrected according to the Bombay and Madras editions (I. 18. 31 and I. 18. 32 respectively) as 'मूट्मइ'.' For truly speaking मिट is not a Sanskrit word: under the Prakritic influence मूट is changed into मिट on which we have said enough somewhere else.

We must admit that for the purpose of a compilation like the one under review Gorresio's edition is preferable to those in Bombay or Madras, but what we desire to say is that a compiler should not confine his work to the former in all places in preference to the latter.

In Gorresio's edition I. XIX. 9, and so in Prof. Guha's Laghu-Ramayana, I. 2. 2, there is a very curious line of which not the slightest like is to be found in Bombay and Madras editions,—so far as extends our information, and it is as follows:—

## ''कीणला सहणी चैव कैकेशी चाभवच्छ भा । समिता वामदेवस्य वभूव करणीसता॥''

It should be pointed out that in Prof. Guha's edition करणी सुता is not a compound word but taken separately as कर्षी सुता.

Now what is the meaning of the second line? Unfortunately here too, the compiler's note is very meagre. He simply says "करणी मुद्राया' वैश्वात् जाता," which does not clear the sense of the line. There are more than one meaning applicable here to the word करण (msc. of करणी) viz.—

(i) the son of an out-cast ( সাঅ ) Kshatriya

(ii) the son of a Shudra woman by a Vaishya as said by Prof. Guha (Yajnyavalkya, I. 92, 95), and
(iii) the son of a Vaishya woman by a Kshatriya
(Mahabharata, I, 2446, 4521, as quoted by M. M.

Williams).

Now if we take **attitude** as a compound word, Sumitra is to be regarded as a daughter of a woman belonging to one of the above mentioned mixed tribe by one Vamadeva. On the other hand if it is taken

separately as in the Laghu-Ramayan, there is no other alternative than to say that Sumitra was a करणे by caste, that is to say, a girl belonging to one of the aforesaid mixed tribe and was adopted as a daughter by Vamadeva. This interpretation is suggested by Sir M. M. Williams in his Dictionary. We do not desire to discuss it further, but it is very strange to think that such an important fact is entirely overlooked in Bombay and Madras texts. Will Prof. Guha take a little trouble to enlighten us on this point?

Sometimes the compiler appears to have overlooked some important points which he by no means should have done. He might give up some other number of passages or even sections as will be shown later on but he cannot omit after the verse (I. 2. 13)

स्रायामधवा etc., the following one:

## "भरतस्यापि मनुद्रो रामस्ये व हि उत्सणः। प्राचै: प्रियतरो भाता तस्यापि सं तथा भवेत्॥"

Gorresio, I. xix. 25.

विद्वादाह or the burning of Lanka by Hanuman is a fact in Ramayana very well-known even to a child in our country, and so by the word बहाताण the people figuratively understand a tremendous outbreak of fire on a house. This fact which is related in Gorresio's edition too, may be a fictitious one, but in no way deserves to be entirely omitted in the book under review. The crossing of the ocean by Hanuman is also not related in its proper place but incidentally said twice (p. 255, 118; p. 332, 111); while both the above facts are indicated in the verse 6 on the page 252.

the verse 6 on the page 252.

In his compilation Prof. Guha seems to be very unkind to poor Bharata, one of the greatest characters in Ramayana and the embodied fraternal love of India. Nay, he has done much injustice to him by omitting all (except the few words with Vashishtha) what happened in the palace of Ayodhya after his arrival there from his maternal grandfather's house. In this connexion unfortunately the author could not remember what he had said in the

following Stanza in the अनुकाम जिका (p. 3)—

## "रामप्रवासनं श्रुला पितुश्र निधनं तथा। भरतो विख्लापार्त्तो गातुकादागतो गटदात्॥"

He could easily take no notice of the स्निप्रसंबाद (i.e. the dialogue of Dasharatha and the son of the blind ascetic) or the जावाचिष्यं (i.e., the instruction to Rama by Jabali) which cover not less than twelve pages (pp. 125-133, and 145-149 respectively) but in no way that portion of the सर्वविचाप as alluded to. Bharata is also introduced here to us very abruptly.

Moreover, after the passing away of Dasharatha f there was none to shed a drop of tear for him, nor was heard there a bit of sound of lamentation! so friendless was the great monarch!

In Laghu-Ramayana one would seek in vain what Baradvaja said to Bharata regarding Rama's residence, yet we see here (verse 17, p 135) the latter saying:—

## "यादणं च चारते रूपं यादणं च मृतं मया। यक्तं प्राप्ता: स्न तं देशं भरदाजो यमवदौत्॥"

This, too, might well be omitted.

As regards the Introduction (आरोवनम्) Prof. Guha is quite justified in writing it in Sanskrit—though his language is defective in many respects; it is not illiomatic at all and full of Bengali expressions, the most peculiar use being नेपालनो परिचारिका.

For it is only in this way that the students of Sanskrit Pathashalas may become acquainted with the western method of criticism, and in the present case, too, they are not barred from deriving the benefit of his thoughts embodied in it. The introduction is very suggestive and though we do not entirely agree with him to some of the points raised and discussed by him in it and much can be said of them, but we refrain here from it in order to avoid the tedious prolixity, we must observe for the sake of justice that most part of it will be read with interest.

In his notes all the different words are explained mostly by giving their mere synonyms, and occasionally they are cleared by a word or an explanation in English which seems to us very inconsistent when we see that the author would not write names of works for reference or the quotations

from Iliad in English or Roman type.

Regarding the punctuations in the text we think too much attention has been paid to them. They are too numerous and are not required in all cases

specially in a Sanskrit work.

We personally know, the compiler took great care for the accurate printing of his work and we know no Sanskrit Scholar in our province more careful in going through the proof-sheets than he, but we regret with him, that printing mistakes, though not in all cases of serious nature, are visible here and there, for which, we think Indian press authorities are alone responsible; for generally they do not engage a competent proof-reader nor competent compositors correct with due care the corrections marked in the proofsheets; without the help of these it is almost impossible to bring out a correct edition of a book.

In spite of all what has been said above the book under review must not be under-valued. We have reason to believe that the great labour of the author will undoubtedly be amply rewarded and the student community will greatly be benefited

by it.

, Vidhushekhara Bhattacharya.

#### GUJARATI.

Hasya Mandir by the Hon'ble Rao Bahadur Ramanbhai Mahipatram Nilkanth, B. A., I.L. B. and Mrs. Vidya Gavri Ramanbhai Nilkanth, B. A., published by Jivanlal Amarshi Mehta, Ahmedabad, and printed at the Ramkrishna Printing Press, Ahmedabad. Cloth bound, pp. 255. Price Re. 1-8-0. (1915).

From early times Gujarati literature is lacking in wit and humour, and amongst recent writers no one has even nearly approached the Hon'ble Mr. Ramanhhai in this branch of letters. His several works and contributions to the Magazines on numerous subjects have made him one of the acknowledged leaders in this kind of writing, and one is agreeably surprised to find that he has been able to draw out her latent talent and persuade Mrs. Ramanbhai also to enter the field with him and share its honors. Mr.

Ramanbhai is by instinct fitted for this sort of work. His genius and sense of humour resemble most of Dickens. One can very well imagine that he could have produced a set of Pickwick Papers, even without having read them. Parsis have essayed to be humor-ous too, but Mr. Ramanbhai's work is not at all coarse or heavy, and more gentle, subtle, original, and valuable than theirs. The volume under notice consists of two parts, one being a very detailed exposition of Hasya Rasa, for which he has drawn upon various sources, English and Gujarati and the other being a collection of several papers contributed by Mr. and Mrs. Ramanbhai to several periodicals. The latter part is naturally brimming over with genuine fun, and the several scenes depicted in certain contributions lend themselves admirably to acting, and when enacted make the audience burst out into sidesplitting laughter. From start to finish the reader of this part never comes across a dull passage, and we congratulate the talented couple on their having enriched this branch of our literature-admittedly poor—with a really valuable and enjoyable work.

Khedut nun Punchang, prepared and published by Rao Bahadur Govindbhai Hathebhai Desai, B. A., L.L. B. and published at the Lakshmivilas Printing Press, Baroda. Paper Cover, pp. 60. Price Re. 0-2-0. (1915).

Rao Bahadur Govindbhai Desai, the Suba of Kadi District in H. H. the Gaekwad's territory is well known as a practical well-wisher of agriculturists, and this Almanack of the agriculturist which comprises many subjects useful to that class is the result of his labors. It is the cultivator's vade mecum, and contains guidance for the use of a novel and economic plough, and other agricultural implements.

Bacon na Nibandho, by Ratnasinh Dipsinh Parmar, published by Narayanlat (supta, printed at the Diamond Jubilee Printing Press, Ahmedabad. Paper Cover pp. 152. Price Re. 0-2-0 (11915).

It is a good idea to have a translation of Bacon's Essays into Gujarati, but the task requires a very good knowledge of English, and the translator says, "my knowledge is little, my education less, and my intellectual capacity the least of all." Still he has ventured to rush into a field where people with greater capacity than his have feared to tread. The translation, however, is readable.

K. M. J.

#### HINDI

Basantamalati, by Pandit Jagannath Prashad Chaturvedi. Printed and Published by Chaturvedi Bholanath Sharma at 103, Muktaram Babu Street, Calcutta, Crown 8vo. pp. 61. Second Edition. Price—as 4.

This is a small but very interesting novel, showing the triumph of marital virtue and the misery to which vice is eventually brought. In a simple and unvarnished narrative the author has compressed a carefully worked out plot. In passing, the author touches upon the great evils in some of the big cities and illustrates this part of his plot through events in Benares. The book combines in it the attributes of a social and romantic novel and will amply repay perusal.

Tuphan, crown 8vo. pp. 18. Second
Edition. Price—anna one.
Rashtriya Git. Foolscap 8vo. pp. ed by Ditto.

14. First Edition. Price—anna one.

The first of these pamphlets is a Hindi translation of one of Lamb's Tales from Shakespeare—the Tempest.

We commend the translation and can say that it will undoubtedly prove both interesting and useful. In the absence of the translations of Shakespeare's complete dramas—two good translations of only the Merchant of Venice by two different authors have so far been published in Hindi—a translation of Lamb's adaptation will remove a great want.

The second pamphlet contains songs on patrio-tism, loyalty, and so forth. The songs are wellsuited for being sung at public meetings of a national character. The printing and get-up make the booklet especially charming.

Rasayan' Sar, by Rasayan-Shastri Pandit Shyamsundaracharyya Vaishya, Rasayanshala, Benares and Printed at the Chandraprabha Press, Benares. To be had of the author. Demy 8 vo. pp. 14, 552, pb, Price. Rs. 5.

This voluminous publication contains in the main the author's own experiences about the preparation of metallic oxides and medicinal chemicals according to the Ayurvedic System. These preparaaccording to the Ayurvedic System. These prepara-tions, it is well-known, are often more efficacious than the allopathic compounds of metallic and other medicines. The author has steered clear of the antiquated books on the subject and given in a comprehensive form the methods employed in the different preparations, but suited in each case accordalso devised means of preparing large quantities of rasas by the help of comparatively simple and short processes. He has given quotations from Sanskrit works also and the coloured lythographic sanskit works and the cooled Tythographic illustrations of the instruments etc. add both grace and utility to the book. Besides the methods for preparing rasas, detailed information about the preparation of numerous shastric medicines for different diseases has also been given. The get-up of the book is very nice and it is decently bound up in cloth boards.

Sarvajanik hit Part III, by Muni Manik. Published by Pandit Gangasharan, Manager, Saraswati Pustakalaya, Hapur. (Meerut) and printed at the Bhaskar Press, Meerut. Royal 8vo. pp. 28. Price—as. 2.

The author of this book is a Jain ascetic and in it he has given very simple and innocent instructions on moral, social, and religious topics in the form of questions and answers. His object in the publication of the book is to increase the desire of the public for the diffusion of knowledge and to purge immoral practices from certain quarters; and his provincialism here and there, e.g. मेरे को The book will prove very useful to the mass of people and to young students.

Adhunik Rishi Gopal Krishna Gokhale, by Babu Ganga Prasad Gupta and B. Ramchandra Varma, to be had of Chunnilal, Superintendent, Art Printing Works, South of the Chowk, Benares City. Crown 8vo. pp. 65. Price—

This is a handy life of the late Mr. Gokhale. The events of his life have been briefly but systematically narrated. A block of Gokhale has been given in the beginning. The language and get-up of the book are nice, and as to printing mistakes they are so very few that they can be ignored. Such publications will doubtless prove very useful.

Khad our un ka vyavahar, by Pandit Gaya Datta Tripathi, B.A. Printed at the Standard Press, Allahabad,

and published by Pandit Radharaman Tripathi, 14, Jouhari Muhalla, Allahabad, Crown 8vo. pp. 54. Price-

This is a comprehensive and very useful publication on the subject of manures. We have nothing but praise for the scientific manner in which the subject has been treated and for the way in which everything has been clearly elucidated. The imformation conveyed through the book will be of much practical use and every topic taken up has been systematically dealt with, practical hints being mainly given. The only thing to be sorry for is the fact that the language, though lucid and clear enough, is not always correct. के डज़तिके क्षणी and similar forms

of expression are very objectionable. We again repeat that the sense of the book is quite clear and is not at all marred by the aforesaid defects. Eighty different forms of manures have been discussed in brief. The proverbs on the subject that have been & given are also appropriate.

Prince Bismarck, by Shree Indra Vaidalankar. Published by the Manager, Saddharma Pracharak, Gurukul, Kangri, Haridwar. Royal 8vo. pp. 172+2. Price-Rs. 1-8.

This is a detailed life of the great German who helped in the building up of the present German Empire. The manner of description is interesting and the subject has been approached from a distinctly historical standpoint. All the aspects of the life of Bismarck have been brought under systematic review and the way in which his biography has been introduced in the light of previous European history is masterly. We commend the style of the book and consider it the best fitted for books on History written in Hindi. The language is grand, though occasionally there are printing errors and very few mistakes. The book is no doubt an acquisition to the Hindi Literature. There are four useful blocks in the book.

1. Prapatti ,by Shree Hinabar Krishnamacharya Foolscap 8vo.

pp. 34. 2. Tapta Mudravijay, by Shree Krishnacharya Shastri, Indore. Crown 8 vo. pp. 26, 2. 3. Bharatiya Darshanik Vichar,

by Do. Crown 8vo. pp. 56. 4. Sadhuon Ka Kartavya our achar vichar, by Pandits Raghubar Das and Badridatta Joshi. Foolscap 8vo. pp. 21.

5. Shree sampradaya paricharya, by Shreeyut Bhagwatacharya, Demy

800. pp. 22.

Published by Adhikari Shree Jagan-nath Das, Bharatpore and to be had gratis on receipt of postage. The first four printed at the Coronation Press, Shitlagoli Agra and the last Shreenivas Press, Vrindaban.

All these books treat, more or less, of the Vaishnava religion especially in the form propounded by Shree Ramanuj. The subject of the first is submission to God and the necessary actions and conducts, which this involves. The second discusses the fact of there being unequal misery and happiness in the world and that of controlling desire, which brings in the purest happiness. The substance of the philosophy of the Hindu religion has been given in the third. The fourth is on the subject of the Indian Sadhus and how their conduct and utility can be improved by a reformation of their thoughts. The author also says that it is idle to suppose that even a fraction of what is wasted by the general public is wasted by the Sadhus. The fifth of the aforesaid treats of the Vaishnava religion, pure and simple. The language of the first four books and to a great extent of the

fifth as well is very pure and learned and the manner of treatment is enlightened. However, there are some printing errors and mistakes of language in the fifth one. The authors have not at all discussed their subjects in the old fashioned and antiquated manner especially to be found in similar publications.

Yooropiya mahayuddha ka Itihas, Parts I (pp. 70) and II (p. 71-134). Edited by Pandit Gadadhar Prasad Misra. Printed and published by Mr. Ramlal Varma at the Burman Press, 401-2, Upper Chitpore Road, Calcutta. Pricc—for permanent subscribers as. 8, for purchasers of stray Nos.—as. 10.

The editor has commenced the History of the present European War in a comprehensive and detailed manner. His object, as he says in his preface, has been to make the contents of his publications, intelligible even to half-read villagers. With this object, he has given in Part I a brief history of the belligerent nations from the earliest times and brought out the connection of the present war with the previous history. In Part II the causes of the war have been given in detail and in very clear and expressive language. Much of Part II is also introductory, but the introduction is calculated to remove all future difficulties. In Part I the geography of the different countries at war, as also an account of their naval and military strength will be very useful. The aggresiveness of the Germans is carefully delineated.

We cannot but commend the all-round excellence of the publication. The get-up is the best possible,—we have not seen any periodical in Hindi with a better get-up. Indeed the publishers seem to have left no stone unturned to make the two issues attractive, interesting and useful. The combination of attractiveness with the intrinsic excellence of the work is praiseworthy. The title page has tri-coloured blocks, while there is a number of blocks in the body of the books. We have yet to see how the actual description of the war is taken up in subsequent issues and we reserve further criticism till then.

Germany Kai vidhata ya Kaiser Kai Sathi, by Shreeyut Brahmanandji. Printed at the Merchant. Press, Cawnpore and published by Mr. Narayan Prasad Arora, Patkapore, Cawnpore. Crown 8vo. pp. 92+2. Price—as. 4.

This book is of considerable biographical utility. The lives of all those traders, bankers, political

economists, statesmen, and others who have helped in the rise of the German Empire under its present Kaiser have been described and the most characteristic features in them carefully brought out. The book should prove of much interest on the present occasion, showing as it does, how the Germans have contrived to progress during the last few decades, and who were the people that have been the masterminds among them. The language and style are commendable, the get-up being fair. There are twenty-four lives in all.

Shree Gokhale Gunashtaka, Crown 8vo. pp. 4,1. Price—as. 2. Shree Gokhale Prashasti, Crown 8vo. pp. 5,2. Price—as. 2. By Pandit Shreedhar Pathak and to be had of (1) Shri Giridhar Pathak, Lukarganj. Allahabad, or (2) Lata Ramdayal Agarwala, Katra, Allahabad.

These are very nicely got-up brochures in memory of Gokhale, the former in Hindi and the latter in Sanskrit. The poems are excellent, and the grandeur of their style is remarkable. The author is well-known to the literary world. The publications are timely.

Chandragupta Natak, by Pandit Badrinath Bhatta, B.A. Printed and published at the Rambhooshan Press, Agra. Crown 8vo. pp. 82. Price—as. 6.

This drama may be said to be a supplement to the Mudrarakshashanataka, depicting as it does a part of the history of the great Indian king, after he was reconciled to the former prime-minister of the Nandas, through the dexterity of Chanakya. The plot is well laid out and the language is good. Evidently the author seems to be gaining in experience in his original literary activity. There are witty scenes and witty expressions, mostly given in opportune places. We would, however, point out to the author, that his farces given at intervals need improvement: though individually they are not bad, collectively they have a tinge of monotony in them. Similarly repetitions of expressions with the object of making the repartees humorous (e. g. बाबी सी रोटीया तस्त्र, p. 56, u. 15 and 18) should be rather economically resorted to, and could well have been avoided. The story of the friendship of Mahendra and Ranjit, interwoven with the plot, is supremely interesting and affecting.

M. S.

#### MEMORIES

Flower gardens clustering in sweet country lanes,
A church tower standing out against the sky,
Clouds, fleecy clouds, and everywhere, green, green, England.

Sounds faintly heard from temples far away Across lone sands where ancient rivers glide,

Nights where the stars come whispering down to earth; India.

Shantiniketan.

C. F. Andrews.

## IS THE BIBLE INFALLIBLE?

HE infallibility of the Bible cannot be supported from any point of view. It is, in numerous passages, in direct conflict with Science, it is in part legendary, it is not throughout correct history, and many of its indirect and direct teachings give a shock to our moral sense. It will not do to say that it is in the main scientifically and historically correct or morally elevating. A book, or rather collection of books, purporting to have come direct from God must be free from error or defect in the minutest

and most trifling particulars.

The whole history of Christianity is full of exhibitions of the most marvellous and unflagging ingenuity in inventing new interpretations of Scripture to keep pace with the growth of human thought and the progress of knowledge and science. As the Rev. J. T. Sunderland says: "Almost every scientific theory that comes into existence is found to conflict in some point or other with the theological notions which an unscientific past has handed down. But the theologians are ever on the alert; and war is at once declared against the scientific intruder. All good men are summoned to the defence of the Bible. The conflict rages fiercely, and shows no sign of abatement until it is seen that the scientists are getting the day, when lo! it soon begins to be discovered by the theologians that, after all, the new theory is harmless indeed, there is no discrepancy between it and Scripture. The discrepancy that had been supposed to exist grew out of a wrong Scripture interpretation. In fact, instead of the two being in conflict, the scientific theory is really taught in the Bible."

James T. Bixby writes in the same

humorous vein:

"The six days of the first chapter of Genesis never meant days of twenty-four hours, but geological epochs. The Adam whose creation took place just four thousand years before Christ, was not, of course, the first man, but the progenitor merely of the chosen higher race. The Deluge was a local cataclysm or geologi-

cal subsidence in the neighbourhood of the Caspian Sea, etc., etc. As each past age read into the Bible its favourite theoriesin Tertullian's time the materiality of the soul, and in Augustine's the flatness of the earth—so the interpreters and commentators of to-day with equal ingenuity can dovetail the inspired record into every latest crinkle of scientific fact or fancy. Spontaneous generation, they tell you, is plainly taught in Genesis; evolution is anticipated by Moses; and Darwin and Job evidently had the same ideas. In the days of Garibaldi there was a popular story in England, ascribed to Disraeli, in which the objection made to a pleasant plan of marrying the Italian patriot to a wealthy English lady-viz., that Garibaldi already had one wife—was triumphantly met by the suggestion of Disraeli that Gladstone could be easily got to explain her away. The reconcilers of science and Scripture whom we have been speaking of, manifest a theological dissipating power of equal strength."

John Weiss declared years ago:

"Soon it will be difficult to find an orthodox thinker who will not claim to be a disciple of Darwin; just as we have lived to hear the old-fashioned Whigs assert that they always were original Garrison—ian Abolitionists."

The Bible contains many things which are palpably absurd: e. g., the statement that the first woman was made of a rib taken out of the first man's side; the accounts of a serpent, and of an ass, talking; the stories of Jonah living three days within a fish (Matthew xii. 40, common version, says a whale), and of Nebuchadnezzar eating grass like an ox for seven years. When Christians find such stories as these in any of the sacred books of the world except their own, they do not for a moment think of believing them. They say they are so absurd that, of course, they cannot f believe them. But do such stories become any less absurd by being found in their own sacred book?

Of the historically incorrect accounts and statements contained in the Bible, we

will give only one example. It is said in Luke that Augustus Cæsar, the Roman emperor, issued a decree that "all the world should be taxed"—that is, enrolled or registered for the purposes of a census; and that it was in connection with the carrying into effect of this decree, when Cyrenius was governor of Syria, that Joseph and Mary went, as the decree required them to do, to Bethlehem, Joseph's native city, to be taxed (registered); and while they were there Jesus was born. There are several mistakes in connection with this account. History is silent as to a census of the whole (Roman) world ever having been made at all. It is no doubt true that Cyrenius (Quirinius) did make an enrollment in Palestine, but it was confined to Judaea and Samaria, and did not extend to Galilee, and hence Joseph's household in Nazareth could not have been affected by it. And this enrollment did not take place until ten year's after the death of Herod, instead of during the reign of Herod, as the account of Luke states. The fourth mistake is that at the time of the birth of Jesus the governor of Syria was not Cyrenius but Quintus Sentius Saturni-

The history of all ancient peoples extends back until it merges into a shadowy realm of tradition, legend, and myth. Every student now knows that this is true of the early history of Greece and Rome. But it is equally true of the early history of the Hebrew people contained in the Old Testament. "It is most clearly evident," says Kuenen, "that the Old Testament narratives of Israel's earliest fortunes are entirely upon a par with the accounts which other nations have handed down to us concerning their early history. That is to say, their principal element is legend. The remembrance of the great men and of the important events of antiquity was preserved by posterity. Transmitted from mouth to mouth it gradually lost its accuracy and precision, and adopted all sorts of foreign elements. The principal characteristics which legend shows among other ancient nations are found also among the Israelites."

The historical portion of the Old Testament contains a great deal of reliable and valuable history; but, at the same time, it contains, under the name of history, much that is only tradition and legend,

and not infrequently it makes mistakes as to fact; so that, to ascertain what in its pages is really reliable history and what is not, we are compelled to resort to precisely the same methods of critical research and verification which we apply to all other books.

There is a legendary element in the Gospels, just as there are legends in various parts of the Old Testament. Not a few of the Gospel miracle-stories are undoubtedly legends: e.g., the group of wonder-stories which gathers about the birth of Jesus, as similar tales have gathered around the birth of so many other great characters of history. Indeed, these birth-stories are almost precisely the same as those that we find in Buddistic literature haloing the birth of Gautama.

As for scientific errors contained in the Bible, a brief list will do. In the Book of Leviticus the Israelites are forbidden to eat the flesh of the hare, "because he cheweth the cud, but divideth not the hoof." Here the writer is mistaken as to a scientific fact: the hare does not chew the cud. The accounts given in Genesis of the creation and of the deluge are other examples. The story of the standing still of the sun at the command of Joshua is another. "It is now clear to all students of the Bible," says Dean Stanley, "that the first and second chapters of Genesis contain two narratives of the creation, side by side, differing from each other in almost every particular of time, place, and order." (Memorial sermon at the funeral of Sir Charles Lyell.)

The Bible contains evident exaggerations. Methuselah is said to have lived nine hundred and sixty-nine years, and Enos nine hundred and five years; and Lamech was said to have been a hundred and eighty-two years old when his first son was born. The numbers mentioned in connection with the return of the Jews from Egypt must be enormous exaggerations. The reader is told that among those who left Egypt were 600,000 men. Adding anything like the usual proportion for women and children would give us a company of from 2,000,000, to 3,000,000 Imagine such a multitude persons. crossing the Red Sea, marching, encamping, dwelling in tents, wandering in the desert, and keeping together as one company for forty years. How were these men, women and children provision-

ed? They are said to have got ready for their journey in a single night, and crossing the sea in a single night. But neither event is within the range of possibility. "In 1812, when Napoleon crossed the river Niemen, it took his army of about 230,000 men three days and nights to cross the river, by three bridges, in close file." But that army of Napoleon's was less than onehalf as numerous as the fighting men of the Israelites, and perhaps one-tenth as numerous as the whole multitude, to say nothing about their flocks which they had with them. Thus we see that in this exodus story we are dealing with figures that are simply incredible. But such exaggerations are numerous in all the older historical parts of the Bible.

The Bible contains childish representations of God. For example, in Exodus, xxx. 34-38 we have an account of God giving Moses very minute directions for making perfumery, of a kind that would be "holy for the Lord," to be used in the tabernacle when God came to meet with Moses; and if any other person made the same he should be put to death. So, then, we have the creator of the universe engaged in the business of giving instructions as to what kind perfumery is agreeable to him: moreover, making sure that he shall have it alone, and no one elso shall have it with him, by attaching the death penalty to all rival manufacturer of the

perfume. In those parts of the Old Testament which portray the earlier thought and life of the Hebrew people, God is only represented as walking, talking, form; coming bodily having down from the sky to see what men are doing; "wrestling with one patriarch, eating veal and cakes with another;" contending, and for a while in vain, with the magic of other gods; but he is portrayed as getting angry, being jealous, repenting, deceiving, sanctioning fraud, commanding shocking cruelties, exhibiting almost every passion and imperfection of man. Not only are vast numbers of cruel and bloody animal sacrifices offered to him, but there are distinct traces of human sacrifice. The story of Abraham, commanded by Jahveh, the God of the Jews, to offer up his son Isaac, is familiar to all. True, in this case we are told that the sacrifice was not actually made, but we have a definite command from Jahveh to make it, and we see

Abraham attempting in earnest to carry out the command. A case in which the victim was actually slain is that of Jephthah's daughter. Says Kuenen: "Human sacrifice occurs not infrequently in the worship of Jahveh. When Micah introduces one of his contemporaries, a worshipper of Jahveh, speaking thus:

'Shall I give my first-born for my transgression, 'The fruit of my body for the sin of my soul?' it is undoubtedly implied that in his day such a sacrifice was not looked upon as at all unreasonable." One is shocked when one thus discovers pictures of a God who is almost without moral character, and who is pleased with the sacrifice of human life.

No intelligent and honest man can deny that sanction is to be found in parts of the Old Testament for slavery, for polygamy, for revenge, for deceit, for the putting to death of witches, for war, for the indiscriminate slaughter of captives taken in war, whether man, woman or child, and for other evils.

The Bible contains representations of God according to which he is not a morally perfect being. We are told that God hardened Pharaoh's heart that he should not let the children of Israel go out of the land of Egypt, and then punished him in the most terrible manner for not letting them go: a strange thing for God to do!

Again, we read that God ordered Moses to say unto the King of Egypt, "Let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice unto the Lord our God," when the object of their going was not that at all, but to escape altogether out of the land, not to come back. Thus we are told that God commanded Moses to lie. In harmony with this, we are told that God ordered the Jewish people, when they were ready to start on their journey, to borrow every valuable thing they could of their Egyptian neighbors, and carry it off. Thus they are commanded to rob as well as lie.

Again, we find it recorded that God commanded Joshua to massacre the people of a certain list of cities—all the meny and women and innocent children; the only reason being so that he (Joshua) and his followers might possess their cities and their rich lands (Josh. x. 28—41.)

Jesus Christ is not free from the limitations of his time. He believed in demon-

possession, the speedy approach of the "end of the world," and much else. A fig tree is not a thinking person;—though in the face of Prof. Bose's discoveries we cannot be quite sure. But Jesus is represented as cursing a fig tree, because he found it without any fruit when he was hungry. We do not think he did any such childish and unreasonable thing, if he really was the great and wise teacher that he is represented to be. Nor can we find any justification for his driving the legion of devils into the herd of swine of the Gadarenes, making the animals (they were about 2000) run violently down a steep place into the sea and be choked there. Surely he had no right to destroy other people's property. It is said that his allovermastering thought was love. If so, his treatment of the scribes and pharisees is not entirely in keeping with that attri-It is human to denounce. But fierce denunciation in unmeasured terms is inconsistent with the calmness of soul which is associated in India with sainthood. And surely, as these men were not beyond the reach of God's power of forgiveness and reclamation, we should expect the writers of the Gospels to represent Jesus as not only denouncing them as he did, but also trying to bring back these erring sheep into his Father's fold. But he does not seem to have done any such thing.

Speaking of the Book of Revelation Dr. Sunderland says; "It is probably not too strong to say that nothing in the Bible, not even the imprecatory Psalms, or the cruelties of Joshua or the Judges, is further from the teachings of Jesus than some things found in this strange book. The portrait of the unpitying, destroying, vengeance-taking Christ drawn here, far better suits a Nero or a Satan." This is not an impugnment of the character of Jesus but of the picture drawn of him in this Book. For Christ Dr. Sunderland has great reverence. He says Christ's "overmastering thought is love." Writes Martineau: "How strange that should ever have thought it possible for a personal attendant on the ministry of Jesus to write or edit a book mixing up fierce Messianic conflicts, in which, with the sword, the gory garment, the blasting flame, the rod of iron, as his emblems, he leads the war-march, and treads the winepress of the wrath of God till the deluge of blood rises to the horses' bits, with the speculative Christology of the second century, without a memory of his life, a feature of his look, a word from his voice, or a glance back at the hillsides of Galilee, the courts of Jerusalem, the road to Bethany, on which his image must be for ever seen.

Compiled almost entirely from *The Origin and Character of the Bible* by the Rev. J. T. Sunderland, M, A, D, D.

## BOOKS AND MAGAZINES

"One of us Two."

N his entertaining volume, "Twenty Years of My Life" (Constable), Mr. Douglas Sladen tells the following story of the late Lord Wolseley:

In the days when he was only a colonel, a sergeant-major came to him for a day's rleave to help his wife in doing the com-

pany's washing.

"I've been speaking to your wife, Pat," said Colonel Wolseley, "and she begged me, whenever you came to me for leave on her washing-day, to refuse you, because you got in her way so."

The man saluted, and turned to leave the room, but when he got to the door he turned round and saluted again, and asked, "Have I your leave to say something, colonel?"

"Yes Pat."

"Well, what I wish to say, sir, is that one of us two must be handing the truth rather carelessly, because I haven't got a wife."

#### Tired Ministers.

Writing in "T. P.'s Journal of the Great Deeds" upon his recent trip to Paris, during which he met several members of the French Cabinet, Mr. T. P. O'Connor says:

"The Ministers all looked to me very tired men; and no wonder. French Ministers do not take the same care to mingle exercise and little trips to the country that our British Ministers do. The day I returned home I looked with amusement and also satisfaction at a photograph of Mr. Lloyd George as he lay on the heather of Walton Heath after a strenuous round of golf, apparently careless and forgetful of everything except the sunshine and the fresh air and the pleasant fatigue of his game. As is known, Mr. Lloyd George rushes down to his little cottage at Walton Heath once or twice a week, and there gets renewed strength to go on with his work. So also quite regularly Mr. Asquith takes his little week-end

trip to the country.

"But there are no such respites for the French Cabinet Minister. As I sat beside M. Viviani, the French Premier, I was struck with the air of fatigue in his face. I was also struck with the intense sadness of the expression; but I should add that I was also struck with the enormous resolution there was in the set look, in the strong jaw, and in the brave, though sad, eyes. In conversation I found the explanation of all these differenct expressions. He told me that he had not had a day's vacation since the war began; that he worked on Sundays as well as on week-days. I urged on him the example of our British Ministers; their attention to their health, as far as was possible; their seizure of every vacant moment to renew strength and spirits by exercise and trips to country air. Sadly but firmly, M. Viviani said that such things were impossible to a French Minister. His acts would be misconstrued; and what was meant to be rest would be interpreted as shirking duty in the hour of peril, when every second ought to be given to the State. It is a profoundly false view, in my opinion, of what great officials ought to do; but it is, I believe, the French view; and there is no more to be said."

#### TO THE SHIRKER.

What if to-morrow through the land there runs

This message for an everlasting stain?—
"England expected each of all her sons
To do his duty—but she looked in vain;

Now she demands, by order sharp and swift.

What should have been a gift."

For so it must be, if her manhood fail
To stand by England in her deadly need:
If still her wounds are but an idle tale,
The word must issue which shall make

you heed;

And they who left her passionate pleas unheard

Will have to hear that word

And, losing your free-choice, you also lose Your right to rank, on Memory's shining scrolls,

With those, your comrades, who made haste to choose

The willing service asked of loyal souls; From all who gave such tribute of the heart

Your name will stand apart.

—From "War-time Verses," by Sir Owen Seaman (Constable.)

#### SLOW TRAVELLING.

In "Knowledge" Mr. Scott speaks, in his geographical column, of commerce among the Eskimos. The chief trading route between the Mackenzie Delta and Hudson Bay lies along the coast as far as -Cape Parry, turns northward to Nelson Head, and then eastward through Prince Albert Sound, and across Victoria Island. From there it runs due south for three hundred miles to the head of Chesterfield Inlet, and finally down the latter to Hudson Bay. Another route, now disused, keeps close to the coast of the mainland, and passes through Coronation Gulf. The speed of such a journey may be judged from the fact that the minimum time necessary for an article from Alaska to reach Hudson Bay is two and a half years, while the average time is probably nearer five years. communities transport Behring Siberian goods, such as ivory, blubber, and oil, eastward, and receive in return skins and stoneware.

#### A Paderewski story.

Commenting on the declining popularity, of long hair among musicians, the New York "Musical Courier" tells a story which, it observes, illustrates the changing attitude of the public towards the virtuoso's flowing locks, which, once regarded with awe, now excite more often amusement

or commiseration. This anecdote narrates how not long ago a New York newsboy received twenty-five cents. from Paderewski for a penny paper and returned the coin to the distinguished giver with the crushing remark, "Keep it, guv'nor, and get your hair cut."

#### RUSSIA WITHOUT VODKA.

How the prohibition of vodka and the increased taxation on other forms of alcohol have brought about a social revolution in many parts of Russia is illustrated by a letter from an Englishman resident at Nicolaieff, South Russia, which is reproduced in the "Economist"—

"The prohibition is really a root and branch one, not only as regards vodka and other spirits, but also in most parts as regards wine, which is the ordinary beverage of the better-paid classes. It is not possible to procure vodka by any means, the sale being absolutely prohibited. It has absolutely disappeared from the tables of the rich, and cannot be obtained even surreptitiously by the poor. It is exceedingly difficult to obtain even wine on a doctor's order, the doctor being exceedingly careful about giving a permit for their patients. Even beer is prohibited by local option in a great many places, Nicolaieff included, so that we are really teetotalers. It is indeed the nearest approach to a miracle or Utopia that one can have in these days of liberty of the subject to do what he likes. The result has been equal to a revolution. Drunkenness, the curse of the Russian peasant and workman, has been absolutely stamped out. Workmen work regularly, and their wives and families reap the benefit, the in-creased expenditure in food and clothing being remarkable. The working classes and peasants are deep in their blessings on the new law, more especially the women, who felt the yoke of vodka not only in the destitution it brought into their homes."

#### CHURCH SERVICE AT THE FRONT.

Writing in the "Windsor" on the work of the Army Chaplain in the Field, W.G. Fitzgerald describes a church service in the face of the enemy:—

The Psalms are read in alternate verses by chaplain and men. After that an address—you can't call it a sermon, so informal is it, so earnest and simple—a heart-to-heart talk with men who face wounds and death every moment of the day. Peril and hardship is the lot of all, including the chaplain himself, so the bond of sympathy is deep indeed. "Three hundred of us stood up in the field," a sapper says, "and after prayers we began a hymn around a pile of draped drums. It was fine. But one couplet upset us all—'Can a woman's tender care cease toward the child she bore?' We couldn't go on. We got choky and left the rest of the verse out altogether." The chaplain knows the heart of the soldier, and how to link it with the best influences of affection.

#### THREE DAYS OF COURAGE.

"T. P.'s Journal of Great Deeds of the Great War," the wonderful heroism of Private Ross Tollerton, V. C., is told with all the inspiration such an act as his invokes.

This brave soldier, as W. Douglas Newton tells, after being badly wounded in the head rescued an officer under a terrific fire. This act alone was worthy of the Cross, but Private Tollerton had not finished yet, for when the line retired, leaving behind it the fallen man, he crawled to where the officer lay:—

"Private Tollerton was with the wounded officer. Suffering a great deal himself, and now exceedingly weak, he made his way to the other and lay down beside him. There were a great many dangers accompanying this simple act. Private Tollerton accepted all these.

"He lay with the officer out in the open for three days. The fighting went on about the wounded men, but the private remained. He was not helpless himself: he could have made his way back to the British lines, but it was his courage that he did not. He refused to relinquish his self-appointed post. In three days the British line came forward again, and both the men were found alive. They were treated for their wounds, and Tollerton became once more a private. He was still an unassuming, unaffected fellow, but now he was different from the other millions of men in Great Britain. He was now Private Tollerton—V. C."

#### A.PREHISTORIC INDUSTRY.

It is interesting at the present time, says Mr. Wilfred Mark Webb, in "Knowledge," when the manufacture of cartridges and

shells is of the utmost importance to the nation, to remember that the production of gun-flints still goes quietly on. Thousands are exported every year, particularly to tropical countries, where more primitive methods linger or are found to be more convenient; or, again, where the British Government sees to it that modern firearms do not get into the hands of the natives.

There seems little doubt but that the maker of gun-flints, or the flint-knapper, as he is called, is carrying on an industry which has continued unbroken from very early prehistoric times, when man first began to fashion implements of stone. It would appear, nevertheless, at first sight that there is a fallacy somewhere, and that there must have been a very long gap between the dying out of the flint arrowhead and the invention of the flint-lock musket. This is true; but it must be remembered that the flint in the guns was put there to produce sparks, and was only an adaptation of the strike-a-lights which all through the ages, and even within the memory of many persons still alive, have been used for the purpose of obtaining fire. There is, indeed, a considerable family likeness between the flints made for the tinder-box and the prehistoric flint implements which are known as "scrapers."

#### TAKEN LITERALLY.

"A battalion kit inspection was taking place early one December morning. Private Wankin had sold his spare pair of boots, the pair that is always kept on top of the kit-bag; but when the Major inspected Wankin's kit the boots were there, newly polished and free from the slightest speck of dust. Someone tittered during the inspection, and the Major smelt a rat. He lifted Wankin's kit-bag in his hand and found Wankin's feet tucked under it—Wankin's feet in stockinged soles.

"The Major was justly indignant.
"One step to the front, left turn,' he roared. March in front of every rank in the battalion, and see what you think of it!

"With stockinged feet, cold, but still wearing an inscrutable smile of impudence, Wankin paraded in front of a thousand grinning faces, and in due course got back to his kit and beside the sarcastic major.

"'What do you think of it?' asked the

latter.

"'I don't think much of it, sir,' Wankin replied. 'It's the dirtiest regiment I ever inspected.' "—From "The Amateur Army," by Patrick Macgill. (Herbert Jenkins.)

#### HOW AMERICA HELPS.

In "Stead's Review" (Melbourne) the editor summarises the aid the United States has rendered the Allies in the European War. He gives the following list of a few of the main articles which the factories of the United States are turning out for the Allies: 1,100,000 rifles, 300,000,000 cartridges, 15,000,000fbs. of explosives, 50,000 revolvers, 1,500 machine guns, 200 armoured motor-cars, 900 six-inch guns, 40 nine-inch guns, 4,000,000 steel arrows, 50,000,000 feet of lumber for railroads, 6,000,000 kegs of horse shoes, 5,000,000 pairs of socks, 60,000 tons of steel for shrapnel shells, 5,000,000 yards of cloth for uniforms, 1,000,000 aluminium canteens, 6,500 motor wagons, 8,000 kitchen wagons, 1,000,000 blankets, 2,000,000 pairs wollen gloves 3,060,000 pairs of boots.

In addition, great quantities of overcoats, trousers, underwear, barbed wire, steel, knapsacks, cotton duck for tents and stretchers, and, in fact, huge supplies of everything an army needs. Georgia is practically denuded of its famous mules, and more than 150,000 horses have been secured. To help feed the gigantic armies the Allies now have in the field the exportable surplus of the greatest wheat crop in record has been poured across the Atlantic. At the end of last year it is estimated that at least £60,000,000 worth of munitions of war and material for the armies had been manufactured, or was in process of making, in the United States. By this time it is safe to say that that amount has been increased to £100,000,000! And the magnificent work of the American commission has saved the people of Belgium from starvation.

#### A GOOD BEER STORY.

James Oliver Curwood, in "God's Country and the Woman" (Cassell), tells the following amusing story of a polar bear hunt:—

"I had climbed up to the top of an ice mountaia. It was, perhaps, two kundred feet high, and in the shape of an almost

perfect pyramid. At the very top was a block of ice, possibly eight feet square, and, puffing considerably, I sat down with my back against it, and gazed off over the Arctic ice-fields. My companions were a mile away, and the polar bear we were

after was nowhere in sight.

"Suddenly, I heard a sound, and I leaned over a little, and looked round the corner of my ice-block. Gazing round theother corner, his breath almost in my face, was the head of the biggest polar bear I had ever seen. That head, six feet away, looked as big as a wash tub. I had a gun across my knees, but I didn't wait. I gave myself just one shove, and off I went odown the sloping side of that ice-mountain -twisting, and somersaulting, and sliding the two hundred feet to the bottom, my rifle and pipe and tobacco pouch travelling along behind me.

"I reached the bottom alive. I was so

scared I hadn't felt a jar. I looked back, expecting the bear. But he was nowhere in sight. This fact revived my courage. I secured my gun, and made my way back to the apex of the pyramid. And on the other side, half a mile away, I saw that polar bear running like grim death. My face, unshaven for two months, had scared him as badly as he had frightened me. He had torn up the snow and ice like a rockside in going down the pyramid. He was running when I last saw him, and from the momentum he had gathered I doubt if he has been able to stop yet.

"So far as my knowledge goes, it's the first time a human face ever scared a polar bear, and I have been wondering ever since if it was a compliment to the manly strength and fearsomeness of my features

or the other thing!"

#### COMMENT AND CRITICISM

#### An Erroneous Statement.

On page 393 of his Early History of India Mr. Vincent Smith gives a small footnote on the autho-

"The modi script really was invented or introduced by Balaji Avaji, Secretary of State to Shivaji, the celebrated Maratha chieftain, who died in 1680 (B. A.

Gupte, Ind. Ant. 1905, p. 27)."

The statement made above is thoroughly inaccurate The statement made above is thoroughly inaccurate and misleading. Mr. V. K. Rajawale, the indefatigable researcher of Maratha History, has poured forth overwhelming evidences whereby it has been froved beyond doubt, that the modi script was commonly used in every day dealings, long before the time of Balaji Avaji. Mr. Rajawale is in possession of hundreds of modi letters written before the time of Shivaji. These letters have got dates and consequently place the point beyond doubt. The eviconsequently place the point beyond doubt. dence is direct and conclusive and not inferential. Very recently at the annual gathering of the Poona Historical Association (the Bharat-Itihasa-Sanshodhak Mandal) Mr. Rajawale exhibited a modi letter written in Shake 1429 i. e. 1507 A. D. or nearly 408 years ago or about two hundred years before Shivaji. He has also published in the 20th volume of his materials for Maratha History a modi letter written in Shake 1370 i. e. 450 years ago. No more evidence, though it can be adduced, is necessary for our purpose. In view of these facts, it is but proper to expect that Mr. Vincent Smith should expunge the erroneous and misleading footnote quoted above from his book. I may also point out that it would not be quite accurate to speak of Balaji Avaji as "Secretary of State." The late Mr. Justice M. G. Ranade rightly calls him "Chief Secretary" (Vide Rise of the Maratha Power).

To speak of the great Maratha warrior-king as a "chieftain" is I think simple to "chieftain" is I think, simply to show either one's ignorance or meanmindedness.

It will thus be seen that the modi script was neither invented nor introduced by Balaji Avaji and that Balaji was neither the proper Secretary of State nor could Shivaji be called simply a chieftain.

#### Maratha-how derived?

In your issue of June 1915, you publish a correspondence, which rightly brings to notice a blasphemous and ignominious misstatement and vindicates the honour of the proud name 'Maratha.' The writer, however, gives prominence to a fanciful derivation of the word Maratha. It would therefore be useful if the true historical derivation is placed before your readers. Scholars are unanimous in regarding 'Maratha' as a corrupt form of 'Maharattha'—the name of an ancient tribe wielding supreme political power then. Dr. Bhandarker's authority in this matter is undisputed and I would therefore give a few quotations from his History of the Deccan, bearing on this point.

(a) On page 36 of his book, the learned Doctor remarks: "But we have seen from the cave inscriptions that from remote times, tribes of Kshatriyas calling themselves Bhojas and Ratthis or Rastrikas were predominent in the country. In the northern part of the Deccan or Maharastra, these called themselves 'the great Ratthis or Maharatthis, the ancient Maratthas.'...."

(b) Speaking of the Nanaghat cave on page 12: "4 Maharathiganakayiro i.e. the heroic Maratha leader or the hero of the Maratha tribe."

(c) In a footnote on page 10:
"Maharathi appears clearly to be the name of a tribe and is the same as our modern Maratha." Any more comments are unnecessary.

Datto Vaman Potdar.

### INDIAN PERIODICALS

In the June Young Men of India appear three

## Impressions of the Kumbha Mela at Hardwar.

Mr. E. M. Moffatt dwells among other things on "the new spirit of service of enlightened coming generations."

We read that

at midnight, a great crowd had already gathered at the ghat, but until three o'clock in the morning, they were not allowed to bathe. The ghat is at the end of a succession of narrow streets, and at the foot of a very steep, long stairway. I suppose there is not a more dangerous bathing ghat in India. At three o'clock, the crowd was so large that when the order was given to allow bathing, over twenty people were killed in the rush to be first in the water. All day long, the police performed a miracle by preventing any further loss of life. They had a splendid system of signals, by means of which flagmen on the highest buildings warned the police headquarters at the ghat of the approach of the various crowds, and reinforcements could be sent at once to the points most needed.

The writer was very favourably impressed with the work of the volunteers which he thought "was the sign of a new spirit in India, a sign of the coming of the spirit of service."

Thus he writes:

In spite of the admirable arrangements, the police would have been seriously handicapped, had it not been for the volunteers, who assisted them at every point. Representatives of the Hindu Branch of the St. John Ambulance Association, Bombay, of the Calcutta Marwari Shewak Samiti, the Prayag Shewak Samiti, and the Servants of India Society were stationed at different points of danger. Most of the men were trained in First Aid, they all wore badges or carried banners with the Red Cross sign or other distinguishing mark to show people to whom to go. Several of them had stretchers, some were trained surgeons. They helped to unite families, to direct those who had become bewildered, assist the feeble from the water, and to perform the many little services which helped to make the day a pleasant one to the thousands of visitors, and to lighten the burdens of a very much over-worked and often unsympathetic police force. Hour after hour, these volunteers worked, uncomplaining, even rejoicing in the chance for service.

A second writer gives the following picture of the crowd and procession.

The platform was thronged with every kind and condition of men, women and children, food vendors with brass trays of steaming stuff on their heads,

burdened individuals with all their household goods in unshapely bundles on their backs, and here and there a father with a small son riding astride upon his shoulder. In one place a group of women and children sat guarding their brass water pots and the hookahs of their absent lords. The crowd was not a noisy one but patient and polite, and, like all Indian crowds, it neither hurried nor pushed. In the procession on the great day of the mela the members of every sect and creed must have been present, to judge from the variety of representatives. Some were naked save for their matted hair, either swinging loose like a lion's mane or wound turbanlike on their heads. Some had smeared their bodies or faces with ashes (the latter with most startling effect); others were clothes so numerous and strange as to defy description, and hats of tall and curious shape. Nearly all wore charms of beads and carried a staff or a pair of tongs or an iron trident. Still others lay on beds of spikes (we saw five engaged thus painfully); and once we passed a whole party of them riding in state on three silver howdahed elephants. By the river bank were more ascetics, some motionless, wholly lost in meditation, and others reading aloud from the Hindu scriptures. The Brahman priests, who looked sleek and prosperous in contrast to the Sadhus, were everywhere conspicuous in their shaven heads and yellow robes.

M. B. and H. A. Walter writes in a sympathetic vein. They have been able, it seems, to enter into the spirit of the gathering, which is evident from the follow-

ing lines.

Underneath much that was sordid and tawdry and depressing we had glimpsed anew the solemin, eternal splendour of the finite soul that is restless until it finds rest in the infinite God. Better—far better—than the feverish quest for gold, and for all the perishing possessions of this transitory life, is the search, however confused and protracted, for the heavenly city which lies beyond our sight. Here was the soul of India seeking purification in its sacred stream; here, in symbol, the incarnate spirit of the East seeking emancipation from the evils and pains of earth.

To "the thousands of marching Sadhus, who had forsaken the joys of this life and were seeking by denying the body to inform and develop the soul," we should like to say with the writers:

You must no longer seek to leave, but rather to fift and glorify, the world which needs your sacrificial labour. You must not spend yourselves in seeking your own salvation, in some far distant Heaven, but you must strive for the salvation of this world of needy, dreary lives, by bringing to pass upon earth the Heaven which your spirit-clear eyes have discerned.

In the April Dacca Review Irene E. Toye Warner has given us "a few ancient and popular ideas as to the nature and supposed mission" of

#### Comets.

In the Middle Ages, the Chaldeans, who were supposed to be modern and correct in their views, believed that

comets like planets, move in regular courses, and are invisible at times, owing to their recession from the sun and earth, and their periods may be known by observation. Seneca also held these opinions, but he was in the minority, as is too often the case with

those who are in advance of their Age.

Aristotle, believed that the heavens were incorruptible and unchangeable, and that comets could not be reckoned as belonging to the heavenly bodies, but that they were only exhalations raised into the upper regions of the air, where they blazed for a time and then were entirely destroyed as soon as they ceased to be visible. Metrodorus, thought they were "reflections from the sun"; Democritus, "a concourse of several stars"; Strabo, "the splendour of a star enveloped in a cloud"; Heracletes of Pontus, "an elevated cloud which gave out much light"; Epigenes, "some terrestrial matter that had caught fire and was agitated by the wind;" Anaxagoras, "sparks from the elementary fire"; and Xenophanes, "a motion and spreading out of clouds which caught

In ancient times, the comet "was beheld with awe, and more often dismay, as presaging evil to some potentate or a great calamity to the nations; but sometimes, happily, the idea of its baleful influence gave way to a more healthy feeling and the comet was regarded as a herald to announce the birth of a great man, or a 'pillar of cloud by day and of fire by night' to lead a favourite general on to victory."

The fall of famous cities has been connected with the visitation of comets.

A comet shone over Constantinople when great misfortunes were impending in the year A. D. 400, and also when the city was captured by the Latins in 1204. The fall of Rome was preceded by a comet, when the Eternal City fell into the hands of Alaric, the Coth Josephus records that the Goth. Josephus records that a large comet appeared over Jerusalem when it was besieged by Titus, and that it was visible for a whole year.

Various cometary legends are in circulation some of which the writer has made

known to us.

In the year B. C. 1194 we are told by Hyginus that "on the fall of Troy, Electra, one of the Pleiades, equitted the company of her six sisters and passed along the heavens towards the Arctic Pole, where she remained visible in tears and with dishevelled hair, to which the name of comet is applied." This probably refers to a comet which passed from Taurus to the North Pole.

There was a convenient loop-hole of

escape for those who prophesied misfortune on the appearance of a comet.

If things occured as they predicted, well and good, and they were regarded as great prophets, but if they did not, then "the prayers of penitence had turned aside the wrath of God," so that whatever happened, the astrologers were right in the eyes of the multitude. They also taught that any event foretold by the comet might not take place for one or more periods of 40 years.

Even at the present time some people have not been able to shake off the idea that comets are the portents of misfortune. This was proved in recent years on the appearance of Halle's comet.

### Kossuth and the Hungarian Revival.

Mr. K. M. Pannikkar writes an informeased ing and inspiring account of the Hunga-were rian hero Louis Kossuth and the part he played in the emancipation of his country, in the Indian Review for May.

> The fate of Hungary is being decided on the Carpathians at the present moment, and it is but meet that we should know something of the great revival of that

country.

Louis Kossuth was born in the village of Monok in the neighbourhood of Tokay, famous all over the world for its wines. He was the eldest of a family of five. His father was an advocate and seem to have possessed considerable property in the country. As a boy Louis had shown indications of his genius.

After a preliminary education in the Calvinistic

College of Saros Patak, he took to the study of Law. At 21 he returned home after qualifying himself for an advocate and began to practise under his father. It was at this time that his eyes were opened to the true condition of his country.

Hungary in the beginning of the 19th century was still suffering from all the social and political evils of a mediæval state. The "Nobiles"—the class to which Kossuth belonged—were free from all taxation and immune from ordinary punishments of law. They could still force labour from the peasants and had all the government of the country in their hands. The peasants, on the contrary, were burdened with a very heavy taxation. Their industries were killed by a sort of monopoly which the Austrian manufacturers had. In municipal and local administrations they had very little voice. Kossuth recognised that these were the true causes that undermined the strength of the Hungarian people. His experience in the county council, of which he was a member by virtue of the class to which he belonged, convinced him that if political amelioration was desired, the first thing that should be done must be to end these rigid distinctions that sucked the life-blood of the community.

#### Polish Revolution of 1831.

The great event that marked the turning point of his life was the Polish Revolution of 1831. The Russian Government crushed it with an iron hand and Metternich, in the true spirit of the "Holy Alliance,"

was in whole-hearted sympathy with the repressive policy of the Czar. He ordered that the Polish refugees should not in any way be helped by the Hungarians—Hungary being itself under the heel of the conqueror gave a ready welcome to the Poles in spite of the orders from Vienna. Kossuth harboured many exiles in his own house.

#### Kossuth's Political Career.

His actual political career began in 1832. He was elected as a delegate to the Diet, where he joined the reform party and fervently advocated the amelioration of the condition of the peasantry. The liberal party, to which he belonged, wanted to reform the unjust laws which impoverished the peasantry and thus ruined the country. Opposition to this reform was very strong and came chiefly from the Catholic prelates, who owned a large part of the land. The great Empress-Queen Maria Theresa tried to set the grievances right and issued from the throne an "Urbarium," which defined and recognised the peculiar rights of the peasantry. It was not sanctioned by the Diet, and was accepted only provisionally.

The leaders of this movement for reform were Nagy

The leaders of this movement for reform were Nagy Pal and Kolcezy Fornez. Pal was a man of considerable parts. His fiery eloquence roused the spirit of liberty and justice. Fornez was a poet of a high order, in whom was mingled an abhorrence of social tyranny and an enthusiasm for the Cause of Liberty. His poetic imagination, his impassioned eloquence, his pure and elevated character, all gave him a prominence in rank of liberal reformers. Kossuth joined

this party.

A free press, Kossuth recognised, is the first necessity for any sort of national movement. The Austrian Government had gagged the press, and political journalism did not exist in Hungary. To remedy this defect Kossuth started a paper called "Parliamentary Messenger," which reported and criticised

the proceedings of the Diet.

An important event happened in Hungary at this time. Some young men of Pressburg had started a debating society called Pressburgo Casino. It had its regular meetings without any interruption when the Diet was sitting. When the society was dissolved and the members went home, four of their leaders were arrested and accused of high treason. This caused a sensation throughout Hungary. Kossuth pleaded their cause vigorously in his paper and attacked the actions of the ministers as unconstitutional and unjustifiable. He was ordered to desist from the publication, and on refusing was arrested on a charge of sedition.

He was detained in prison for two years before his case was taken for trial. He was condemned by the Court to four years of imprisonment but the Diet that met insisted, before any other business was done, that Kossuth should be released from prison. The Government yielded, and Kossuth came out of the fortress of Buda with the halo of a political martyr and the enthusiasm of one who has suffered for a

cause.

The first thing he did after his release was to start a new political paper called "Pesti Hirlap." In spite of the many difficulties put in the way by a strict censorship, Kossuth contrived to attack the Government while keeping himself strictly within the law. His message was addressed to the peasants and the poorer class of people. He secured the assistance of the most talented men of the country, and the journal became a force which was enthusiastically supported by the people.

The rapid ascendancy of the extreme methods preached by Kossuth aroused the fears of the more moderate politicians. Among them was a man of rare intellectual gifts, a genuine sense of patriotism and irreproachable purity of character. This was Count Stephen Szechenyi who prided himself that he was the only practical statesman of Hungary. He now came forward to attack his more violent compatriot as having an intention to revolutionise the government. In his eyes Kossuth was a demagogue who advocated extreme measures to gain popularity for himself, and who to Szechenyi was no more than an impatient idealist.

#### His fight for Reforms.

The Diet of 1843 was one of great importance. Kossuth took up the question of taxation. The exemption of the nobility from all kinds of payment was one of the chief grievances of the Hungarian people Kossuth now proposed to reform this abuse. He soon converted the country to his opinions. The Government strained every nerve to defeat him and found that it was impossible without "rallying the Moderates." Szechenyi, who had himself advocated equality of taxation, now joined hands with the Government.

Another matter on which Kossuth was forcing the attention of the people was the unjust tariffs of the Austrian Government. The Austrian manufacturers enjoying monopoly and protected from foreign competition by prohibitive taxes, preyed upon the household industries of the peasants of Hungary. Kossuth earnestly and spiritedly protested against the injustice.

The Diet of 1847 was approaching. Kossuth was elected for Pesth, the capital of Hungary, in a hotly contested election. His extreme views had alienated many moderate followers who now openly joined Szechenyi. In the Diet Kossuth deliberately adopted the encouragement of Slav claims. A representation was drawn up in which he advocated all the "root and branch reforms," which the people were clamouring for. The Government supported by Szechenyi opposed the motion strongly but it was carried in the lower house by a majority of 13. The representation was to be laid before the King by a Deputation. Vienna seemed to resent all this radical reform. But the general revolutionary tendency of the Europe of 1848 made the King yield to their demands and Count Louis Bathyanyi was proclaimed the first minister responsible to the Hungarian Diet. But the Diet was still different. The franchise was so limited that only the 'Nobiles' had any political right. Therefore to make the Diet democratic, Kossuth, who was the financial minister in the Bathyanyi Cabinet, proposed that the Diet should dissolve itself. On the 18th of March before the Assembly was actually dissolved, Kossuth moved his resolution on equal taxation, trial by jury and manhood franchise. The Revolution seemed to be complete and Kossuth seemed to have achieved all that he was working for. But the Viennese Court, though apparently brought to submission, was not willing to yield its rights without a struggle.

The Revolution in Italy alarmed them, and they feared that it might spread to Hungary. Hungary at the instance of Kossuth had refused to send a contingent or vote supplies unless the Croations

were disarmed.

The Imperial Government therefore withdrew the concessions previously granted. Great excitement followed in Hungary and Republican demonstrations took place everywhere. Vienna once more yielded

and the Hungariaits regained the Constitution. In Hungary itself the Croats and the Serbs resented the Maghyar domination. Baron Jellachich, who was appointed to the Ban of Croatia, supported the imperial claims with a view of founding a Croatian kingdom independent of Hungary. Jellachich now marched into Hungary with the silent support of Vienna. After some preliminary successes he met with a disastrous defeat at the battle of Pakozo and had to retreat to Croatia. The Imperial Government had supported Jellachich, which made an open breach between Hungary and Austria inevitable. On the 2nd of December Francis Joseph succeeded Ferdinand to the throne. The Hungarian Diet refused to acknowledge and from this day till his exile Kossuth was virtually the ruler of Hungary.

Prince Windischgratz led an Austrian army into Hungary. A series of defeats were inflicted on the opposing army. Bathyanyi, with a weakness amounting to treason and treachery, retired from public life at this juncture. Upon Kossuth fell the duty of defending his country and meeting the situation. At this moment Hungary found a man of military genius in Arthur Gorgei. He re-conquered the positions won by the Austrians and took Pesth on the 25th of May 1849. The Diet proclaimed the independence of Hungary, and Kossuth was elected president. The Austrian domination seemed to be

over.

#### The Czar to the Rescue.

When the spirit of liberty had thus asserted its rights and the Austrian hopes were all but extinguished, the Czar offered to assist the young Emperor in crushing his rebellious subjects. A Russian army under Prince Paskewitch attacked Hungary from the North. The quarrel between Kossuth and Gorgei made the Hungarian defence inefficient. The rebellion was soon crushed.

Kossuth had no other go than to fly from the country "for whose cause he had labored so long." He took refuge in Turkey where the Sultan gave him generous welcome. While staying there Kossuth wrote a Turkish Grammar which is now used as a school text. "From Turkey he went to America in a ship supplied specially for the purpose by the United States. On his way he visited England where he stayed for sometime, but did not enjoy much popularity.

Kossuth triumphs at Last.

After 20. years of military government Austrian statesmen found that the fire kindled by Kossuth would not die. Prometheus can be imprisoned but the spark once ignited continues to burn. In 1867, Hungary was proclaimed an independent kingdom, and Francis Joseph was crowned at Buda Pesth. A responsible ministry was formed under Count. Andrassy.

Kossuth lived long enough to witness the triumph of his cause.

He passed away in America in 1894 at the ripe age of 92.

Dr. F. Marsden has contributed to the

Mysore Economic Journal for May an article about the

#### Indigenous Dyeing Materials.

In the past many indigenous materials were in use in India, most of which were employed "not so much on account of the distinctive coloring matter they contained as on account of the Tannin or astringent principle which they also contained and which served as an adjunct in fixing the dye present in the main dyeing materials."

To be considered a dye-stuff a substance must possess, besides color, the property

of being fixed.

The writer has dealt with only such materials as possess distinctive dyeing properties some of which we mention below for the information of those who are willing to dye their clothes at home. Some of the dyeing materials are in general use in every Indian household.

Turmeric (Haldi, Manjal, Pasupu)-

The dye is a "direct" one; that is fixed without the intervention of any mordant, but the shade is improved in brightness and becomes a little faster if, instead of dyeing in boiling water, the operation is carried out in a lukewarm bath (140° F.) to which a little alum has been added.

In dyeing for yellow alone the operation takes about half an hour only, but the dyestuff was largely employed for producing green shades by dyeing upon Indigo dyed yarn, in this case a much longer time is required to produce an even penetration of the yarn. The green shades produced by means of Indigo and Turmeric are rich and pleasing, but no great demands as regards fastness can be placed on them and they become bluer by exposure and washing.

Safflower (Carthamus Tinctoria), Kusumba, Kardi

is a dye material which is widely distributed and is available. It contains two colouring matters, a yellow and a red one, the latter alone, however, being dyestuff. The flowers have to be well washed in cold water to remove the useless yellow colour and the residual flowers are then boiled with a weakly alkaline water, whereby the red dye is extracted. The cotton to be dyed is worked for a short time in this decoction in the cold and is then lifted, the bath made slightly acid with tartaric acid and the cotton then worked again therein. A bright pink shade is thus developed.

The roots which give the best dye material for red are Chay-root (Oldenlandia Umbellata) Chayaver, Siruver, (Cherivello) Sooranji (Morinda Citrifolia, known as Al in Bengal), Nuna root (Morinda Umbellata) Mangkudu, Mulugkudu known as Al in Bombay.

The method of dyeing is tedious and complicated but results in a shade which until recently was unequalled for fastness and brilliance. The roots must have been extensively cultivated in the past, but as the dye content was never more than 2-3% the cultivation could not be made to pay. The unfortunate part of the matter is that it takes from two to four years for a crop to mature and the roots be useful for dyeing.

# Myrabolams (Kadukkai) and Cutch or Gambier

are representatives of the tannin materials which find employment in dyeing. The former is chiefly employed with Alum and iron salts, giving with alum a dirty yellow colour and with iron a black shade (ink). The chief application is for hand printing on cloths.

Cutch is emloyed rather differently and was largely used in Burope in the past for producing fast brown shades. The material to be dyed was worked in a boiling decoction of the Cutch and then treated with Copper Sulphate and Bichromate of Potash which rendered the shade darker and faster.

#### Indigo

of course still retains its position as a dye-stuff and although it has many serious competitors among the synthetic colours the chief opponent of the indigenous product has been the artificial indigo, the production of which has increased by leaps and bounds.

# 'Butea Frondosa flowers (Muduga, Dhak, Palas, Tesu)

are largely in use still for producing yellow shades upon wool. Brightness is sometimes given by adding a little turmeric. The flowers are collected in March and April, and upon boiling with water the colouring principle they contain goes into solution with a yellow colour. This colouring principle is not the dye, however, although it contains it; the dye is liberated by boiling with a weak acid or alum. Untreated flowers do not exert their full dyeing effect, but after treatment they give a more intense, orange shade. If the wool be mordanted with other salts than those of alum a variation in the shade is brought about; with chrome we get a Terra Cotta shade, with Tin a pure yellow and with iron salts a brownish olive. It is generally supposed by Indian dyers that these shades are fast, but this is not correct as we reckon fastness in the West, although for normal requirements it may be considered sufficient.

The Jack Fruit Tree (Jak, Pela, Halasu) yields a wood which, vellow on first cutting turns on exposure to air a reddish mahagony colour. The freshly cut ras ed wood may be employed for producing a yellow shade with Alum upon wool, but by exposure to light the shade darkens and tends towards brown.

#### Lac,

which should be obtainable in large quantity, is a useful dye for wool and silk, giving upon the former fibre a bluish crimson dyed upon alum, and on the latter fibre the well-know Arak shade.

By varying the metallic salts used as mordants, variations in shade are produced, the most useful one being that produced upon tin, and being a fast scarlet with pure lac.

#### Sandal Wood

belongs to the class of insoluble red woods and was largely exported from India at one time for dyeing

purposes. Indian dyers are said to have been under the impression that the shades were not fast, but it was employed in Europe in wool dyeing and although the shades given by the dyestuff itself are fugitive, if dyed upon mordanted wool and in combination with other dyes they appear to stand exposure well

# Kapila or Kamila is a red powder collected from the seed capsules of Rotteria Tinctoria (Mallotus Philippinensis.)

Large quantities appear to be collected in the forest tracts. In the powder form in which it comes into the market it is in perfect condition as a dyematerial; it is insoluble in water but with alkali yields an intensely yellow coloured solution in which wool and especially silk are dyed rich, full shades. The general method for dyeing silk appears to be to mix the Kapila with oil and a solution of alkali and boil. Alum is then added and the silk entered and dyed to the required shade of yellow, but the preliminary mordanting of the silk in a separate bath of alum and then dyeing, or a treatment with alum subsequent to dyeing in the decoction of the powder in alkali is recommended. The shade of yellow could be modified by adding Sappan wood for orange scarlet, and a good green could be obtained by bottoming with indigo.

#### Eugenics and Education.

In an article of the above name in the Educational Review for May Mr. C. R. Narayan Rao tells us that Eugenics and Education are not things apart but closely connected.

It is not true that the child mind is a blank sheet of paper. None should overlook the fact that education is determined by the *kind* of boy or girl that is sent to be educated.

An ideal scheme of education would regard with equal importance the qualifications of the teacher, the principles of methods, the suitability of subjects, and above all the character of the "stuff" on which these operate. Education is at best only a process of developing what heredity has implanted in the mind, but is utterly incapable of drawing out what is not already there, even in spite of honest endeavours.

Education supplement "heredity which is the basis of eugenic practise."

In order that an individual may attain his maximum development of usefulness, two things would apear to be absolutely essential; one is the provision of an inherently sound nature which is the province of eugenics, and the second is the creation of a suitable environment for its expression, which is the domain of education.

The function of education in the light of Eugenics "would be to establish high standards of civic virtues, a high level of public taste and an uncompromising sense of social purity so that the finer specimens of humanity alone who come up to these standards are allowed to hand the next

generation the possibilities of carrying them to a higher pitch, and the weaker specimens (in the broadest and truest sense) are not authorised to exercise the same privilege by the censorship of public opinion."

Young men are trained in the duties of citizenship, they are trained to earn a livelihood but it is considered as of no importance that a young man or woman should be trained in the discharge of the duties of parenthood. This is a great pity.

Education "in the discharge of the duties of parenthood ought to be capable of a treatment like any other subject included in the curriculum of studies."

The ground for the eugenic teaching should be cleared by eliminating certain factors from school life, the most depressing tendency among school children is a proneness to brown study, the provocative cause of which is either want of sufficient and nutritious food, sickness, the reading of objectionable books, or ill-treatment. The remedy lies partly in the hands of the parent, and partly in the hands of the teacher, which consists in improving the health of the child by inducing him to take part in all manly games and enabling him to form pleasant association by sympathy and supervision of his general reading.

Prof. Forel "suggests that at the time when youth passes into adolescence, lessons on the supreme sanctity of parenthood must be taught by utilising the natural instincts; on the theory of population; on the causes that affect their multiplication or decrease; on the conditions of survival; on the value of the study of heredity; on the nature and spread of infectious diseases; on social hygiene; and on the importance to society of weeding out lunatics and criminals."

In the preliminary course, the attention of the childern can be focussed on the methods of selection of parents both in the vegetable and animal world, adopted by the horticulturist and the breeder who are responsible for the bewildering variety of improved forms produced from some wild stock. Without undue personal allusions, it ought to be possible to the teacher to make references to the improvement of mankind through the same selective process, the underlying principle of which is the cultivated eugenic sense of the individuals themselves. At this stage also it may not be irrelevent to mention in broad outlines the disastrous consequences to society arising out of the perpetuation of certain defects appearing in the children of parents who are eugenically unsound.

As childhood passes into youth, the parts of the common flower and their respective functions ought to form very appropriate subjects of study. It ought to be made clear to the student that the flowering of the plant is the culmination of a series of physiological processes, the object of which is to enable the plant to reproduce another of its kind fit

to take its place in the world. The theory of natural selection, the facts of environment, the conditions of the survival value of the offsprings, the struggle for existence and other facts of evolution should be taught with reference both to the vegetable and animal forms of life; and it should be strongly impressed on the youthful mind that Nature selects for parenthood from among a host of offspring only such as have the capacity to fit to the environment.

In the third stage, the racial instincts of the youth manifests itself and it is highly important that without any show of indecency or sense of shame, the true facts and purposes of this instinct should be taught mainly in the form of lessons in animal physiology. Interest can be easily developed in a comparative study of the principles of multiplication and checking influences in the organic world and the same in human society; the differences in human methods and those of nature, and the consequent effects on the efficiency of man. In the latter stages of this third course, the young man ought to be given a complete training in the principles of human physiology, the relations of the sexes, their purpose and function in nature—the facts being studied in their biological setting and in their psychological values.

The final course includes the statistical and experimental methods of study in heredity; the investigation of the Spencerian principle of Individuation versus Genesis and its action on man; the slum problem involving drunkenness, infectious and contagious diseases, lunacy and so forth; mathematical tabulation of vital statistics and so forth.

Mrs. John Stover Arndt contributes an article on

#### Poe's Theory of Poetry

to the Modern World for April.

Edgar Allan Poe has defined poetry as "the rhythmic creation of the beautiful." According to the writer

The basis of all of Poe's poems is harmony, differing only in the *leit-motil*. Form was his corner stone. Melody was his magic wand. He possessed both that ability which is plentiful and that originality which is rare, in the construction of the melody and form of his poetry.

Here are a few quotations from Poe's poetry:

"Hear the sledges with the bells,

Silver bells!

What a world of merriment their melody foretells!"

"Keeping time, time, time, As he knells, knells, knells, lu a happy Runic rhyme, To the tolling of the bells—Of the bells, bells, bells, to the tolling of the bells, Of the bells, bells,

To the moaning and the groaning of the bells."

"The skies they were ashen and sober; The leaves they were crisped and sear." (Ulalume.)

"For the Moon never beams without bringing me

Of the beautiful Annabel Lee;

And the stars never rise but I see the bright eyes

Of the beautiful Annabel Lee."
"Ah, broken is the golden bowl! the spirit flown forever!

the bell toll!—a saintly soul floats on the Stykian river.

And Guy de Vere, hast thou no tear ?-weep now or never more!

See! on you dear and rigid bierlow lies thy love Lenore !"

We read that "melancholy is a notable feature of Poe's verse."

Poe's expressed theory of beauty and of poetry reminds one of Renan's description of his sister Henrietta: "She was a worshipper of misfortune; Henrietta: "Sne was a worsnipper of instortine; she hailed, almost cultivated, every excuse for tears. Sorrow became to her a familiar and agreeable feeling." Sombre beauty—"mere cries of despair"—appealed to him. He lived in an atmosphere of exquisite sadness and enraptured, melancholy joy. His conception of commune beauty he describes thus. "All experies tion of supreme beauty he describes thus. "All experience has shown that this tone is one of sadness. Beauty of whatever kind in its supreme development, invariably excites the sensitive soul to tears. Melancholy is thus the most legitimate of all the poetical tones Death is the most melancholy topic according to the universal understanding of mankind-and the most melancholy when it closely allies itself to beauty. A certain tint of sadness "is inseparably connected with all higher manifestations of true Beauty." In "Ulalume" he says:

"Thus I pacified Psyche and kissed her, And tempted her out of her gloom-And conquered her scruples and gloom; And we passed to the end of the vista, But were stopped by the door of a tomb; And I said—'What is written, sweet sister, On the door of this legended tomb?'
She replied—'Ulalume-Ulalume'Tis the vault of thy lost Ulalume!'"

The "weird touch of Poe's imagination" is seen in the Haunted Palace-

> "And travellers now within that valley, Through the red-litten windows see Vast forms, that move fantastically To a discordant melody, While, like a ghastly rapid river, Through the pale door A hideous throng rush out for ever And laugh-but smile no more.

Poe's one thought was the effect he was producing on the reader and "he had determined that that effect should be profound and enduring."

All of his verse had almost the charm of music; the "haunting beauty" of its melody clinging to the memory. He wrote no long poems, claiming that the long poem was a misnomer, that the use of metrical rythm was for pleasurable excitement and elevation of the soul, which became wearied after the lapse of a long interval, when pleasure ceased to be an element. Neither did he favor the extremely short poem or sounet as he said that "undue beauty degenerates into mere epigrammatism,"

Poe did not depend wholly upon repetitions, alliterations and monotones. He said, 'Mere repetition is not poetry. He who shall simply sing, with however glowing enthusiasm, or with however vivid a truth of description, of the sights, sounds and odours and colours and sentiments which greet him in common with all mankind—he, I say, has yet failed to prove his divine title.'

Woodberry says, perhaps correctly, that Poe was gifted with the dreaming instinct,-the myth-making faculty—the allegorizing power, and no other poetic element of high genius, he exercised his art in regions of vague feeling, symbolic ideas—fantastic imagery wrought his spells through effects of color, sound and gloom—lurking and unshaped suggestions of mysterious meanings;

and that "he belonged to the men of culture instead of those of originally perfect power."

Poe considered truth an "unnecessary quantity." He said:

To enforce truth, we must be simple, precise, terse, cool, calm, unimpassioned. The mood is the exact converse of poetical. There are truthful and poetical. modes of inculcation.—The poetry of words, the Ryth-mical Creation of Beauty. Its sole arbiter is taste. With the intellect or the conscience, it has only collateral relations. Unless incidentally, it has no concern whatever with Duty or with Truth.

The writer sums up with the following

Happy in his verbal felicity, he was original in melody and form; his aesthetic, artistic temperament creating symmetry, his sense of beauty being marvellously fine. He permeated his works with his peculiar personality. He taught no moral lesson. Even in what he called passion, which seemed to be a gentle and melancholy excitement of the soul (as he termed it), his heart never predominated over his reason or his cooler judgment.

#### Women in Persia.

Mary Markovitch contributes a melancholy article to the Hindustan Review for May-June which deals about the position of Persian women.

The writer begins her article by saying that

the present lot of Mussulman women in any country or climate is no enviable one. From the steppes of Russia to the deserts of Africa, from the shores of Morocco to the banks of the Tigris, wherever the fire burns on a Mussulman hearth, woman is a slave.

In Persia woman lives in a prison. It, may sometimes be a gilded prison, but a prison it is all the same.

Beneath the countenance with its languishing eyes, painted cheeks, and pencilled eyebrows, a thoughtful individual catches a glimpse of the soul abandoned in the limbo of unconsciousness. Beneath the seductive setting of rippling fountains, airy gardens

and sumptuous rooms he can detect unsatisfying intimacy and the absence of trust and love. Moreover, beyond the soft delights of these gilded prisons he can discern other varieties of captivity which are both humble and sordid; he can see the captivity of millions of women, chained to homes of wretchedness, victims of ignorance and condemned to miserable toil.

"With plenty of intelligence," so we are informed, the Persian woman "is kept, with very few exceptions, in profound ignorance."

If she belongs to a wealthy family, she is brought up at home, with her brothers, until old enough to be veiled. If poor, she attends the Maktab-Khane (street schools), which are superintended very often by a mollah, where the children mix without distinction of sex until seven or eight years of age. From that time she is entrusted to the mollah-badji (teaching sister). The repetition of prayers, reading, a little arithmetic but rarely writing, constitute her education. When the time for concealment sends her home again, the Persian girl has no other occupation save that of helping her mother in looking after the youngest children and of beguiling the monotony of unoccupied hours by waiting for the husband who is to entrust to her in turn the duty of filling his nursery.

And this husband, what sort of a man is he generally? and how does she manage him?

This husband is at once her terror and her dream, of whom modesty forbids her to think and before whom she trembles like a startled fawn, but she will not make his acquaintance until after saying the fatal "yes" and without being even consulted as to her choice.

Thenceforward, however, she will have to obey him, or if in spite of the law which makes a slave of her she wishes to rule over him, she will only succeed by means of tricks and stratagems, arts and elaborate fascinations which exhaust her strength and degrade her nature.

Living in a part of the house reserved for herself and the servants, she only sees her husband when his caprice brings him to her. If he comes, it is her duty to welcome him with a smile on her lips; if he stays away, whether for months or years, she has no means of bringing him back to her.

The male population of Persia is divided into three classes—Artisans and Peasants, the Aristocrats and the Merchants who have grown rich by trading in the Bazars.

The writer has given us the following picture of the life of a Persian woman who is a merchant's wife; who is rich but uneducated, and who generally lives with an apathetic husband.

A woman is there amongst the servants, scolding and shrill-tongued, shuffling from the courtyard into the house in gold embroidered slippers.

Although it is late in the morning she is not yet dressed, because she is in a hurry to scold every one. Her eyes are swimming in liquid kohl, wisps of hair hang out of her ill-fastened kerchief, her sleeping attire is creased and crumpled.

She is reeking with scent; but her fat hands retain, under the henna, the traces of the oil with which she has moistened her hair. Her little jacket is daintily trimmed, but her bulging pockets are like the conjuror's leather bag, from which any desired article can be instantaneously produced. She is always going out and coming in, tiring herself with useless movements, surprised at not being more advanced after taking so much trouble. The "Samovar" is steaming in a corner, she lifts the cover; the "kalyan" begins to bubble, off she runs to it; a couple of children are fighting over a pomegranate, she cuffs them and takes the fruit away.

She goes indoors to dress, still scolding. One after another she takes her garments from the wardrobe, turns them over and over and finally replaces them, reserving them for some festal occasion.

To make herself loved she has recourse to perfumes and witchcraft. Beneath her garments she conceals a rag steeped in donkey's fat, and she would give half her belongings to possess a hyena's eye, because any one wearing it round the ncck is sure of being loved!

Her husband finds her scarcely ready when he comes to take his meal. Then she lashes every one with her reproaches, grumbles at the servants and shakes the screaming children. The cloth is laid on the carpet in the room, and the rice, stewed meat and vegetables are hastily placed on it.

If the dinner is a failure, her ill-temper increases and she summons the servants by rattling on the dishes. She eats too quickly and in excessive mouthfuls, talks at random to her husband, who does not listen but is wiping his beard with his bread.

In the afternoon she pours out her woes to her fellow-gossips. Squatting on their knees, with their chins on their hands, they listen with shrugs and sighs. Her husband does not appreciate her properly, her children do not give her a moment's peace, her servants will be the death of her! Then she leaves them and goes off to the bath, to eat aubergines and find other willing listeners.

Poverty and ignorance reigns in the home of the peasant, but he is nevertheless happy, for

love reigns in these miserable homes. The unfortunate peasant finds in his wife really a better-half, a guardian angel, modest but helpful, humble but doing good. Acquainted only with rough daily labour, he finds in her his sole source of happiness and joy; scorned by all, he constitutes her his pure and beloved fountain of honour. In the mud cottage, on the earthen floor of its single room, that separation which custom and fashion have created in the dwelling of the rich, is impossible. Their lives and hearts are one. From the morning to the evening prayer, they live, work and suffer together, and out of this community of humble delight and secret suffering grows a community of souls, unknown in the mansions of the rich.

In the wealthy homes of the Persian aristocracy woman is more refined and more attractive.

The toilette, with careful study of poses in front of the mirror, the dressing of the hair and painting of the face, occupy a portion of the morning. Slumber, music, visits, the reading of poetry constitute the pleasures of the afternoon. In Teheran some women even take lessons in French and pianoforte playing, and begin to study our habits and literature. Under the influence of fathers, sons, brothers or husbands, brought up in Europe, or frequent visitors to it, a breath of liberalism has swept over them. That was evident as soon as the revolution broke out. From the first these women displayed an interest and sympathy for reforms. But they did not stop at words. On the initiative of some among them an "endjouman," or women's club, was founded in Teheran. The most famous speakers of the constitutional party were invited to come there and develop a programme sketched in advance by the women themselves; to support the men in their reverses and disappointments, prepare them for the struggle, give pecuniary assistance to the national party, and in particular bring up their children in the spirit of liberalism.

It is only in this class of society, therefore, the least numerous but the most intelligent and most enlightened, that the male and female leaders of feminine

evolution are met with.

But the darkest cloud is not without its silver lining. The lot of even the Persian woman is undergoing a change.

Fortunately, among the young aristocrats brought up in Europe, some are liberal and generous enough to renounce the privileges which their birth would secure for them in an ill-organised State, and to desire an improved future for all. They desire the emancipation of women. Unlike the progressive young Algerians and Tunisians, who seek French wives, the young Persians desire to marry their countrywomen. But they wish to see them before marriage and to find in them companions and not servants or idols. The natural consequence of this will be, within a brief period, the abolition of the veil and such education as is acknowledged to be necessary for women.

Already some more enlightened fathers have allowed their daughters to attend the schools recently opened in Teheran; the French Alliance schools, the American schools, and particularly the large establishment founded by Germany; but they made it a condi-

tion that the girls should retain the veil.

#### The Waste of Female Education.

Under the above heading Mr. G. V. Nemlekar contributes to the June Indian Education a short and unconvincing article in which he has tried to prove that "higher education as it is imparted to our women here is not only economically useless but positively harmful. The investment in higher female education is an economic waste."

The writer tells us that "higher education in this country does not help girls to live better either economically or socially." We do not understand the point of this assertion. Surely our girls who have received higher education can live better economically by earning their own bread and thereby lightening the burden of their husbands or fathers as the case may be.

If they do not take advantage of their better equipment to do so, it is their fault,

why blame the education.

Again Mr. Nemlekar argues that "in some European countries like England, where the female population exceeds the male and hence some girls at least are driven to seek employment by being better equipped from an educational point of view. But in India, where the female population is less than the male, this necessity does not arise."

The female population in India may be less than the male but that does not prove that the bread problem in our country is any whit less acute than that of the western countries. And even if it were so why should not our girls enjoy the privilege of higher education? Bread is not all, there is such a thing as culture—knowledge for the sake of knowledge.

The writer believes that a good knowledge of the vernacular, domestic, economy etc., should form the necessary education of our women which "will help them in

after life."

Why women alone, we should think our men too should possess a good knowledge of the vernacular. But we are at a loss to understand why the writer should think that higher education for women excludes knowledge of the vernacular or domestic economy. If these are not included in the curriculum of our Universities our girls can learn these things by home study. Eschewing higher education altogether will not mend matters.

In an article in the Student's Brotherhood Quarterly for June, entitled

#### The Limitations of Democracy

Mr. N. M. Muzumdar has dealt with "democracy as it exists to-day, with its limitations, short-comings, failings and defects as a form of government."

There are two fundamental differences in forms of governments—Government by the few and Government by the many.

Government by the few presupposes that some persons are able to govern because of their intellectual faculties and the rest are unfit; that this is an unchangable fact; that the problem is only the problem of finding the fit; that the relation of the government to the government must be that of the parent to the child and that therefore the fit people must either form a hereditary class or base their government on a co-opted system in which the ruling fit co-opt others

from outside their class. Government by the many, rests on the principle that government ought to be not only responsible to the people, but that government be a delegacy of the people; that in them must lie the fountain source of authority; that government must be not only for the people but by the people; that vox populi is vox dei, the right Divine to govern being vested in the people.

Democracy means "the all-round and absolute sovereignty of the people, their ultimate decisions on everything being expressed through universal suffrage." Some of the "general working difficulties of a democratic constitution" has thus been stated by the writer:

As a form of government, democracy, first of all, has to work through elected representatives. Directly it cannot discharge the actual functions of government. It can appoint and dismiss its representatives. It can say "yes" or "no" to measures passed by them. At the most it can, as in Switzerland, initiate a measure. But it cannot carry on the administration of the community itself. It must elect representatives, moreover, to control its officials. Its first duty therefore is to choose its representatives. And in choosing its representatives, according to the theory of democracy, every citizen must have a voice; for all political power rests with the people. But immediately problems and difficulties arise. Who is going to elect the representatives? Suppose a democratic country consists of more than one race. The races may be unequal in numbers and in quality, for racial characteristics will persist and remain. Must all the races of that country have the same political value? Or must the voice of the people be limited to a particular race?

Then the question of sex arises. Should women have the vote at all, and if so, should they have it on equal terms with men? The theory of democracy gives every man and woman a vote? The question then arises, are women fit to exercise the vote? And is the vote going to be limited to a few of the sex?

Once you admit the principles of democracy, you cannot resist the cry for universal suffrage. It is difficult to limit the franchise. On what basis could you limit it? On the basis of property? That has been done and is being done. But to restrain people from political power on the disqualification of want of property would go against the very fundamental principles of democracy. To exclude the poor is to handicap one part of the democratic State.

Then again the question arises: should every voter have the same value? i.e., should everybody have one vote, or should some have more than one, should some have greater weight to counter-balance the rest? Should the vote of an enlightened intellectual person have the same value as the vote of an ordi-

nary labourer?

Then there is the question of how are you going to vote? What is going to be the nature and the extent of the constituencies? On what basis are you going to determine the electoral divisions.

The writer has given us some idea as to what electioneering means, which will prove interesting reading to many in this country who have never been in a democratic and free country.

I began by working in the committee rooms. We received from the headquarters of the party in the constituencies tons of literature every day to be constituencies tons of literature every day to be distributed and posters to be put up. We had a "small loaf" and a "big loaf" in the window, the "small loaf" being the "Tariff Reform loaf" and the big one the "Free Trade loaf." The other party also had the "small loaf" and the "big loaf" in their windows; but with them the "small loaf" was the "Free Trade loaf" and the "big loaf" the "Tariff Reform loaf." Then we had any number of cartoons put up. We had an army of canvassers who canvassed each and every vote in the area and reported to us. After some work in the committee rooms I was put on to canvassing. I had two long streets in one constituency and went from door to door every morning and evening with canvassing cards bearing the voters name and address. Some voters are easy to approach; some are difficult to get on with. You usually begin by saying "Good morning Mr. So-and-So, nice day isn't it? Oh, is this your baby? Sweet little one! We are having exciting times aren't we? Of course you know Mr. Dumkins is putting up a great fight. We do hope you will support him with your vote," and so on. If he belongs to the other party you may get a cold stare or a frown. But more often than not the English voter is openminded and he will discuss the subject. If he is on your side you make a mark on the card; or you might put him down as "hopeless" or among the "doubtfuls." The "doubtfuls" are visited again and again till they are brought round or till they slam the door in your face. You go to the committee rooms at night and report your doings of the day. And so on till every voter is approached once, twice, sometimes even a dozen times by either party. You come across all sorts of voters too. I came across a voter once who said he was going to vote on the other side as his wife's maiden-name was the name that that fortunate candidate possessed! The very next door, however, I came across a voter (a foreman) who, to my surprise, was reading Marshall's Principles of Economics to decide exactly whether he should vote for Free Trade or Tariff

Then there used to be put up great posters all over the area in every conceivable place, posters of all kinds and all parties to exhort and influence the voters. Tariff reform means work for all; or Free Trade means a bigger loaf of bread; or Make the foreigner pay; or a picture of a lord sitting on

bags of  $\mathcal{L}$ . s. d., and so on.

Then we had meetings every day at street corners or in halls. And there again we had some rare times. The other party had also their own meetings. Sometimes we arranged to break up some of them. I had then the good fortune of being put on the speakers' list. I went about speaking every evening at open-air and indoor meetings. I can assure you, meetings are not always smooth sailing. Often you get heckled, and heckled very badly, and you may have to thank yourself if you escape a rotten egg. Sometimes Sometimes you get some very intelligent very awkward questions to answer. and some But there is one thing I always found. The people listen to an outsider like an Indian with great respect, and I have heard many a "three cheers for India" during the speaking. There is great excitement and great enthusiasm. Sometimes you hear arguments, but more often appeals to emotions and feelings. The Liberal speaker, for instance, would impress his audience by vehemently protesting:

"Are you going to be ruled by a handful of faddists, and peers who in other countries would have been a negligible quantity? Are you going to give up that for which your forefathers fought and bled?" and so on.

The audience shouts back "never." The very next door perhaps you can hear the Unionist speaker tickling his audience by asking:

"Are you going to be ruled by an English barrister,

instructed by a Welsh solicitor, on behalf of an Irish client?"

The audience promptly gives the verdict "never." Sometimes a bold partizan would shout in defiance of the audience: "Lloyd George for ever!"

Then there is a good deal of conveyancing to be done on the day of the poll, and a party who happens to have more motor cars in the district is likely to poll more votes.

### FOREIGN PERIODICALS

#### Training New German Armies.

Day after day one reads in Reuter's cablegrams of enormous numbers of German soldiers killed, wounded and captured by the allies. One is, therefore, surprised to find that Germany is still able to pour fresh armies into Galicia and elsewhere, and inflict defeats on the Russians, no matter whether they be serious or trifling. One's surprise will be less on reading Mr. Albert J. Beveridge's account of "Training new German armies" in the American Review of Reviews as seen by himself in the land of the Teutons. Says he:

All over Germany fresh troops are in training. This has been going on for many months. Every possible detail of every possible experience at the front is gone over and over and over, time and time and time again. You may see every phase of a real battle except, of course, the actual wounding and killing, in the country adjoining any one of the innumerable training eamps, scattered throughout the Empire: artillery action, trench fighting, advances in the open, cavalry work, scouting, management of supplies, both food and ammunition,—in short, every conceivable thing that can occur in active service. Excepting only casualties, one could take photographs on these practise fields and in these training camps, or one could write descriptions, and both photograph and description would faithfully portray scenes at and near the battle line, so exactly are conditions at the front reproduced.

The thoroughness of this training of the common soldier cannot be put too strongly or too often. When finally the recruit is allowed to go to the scene of action, he already is a seasoned soldier, except for the experience of hearing and feeling hostile lead and steel. For most of these men have had much physical and disciplinary education. Therefore in these camps at present, the theory of warfare is reduced to practise, the theory itself being carefully modified by actual experience in the present war. It is reasonably safe to say that the German soldier of 1915 will be a more efficient man than was his comrade who rallied to the colors last August. As to military training, it should be noticed that scholars like the great theologian Harnack, or the Socialist

leader Suedekum, think it is so good a thing for developing health, strength, and efficiency, that the German people are more than repaid for this investment. "Aside from the military phase,—if no army were needed and no war possible,—I should earnestly favor our system of military training, physically, mentally, and morally, as a vital part of our educational system," said Professor Harnack. If such a thing were possible, the instruction and drill of those preparing to be officers is far more careful and complete than the exacting and exhaustive military schooling given the common soldier. And these future officers are spared no hardship. They are toughened and seasoned quite as much as the men whom they soon are to command. You study with keen interest company after company of these young men who are striving for commissions. You are struck by the high intelligence of their faces; character and education is written on every feature. Their bearing is manful and soldierly. Germany's worst enemy could not fail to be impressed by the appearance, of these men, even though he looked at them through the glasses of hatred.

Of the hundreds studied in one immense training camp in January, 1915, none looked younger than twenty or older than thirty. From their appearance and conduct they seemed to be prime soldier stock.

The training differs from that of peace times only in its continuity. It is intensive training upon soil well prepared. These things are stated only because they are facts, precisely as one might describe any fact, such as a tree, bridge, railway train, house, field, hill.

As regards the number of men now in training, the writer says:

No one but the military authorities knows the number of men now in training. Certainly it is very great. And waiting eagerly for their turn, are hundreds upon hundreds of thousands. To the casual and unskilled observer, ignorant of military things, there seems to be no end of men in Germany.

These may or may not be fit war material,—you do not know, personally. But as to numbers, they at least seem to be myriads. By careful questioning in every quarter, and in different parts of Germany, during several weeks, and piecing together, weighing and testing information thus garnered, the conclusion seems justified that Germany expects to keep 5,000,000 men actively in the field, year in

and year out, no matter how long the war lasts, and more than 7,000,000 cannot be used to advantage. By 5,000,000 is meant soldiers and officers as well trained as those called to the colors last August. All this, too, in the regular, ordinary course of events, without straining her human resources.

#### Germany's Prisoners.

In this same May number of the American Review of Reviews Mr. Beveridge describes from personal knowledge how Germany treats her prisoners of different countries and races. On April 1, the prisoners in Germany were said to total Russians, 812,808,—509,350 242,364 French, 40,267 Belgians, and 20,827 Bri-Ttish. There must be more now. "These soldiers of the Allies held in Germany are concentrated in prison camps scattered all over the Empire.....Yet all these places are not alike; for, although the same general orders govern all, and the same quantity and quality of food is supplied everywhere, the character, ability, and inclination of the camp commander has much to do with the camp management." The writer speaks first of French prisoners.

"We have no complaint to make, Sir, considering that we are prisoners of war," was the answer of a French common soldier when questioned about their treatment; "and," added he, of his own accord, "they treat us like whitemen, sir." This particular prisoner spoke English perfectly, having worked in London for

three or four years.

As I was permitted to talk freely with the prisoners, more than a score were questioned and conversed with, Russians and French, as well as English. This was done through an interpreter, whom I have known personally for many years, brought with me for such work from my own home town in America where he was born, and who has no German association or connections whatever. No German interpreted anything here reported; nor did anyone object or interfere in the slightest with my conversing with the prisoners.

In this compare more than 12,000 men, the great majority of them being French, the next largest number being Russians. There are perhaps 300 or 400 Sikhs, Gurkhas, and Turcos, and only thirty

Englishmen.

Very lonely, these last appear among so many thousands of their fellow-prisoners, whose language they do not speak or understand, and with whom, it would seem, they associate but little. Perhaps this is the reason for the sour frame of mind in which this tiny group of men was found, which was in striking contrast with the comparative contentment of the French, Russians, Sikhs, and Gurkhas.

#### This explains the following dialogue:

"Do you get enough to eat?" "Only a bare existence, sir."

"But can you not buy what you want at the camp canteen? Do you not get money from home?"

"No, sir, I wrote to my brother in the States for

money the end of last November, and I have had no answer yet-" It was then the nineteenth of January!

Such are fair samples of the comments of several

of these thirty English prisoners.

On the contrary: "How are you getting along?" was asked of a Russian.

"All right," he answered. "We have nothing to

complain of."

"Do you get enough to eat?"

"Yes, plenty," came the contented reply.
"I'll wager," broke in the German camp
mmander, "that he is getting more to eat than he broke in the German camp commander, "that he is get ever had before in his life!"

This exact exchange of question and answer was in substance the same as that which occurred with all Russian prisoners talked to. Without exception, each of them grinned with bovine good humor.

This is followed by a report of what two Frenchmen said.

"Considering that you are a prisoner, take it that you are satisfied, from what you have said" was the concluding remark to a hearty, pleasantabout food, treatment, and occupation.
"Yes, considering, as you say, that we are prisoners."

"But of course you don't like prison life," was the

visitor's banal and silly remark

"Of course not," he smiled. He was too polite to laugh outright. "But we get along very well. Considering that we are prisoners, much better than we had expected."

And here is another scrap of conversation, with another French prisoner in this camp:

"How do you get along with the German officers and guards?"
"Why, very well indeed," he answered.

"Do you mean that the relations between you Frenchmen and the Germans are good?" was the

surprised query.
"Why, yes," he answered, "that is, our personal relations. But," he added quickly, "of course that has nothing to do with our patriotic feeling. That is stronger than ever, if possible."

Just what this personal good feeling meant in a concrete way, was seen and heard in a dramatic

manner an hour later.

Since the subject of food was mentioned in every conversation, the question was asked of the German commander:

"What do you give them to eat?"

"In the morning, bread and coffee; at midday, bread and a thick soup made of potatoes with some other vegetable in which, five times a week meat is included; at evening, bread and a thinner soup. The water, of course, is filtered." It was this lack of meat of which the English chiefly complained.

Mr. Beveridge was favorably impressed with the prisoners' barracks, which are described as "large, well-built, wooden affairs, much better than those occupied by the interned Belgian soldiers in Holland ...there are plenty of blankets; several It was a cold, stoves were observed. snowy day, but the interior of every barrack visited was comfortably warm. The prisoners appeared to be well nourished and healthy.

About the Hindu prisoners, the writer says:

In the barracks occupied by the prisoners from India, there is an unusual feature: every Hindu cooks and in every way prepares his own food, for he will not eat anything touched by Christian hands. Many of them were observed at this private and religioculinary occupation. The Gurkha sergeant in charge of this barrack spoke English very well. He and his companions were treated very well, he said,-much better than they expected.

Would he like to get back to India? He would-

more than anything.

Why had he come to the war?

"Orders, sir."

He good-naturedly interpreted for a group of tall, grave-faced Sikhs, statues of dignity and gravity.

Why had they come so far to fight?
"The service," was the answer; and the Gurkha sergeant tried to make their meaning clear by such expressions as "their duty," "their profession," "their business." As to wanting to go home one gathered that they were quite indifferent, that it was all the same to them, and that they took things as they happened.

Mr Beveridge writes much about the ill-feeling between the English and Germans.

#### Professor Bose's Discoveries.

The Scientific American, well-known as one of the foremost scientific journals in the world, has the following on Professor J. C. Bose's discoveries:

"The accepted conceptions of plant life have been completely upset by the remarkable experiments conducted for many years by Dr. Jagadish Chunder Bose, a professor of Presidency College, Calcutta. After lecturing in England before the Royal Institution and other scientific bodies. Prof. Bose was sent to the United States by the British Government in order to acquaint American scientists with his work. He has lectured before our leading universities and scientific societies, with a success that is rare.

"Prof. Bose succeeded in demonstrating by actual experiment that there is no essential difference between an animal and a plant in responding to external stimulus, that the mechanism of response is similar in both, and that there is no barrier whatever between the animal and plant, such as we have imagined. Like an animal, a plant can be drugged, poisoned, exalted, depressed and fatigued, and like an animal it proves to have nerves which transmit ex-

citation with a measurable velocity.

"This astonishing discovery was made with instruments of unprecedented delicacy. With these remarkable instruments Prof. Bose has subjected plants to questioning shocks and recorded their answers. His records are in reality autographs which lay bare processes which have been wrapped in the profoundest mystery. The effects of environment, of stimulation, of variation in physiological activity are written down in a script that is as intelligible as the printed word in this page. The plants proves to

be more closely allied to the animal than we suspected. Indeed there is hardly any phenomenon in irritability observed in the animal which is not also found in the plant. Prof. Bose has, therefore, made not only a notable contribution to plant physiology, but he has widened our whole conception of organic life and has proved that there is but one life, whether it be the protoplasmic scum of a murky pool or man himself.

"It is poetically fitting that this should have been taught by a descendant of Hindu philosophers. In these remarkable investigations, therefore, the synthetic intellectual methods of the East co-operate with the analytic methods of the West in a single mind. In science, at least, all nations meet on a common

ground of understanding, although half the nations of the world are at war.

#### Sheikh Haroun Abdullah: A Turkish Poet.

In the Asiatic Review for May Henri M. Leon writing about Turkish poetry tells us that

Ottoman literature, far from being either poor, crude, or small in quantity, is, on the contrary, very extensive, and not unfrequently highly polished. This is especially true of Ottoman poetry.

In the course of the article in which the writer makes mention of some of the noted Ottoman poets, we read that

The art of poetry has always found ardent admirers and skilful artificers in the Ottoman Empire. Each generation of Turks, from the moment that the little band of forty courageous Osmanlis crossed the Bosphorus in a raft, and first set foot on the soil of Europe, until now, has produced a not inconsiderable number of true poets, the majority of whom have left behind them prolific evidence of their high poetic gifts. The Kelek Ghazel or "Raft Song," penned by Ghazi Abdul-Fazil (one of the little band of heroes who formed the crew of the raft) in the year 757 of the Hegira, corresponding with the Christian date of 1356, contains some soul-inspiring martial verses, and is to-day still admired, read, and recited in Turkey.

The year which saw the conquest of Constanti-The year which saw the conquest of Constantinople by the Turks (a.D. 1453) also witnessed the production of poems written by the conqueror, Ghazi Sultan Mehmed Khan II. himself, and heralded the advent into the field of poetry of two gifted poetesses, Zeinab Khanoum and Mihree Khanoum, each of whom wrote some exceedingly charming verses. "The Song of the Birds," conversed by Mihree Khanoum when she was a circle conversed by Mihree Khanoum when she was a circle. composed by Mihree Khanoum when she was a girl of but fourteen years of age, is still treasured by the

Turks as a precious poetic heirloom.

The major portion of the article deals with the life and poetry of Sheikh Haroun Abdullah from which we make the follows ing interesting cullings:

Sheikh Haroun Abdullah is said to have been born in Broussa in the month of Nissan (April) in the year 964 of the Hegira (about A.D. 1556). When, comparatively speaking he was but a young man, he was attracted by the tenets of the Mevlevee Dervishes, and became a member of that eminent Order, and ultimately attained to the diguity of Sheikh of the fraternity

Sheikh Haroun Abdullah wrote a large number of short poems, some of which are extremely beautiful,

short poems, some of which are extremely beautiful, and one grand epic poem, "Mahomed-ben-Cassim."

Some of his poems are decidedly mystical. The best known of these are Nur-Ullah, "The Light of God" (consisting of 26 lines, written in couplets), and Tamsil, "The Analogy," which consists of 34 lines.

One of the Sheikh's poems the Dayma Qapali Qapassu, or "Ever-Closed Door" (16 lines arranged in quatrains), contains thoughts which bear a striking analogy to some ideas contained in the

striking analogy to some ideas contained in the Rubaiyat of Omar Khayyam. Inasmuch as the poem of Omar Khayyam is 400 years older than that of the Sheikh, and as Persian poetry has always been popular in Turkey, it is quite within the bounds of probability that the writer was acquainted with the Rubaiyat, and influenced thereby. This, however, does not detract from the beauty of his own poem. Like a skilful jeweller, he has so cleverly reset the gem in so elegant and appropriate a setting that its original beauty is enhanced and improved.

The Sheikh's poems Payghambar ve Yahudi, "The Prophet and the Jew" (34 lines, couplets), written A-H. 1020 (A.D. 1610) and Acrimu-al-Hirrah, "Respect the Cat" (30 lines, couplets), are both descriptions in verse of incidents in the life of the Prophet Muhammed.

Several of the Sheikh's poems are founded on

well-known Turkish proverbs.

In Al-Miraj, "The Vision" (60 lines, couplets), the poet, to use his own words, "dreamed a dream, a vision of the night," in which he had the privilege of an interview with the Prophet, and was shown by him, as in a mirror, the whole earth and its inhabitants clearly portrayed:

"Monarchs I saw, likewise their subjects too, Muslim and Kaffir, Nazarene and Jew, Herded together living cheek by jowl, Their actions filthy, and their language foul; A king surrounded by a motley crew, Flatterers and pimps, but not a man there true.

My heart went cold as ice At what I saw, for all did seem to tell This was not earth, or if earth, earth was hell."

Filled with anguish and despair, the poet supplicates the Prophet to inform him what measures must be taken:

"To banish vice, to virtue give fresh birth, To banish hell, and heaven place on earth." In answer to the queries, the Prophet replies: "This world and all can be for ever blest, If men will learn to value what is best, And learn to strive, not for themselves alone, But each for all, and all for ev'ry one, Then on the earth, age on this very ground Peace then shall reign, and Paradise be found, When in the world, all o'er the land and sea, Men shall be men, and men shall brothers be."

The scathing words of this poem bitterly offended the Court, and the Sheikh was banished from Constantinople and directed to permanently reside for the future at Aleppo. His banishment endured for several years during which period he wrote his epic poem "Mahomed-ben-Cassim." There are some exceedingly fine passages in this poem, including a stirring description of the combat between Mahomedben-Cassim and the Hindu king, and a touching

prayer by Amina for Allah's protection upon her husband.

The Sheikh during the period of his exile also wrote numerous minor poems, one of which runs thus:

#### MUSSALAHA (=PEACE)

'Allah inviteth you into the dwelling of Peace."--

KORAN, Younus, Sura 10.
"Grant Thou, oh Allah! this my pray'r, Upon the earth, that ev'ry where Mankind may with each other bear, And lead a peaceful life; That they may truly Islam know, More like Thy Prophet daily grow, And live together, here below, In love and not in strife. "Oh Allah! who doth all things know, Who sent Thy Prophet here to show How mankind could the better grow, And strife and tumult cease; Oh Allah! hear me when I pray, That Thou wilt speedy send the day When men shall cease to war and slay, And shall abide in peace !"

The Sheikh's gift of verse had occasioned his exile, but the same talent also ensured his recall; for a poem of his, "The Coming of Ertoghrul," having been brought to the notice of Sultan Mourad Khan IV., the poet, in the year 1048 of the Hegira (A. D, 1639), was again summoned to Constantinople, restored to favour, and loaded with honours. The Sheikh, who was then in his eighty-fourth year, did not long enjoy this favourable turn in his affairs, for the following year he passed away. His body was interred in the cemetery of Eyoub.

The Sheikh's last poem was composed but a few days prior to his demise, and bears eloquent testimony to the feelings resting in the mind of this pious old Osmanli in the fast expiring eventide of his earthly sojourn. It is prefaced by one of the ahadis, or sayings of the Prophet Muhammed: "Sleep is the brother of Death."

The poem may be translated thus:

"Upon the just dawned world the new-born infant opens its eye In wonderment, to gaze on what before it there may lie; Then weary of the sight, e'en tho' it be but Doth nestle on its mother's bosom calmly

there to sleep. The weary toiler from his work thro' hours that long did seem.

Exhausted, tired, and with his senses in a clouded dream, With heavy limbs, dull brain, and eyes that

open cannot keep, To find sweet solace from his toil doth lay

him down and sleep. A pilgrim thro' the world, unheeding there

its gifts or sneer, I pass along the road, whose milestones

mark, each one, a year, Waiting the time when Allah shall in mercy

call my breath, And give me rest and peace in the calm tranquil sleep of death."

#### Big States and Small Nations.

In a thought-provoking article of the above name, in the Fortnightly Review.

J. A. R. Marriott has tried "to sketch, with extreme brevity, the evolution of the states-system of modern Europe."

Just now the cult of the small state is in the ascendant. The reason is not far to seek.

The re-emergence of the Balkan States after centuries of submersion; the heroic resistance and the patient suffering of Belgium; the splendid fight which Serbia is making against odds which should be overwhelming; the encouragement given by the proclamation of the Tsar to the national aspiration of the Poles—all these have touched the imagination and evoked the sympathy of a large part of the civilized world.

We are told that "the teaching of Stubbs, Kemble, Freeman, J. R. Green, and other English apostles of the Teutonic school predisposed the minds of their disciples to an active sympathy with Bismarck's astounding achievement, the unification of Germany under the hegemony of Prussia and encouraged the cult of the great nation-State."

But recently there has been an unmistakable reaction.

Just as the unification of Germany was to the publicists of the last generation the pre-eminent illustration of the working of the principle of nationality in its centripetal and integrating aspect, so now the political and intellectual revolt against Germany and German ideals has provided a text for the justification of the small State.

Mr. H. A. L. Fisher in a pamphlet entitled "The Value of Small States" states the case for the small State with conspicuous ability. Says he:

Almost everything which is most precious in our civilisation, has come from small States—the Old Testament, the Homeric poems, the Attic and the Blizabethan drama, the art of the Italian Renaissance, the common law of England. Nobody needs to be told what humanity owes to Athens, Florence, Geneva, or Weimar. The world's debt to any one of these small States far exceeds all that has issued from the militant monarchies of Louis XIV., or of Napoleon.

Mr. Fisher goes on to say that "there is no grace of soul, no disinterested endeayour of mind, no pitch of unobtrusive selfsacrifice of which the members of small and pacific communities have not repeatedly shown themselves to be capable."

The writer admits that it is true, but 'he asks pertinently-Is it true only of the citizens of the smaller states? Are these virtues denied to members of great nations, even to the subjects of militant

monarchies?

Mr. Fisher holds that

the nationality principle operates with peculiar force in small communities, that the latter are necessarily

pacific in temper and tendency, and that great States are "organized for the vulgarity of aggressive war."

While Mr. Freeman insisted that

the multiplication of small States not only multiplied the possibilities and increased the probability of war, but tended also "to produce a greater degree of cruelty in warfare, and a greater severity in the recognized law of war." As regards internal politics the small State tended, in his opinion, to intensify party strife, and render it more bitter and more enduring.

We agree with Mr. Freeman and think that "the balance of advantage would appear to lie with the larger aggregates: they lessen local prejudices; they diminish the horrors of external war, and they increase the chances of peace over relatively extended areas."

But is it possible to "reconcile the claims of the smaller nationalities with the formation of the larger aggregates which can alone secure to increasing numbers of the human race the supreme advantages of the rule of law?"

The writer is convinced that a "reconciliation between the centripetal and the centrifugal forces can be effected only by an extension of the principle of federalism," towards which consummation "we can advance only by slow and cautious steps."

The writer concludes with the following weighty observations:

The "federation of the world" is still far distant. Even the federation of Europe is not yet. Nevertheless, there can be no security for the unity of the largest and the independence of the small States save in the acceptance and extension of the federal principle. Without federalism, would Germany be fighting as one man to-day? If Lincoln had not preserved the federal union of the United States would peace prevail to-day throughout that vast area? If Sir John Macdonald and Lord Carnavon had not applied the principle to the several provinces of Canada, would there be to-day the same unanimity of sentiment in the great Dominion? If the time is not ripe for the federation of Europe, still less for the federation of the world, it is ripe for the formation of larger aggregates of States in which the smaller nations will find an honored, a secure, and a sufficiently independent place.

#### A Japanese Monroe Doctrine

Amid the comparative silence of the British Press with regard to the extensive demands of Japan addressed to China and since accepted by her, it is refreshing to hear the New Statesman raising a note of protest and pointing out that the demands do certainly conflict with the provisions of the Anglo-Japanese Treaty.

There is really no need to examine the demands in detail to discover points of conflict. The AngloJapanese Treaty declares explicitly that one of the main objects of the signatories is to preserve the independence and integrity of the Chinese Empire and to maintain the principle of equal opportunities for the commerce and industry of all nations in China. The object of the demands which Japan is now putting forward is quite plainly to secure for herself unquestioned political predominance in China, together with exceptional or exclusive trade faculties throughout large and important areas of the Empire; and if China acquiesces in all the demands she will no longer be, except in name, an independent State.

Japan has helped the Allies in as much as she drove out the German fleet from Asiatic waters and destroyed German naval bases in the Pacific, and "according to the code of the international exchange and mart her Allies owed her something. But they had objected to her recompensing herself for her trouble by retaining possession of any of the Pacific islands. Japan accepted this veto and in November, as will be remembered, actually evacuated certain groups of islands which she had taken, in favor of Australian troops. That being the case, the Japanese Government had every right to expect concessions from the Allies in regard to China."

The paper goes on to say

It must be remembered that whilst for the moment Japan may be in a position to do practically what she pleases in the Far East, her statesmen are not in the least likely to make the mistake of supposing that this position will last for ever. Her alliance with Great Britain is not merely an asset to her, it is a vital necessity. With that behind her she can face the future with equanimity; without it she would be surrounded by dangers. But the risk of alienating Great Britain and the United States at the same time—or even Great Britain alone if she has no other ally—is one which she can never, under any foreseeable circumstances, afford to take.

The New Statesman is correct in surmising the motive underlying the latest Japanese move in China when it says

We have got to make up our minds to the fact that Japan, following European precedents, regards China as her natural "sphere of influence," and intends not only to consolidate, her own position but definitely to prevent any further expansion of European interests in that country. She will not, because she cannot, exclude European capital, but as far as possible she will prevent the importation of such capital being used as a means of acquiring political influence.

As a result of the Japanese protectorate the "partition" of China will be permanently averted. The independence of the Chinese Empire as such will be curtailed, but the independence of the Yellow Races in relation to the rest of the world will be enhanced.

#### The other Mr. Kipling

There are two of every one. This can be found in the world of letters too. Mr.

Rudyard Kipling, the Jingo poet, is an instance in point. A writer in the New Statesman draws our attention to this fact. Says he:

One does find in Mf. Rudyard Kipling, alternately dominant points of view representing apparently quite opposite characters and spirits. There are two Mr. Kiplings—one looking with understanding and insight to a noble future, one looking in an entirely different spirit, but with a very similar expression of pugnacious complacency, to the most monstrous idols of the past.

According to the writer

Mr. Kipling, like every other Heaven-sent genius, is and must be truest to himself when he is right: when he is wrong, when he is untrue to this message and his art, he is untrue to himself.

The writer has quoted some of Kipling's poems in which we find a more catholic sentiment than is generally to be found in his writings. As for instance in *Buddha at Kamakura* which runs thus:

Oh, ye who tread the Narrow way By Tophet-flare to Judgment Day, 'Be gentle when the "heathen" pray To Buddha at Kamakura!

A tourist-show, a legend told, A rusting bulk of bronze and gold, So much, and scarce so much, ye hold The meaning of Kamakura?

But when the morning prayer is prayed, Think, ere ye pass to strife and trade, Is God in human image made No nearer than Kamakura?

The Settler, is a pacifist manifesto. It calls the Boer war "the wrong that was done to the living and the dead." It calls the bullet "senseless" and the sharpnel "barren." It distinguishes from military wars the "holy wars" of agriculture. It quite definitely stigmatizes the shedding of blood—on both sides—as "sin." It says:

Here, in a large and sunlit land
Where no wrong bites to the bone,
I will lay my hand in my neighbor's hand,
And together we will atone
For the set folly and the red breach
And the black waste of it all,
Giving and taking counsel each
Over the cattle-kraal.

The following lines show that Kipling's is no narrow patriotism—

If England was what England seems, An' not the England of our dreams. But only putty, brass, an' paint, 'Ow quick we'd drop'er! But she ain't!

#### Book-Reviewing

is the title of a thoughtful article contributed to the British Review by Robert Lynd, which will doubtless be read with pleasure and profit by those who take upon themselves the generally thankless task of reviewing books.

At the outset the writer tells us that "book-reviewing is something different from criticism." Everybody is ready to write book-reviews because it is a common notion that "they are the easiest kind of thing to write."

In the opinion of the writer

a review should be, from one point of view, a portrait of a book. It should present the book instead of merely presenting remarks about the book. In reviewing, portraiture is more important than opinion. One has to get the reflection of the book, and not a mere comment on it, down on paper.

#### Anatole France observes that

all books in general, and even the most admirable, seem to me infinitely less precious for what they contain than for what he who reads puts into them. The critic, must imbue himself thoroughly with the idea that every book has as many different aspects as it has readers, and that a poem, like a landscape, is transformed in all the eyes that see it, in all the souls that conceive it.

The reviewer should take note of the following weighty observations of Mr. Bland.

If the reviewer can paint the portrait of an author, he is achieving something better even than the portrait of a book. But what, at all costs, he must avoid doing is to substitute for a portrait of one kind or another the rag-bag of his own moral, political, or religious opinions.

It always seems to me to be hopelessly wrong for the reviewer of biographies, critical studies, or books of a similar kind, to allow his mind to wander from the main figure in the book to the discussion of some theory or other that has been in identally putforward. Thus, in a review of a book on Stevenson, the important thing is to reconstruct the figure of Stevenson

the man and the artist.

The review must justify itself, not as a reflection of dead bones, but by a new life of its own. It is the reviewer's part to maintain high standards for work that aims at being literature, rather than to career about, like a destroying angel, among books that have no such aim. Criticism, Anatole France has said, is the record of the soul's adventures among masterpieces. Reviewing, alas! is for the most part the record of the soul's adventures among books that are the reverse of masterpieces. What, then, are his standards to be? Well, a man must judge linen as linen, cotton as cotton, and shoddy as shoddy. It is ridiculous to denounce any

of them for not being silk. To do so is not to apply high standards so much as to apply wrong standards. It is the reviewer's business to discover the quality of a book rather than to keep announcing that the quality does not appeal to him. Not that he need conceal the fact that it has failed to appeal to him, but he should remember that this is a comparatively irrelevant matter. He may make it as clear as day—indeed, he ought to make it as clear as day, if it is his opinion—that he regards the novels of a certain writer as shoddy, but he ought also to make it clear whether they are the kind of shoddy that serves its purpose.

#### Praise or censoriousness, which?

The reviewer denounces a novel the moral ideas of which offend him, without giving sufficient consideration to the success or failure of the novelist in the effort to make his characters live. Similarly, he praises a novel with the moral ideas of which he agrees, without reflecting that perhaps it is as a tract rather than as a work of art that it has given him pleasure. Both the praise and blame which have been heaped upon Mr. Kipling are largely due to appreciation or dislike of his politics. The Imperialist finds his heart beating faster as he reads The English Flag, and he praises Mr. Kipling as a propagandist who has moved him. The anti-Imperialist, on the other hand, is often led by detestation of Mr. Kipling's politics to deny even the palpable fact that Mr. Kipling is a very brilliant short story teller. It is for the reviewer to raise himself above such prejudices, and to discover what are Mr. Kipling's ideas apart from his art, and what is his art apart from his ideas.

The relation between one and the other is also

The relation between one and the other is also clearly a relevant matter for discussion. But the confusion of one with the other is fatal. In the field of morals we are perhaps led astray in our judgments even more frequently than in matters of politics. Mr. Shaw's plays are often denounced by critics whom they have made laugh till their sides ached, and the reason is that, after leaving the theatre, the critics remember that they do not like Mr. Shaw's moral

ideas

This is the real test of a work of art—has it sufficient imaginative vitality to capture the imagination of artistic readers who are not in sympathy with its point of view? The Book of Job survives the test: it is a book to the spell of which no imaginative man could be indifferent, whether Christian, Jew or atheist. Similarly, Shelley is read and written about with enthusiasm by many who hold moral, religious and political ideas directly contrary to his own. It is the reviewer's task to discover imagination even in those who are the enemies of the ideas he cherishes. In so far as he cannot do this, he fails in his business as a critic of the arts.

#### **ERRATA**

Page 25, Col. 2, Line 94 for would read should.

" 64, " 1, " 44 for foot of Longevy read fort of Longwy.

" 67, " 2, " 8 for ports read parts.

" 68, " 2, " 12 for eastern read western.

" 68, " 2, " 37 for unnecessary read unnecessary thing, a...

" 68, " 2, " 51 for north-west read north-east.

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# THE MODERN REVIEW

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#### EDUCATION IN THE UNITED STATES

THINK one of the elementary tests by which the civilization of a country or a nation should be judged is the importance which it attaches to the national care and education of its mothers and children. Most of the modern States of the West, at least all of them which are considered great now, recognise the national value of the child as distinguished from the value attached to it by the family and the parents. Hence most of them are elaborating laws and framing schemes to facilitate the birth of healthy babies and their development on healthy and sound lines after birth. There is nothing modern in the idea that the child is the father of the man and the citizen. The idea is as old as the world. All the ancient civilizations of the world recognised it and the Hindu Smritis (Law-codes) attached great importance to the care and education of the child. The modern world is, therefore, in this respect, at least, following the track laid down for it by older and more ancient nations of the earth. In Europe and America, the idea is of comparatively recent growth. It has developed only within the last 50 years and it can not be said that it has reached the height of development it is capable of. In ancient civilizations the need of education was based on religious and spiritual grounds. modern it is based on economic grounds. In the former case the guiding motive was the care of the soul; in the latter that of the body, individual and politic. In Europe the idea first materialised in compul-sory school attendance laws. The object was to increase the intelligence and efficiency of the units of the body politic in the material and national interests of the Flatter. Some years ago the President of the British Association of Science, in the course of his annual inaugural address, remarked that national expenditure on education was even more necessary than that on the Army and the Navy. safety and efficiency of the nation depended

as much, if not more, on the former as on the latter. The school is the manufactory of a nation. A comparison of the expenditure incurred by the great nations of Europe on education and on armaments will disclose that the colossal growth of the latter has been followed by proportionate growth of the former. One competition has led to the other and very properly, too. The objects of an efficient Army and Navy are power to acquire new territories and to defend those already acquired. The ultimate aim is wealth and glory. Success in the struggle for wealth and glory depends, as much, if not more, on efficient and thorough training of the mind of the nation as on the training of its body and muscles. Hence the great nations of the West have been vying with each other in their provisions for national education. Germany was the first in the field. Its compulsory school attendance laws are more than a century old and at the present moment it is easy first in its educational activities and equipments. In Prussia more than 16.4 per cent. of the population attend school. In all important German cities more than 99 per cent. of the children (from 99.2 to 99.93) finish the eighth grade course (i.e. eight years school course). In the United Kingdom Scotland was the first in the field of compulsory school attendance and it still maintains its first position in educational efficiency. Similarly, much has been done in England, Wales and Ireland also, to bring them up to the level of Germany in educational efficiency. The United States have followed suit and to me it seems that the facilities for education in America are perhaps even greater and more profuse than in the United Kingdom. The educational problem in the U.S. A. is rather complicated by reason of the unceasing flow of comparatively uneducated and illiterate immigrants into the country. Yet educational achievements of America are monumental. In 1913 in a

total population of about 97 millions with an estimated school-going population (of persons 5 to 18 years of age) of about 25½ millions, the number actually in schools was a little over 18½ millions. The development within the last 40 years may be judged from the following figures:

In 1877 the population of the United States of America was a little over 46 millions and the number of students enrolled was about 9 millions. In 1913 the number was 18½ with a population of 97 millions.

A complicated problem:

The educational problem in the U.S.A. is seriously affected by the constant inflow of immigrants, by the Negro problem and by the problem of the aboriginal Indians. School attendance is not yet compulsory in some Southern States where the Negro problem is the largest. The Negro publicists complain that the States do not give them sufficient facilities for educating their children; the schools are few; the school buildings inadequate; the teachers underpaid and overworked; the provision for higher and secondary education almost nil. Similarly the percentage of literacy among the aboriginal Indians is comparatively low, as they do not take to schools kindly and easily. As for immigrants, the number of immigrants admitted into the United States has been never below 500,000 since 1870. In 1914 it reached the colossal figure of 1,400,000. In some schools in Boston (Massachusetts), New York, and Chicago the children of the immigrants speak so many as 25 different languages. In certain factories and workshops in these cities the number of languages spoken is even larger. The workmen employed do not understand each other except by signs; and sign-boards hung up in the premises as warnings or for other purposes are printed in as many characters as the nationalities that are represented in the factory. Consequently the precentage of illiteracy in these big States is higher than in some smaller States which are not so seriously affected by the annual influx of immigrants; although school attendance is compulsory in these States and the amount of money spent by these School education states on Public colossal. The State of New York alone, for example, maintains 11,642 Elementary Schools for a total population of about nine million souls. The following table gives the number of educational institu-

tions directly administered by the			State of		
New York:					
Elementary Schools	***	•••	•••	11642	
High Schools	4	•••	•••	948	
Universities and Colleges		•••	•••	34	
Professional Schools	***	•••	***	34,	
Nurses Training Schools			•••	36	
Fine Arts Schools	***	•••	•••		
Manual Schools	***	•••	•••	16	
Training Schools		•••	•••	136	
Indian Schools	•••	•••	***	7	
Schools for Defectives	•••	•••	•••	10	
Business Schools	***	•••	•••	$\frac{21}{110}$	
Public Libraries	***	•••	•••	513	
Vocational and Agricult	ural Sch	ools	***	65	
777					

High Education:

The development in higher education in the U.S. A. within the last 40 years may be judged from the following figures.

De Jaagea	o			
	HIGH SCHOOLS.			
	1877 A. D.	1913 A.D.		
Institutions	1340	13445		
Teachers	6759	67092		
Students	98485	1283009		
Universities and Colleges.				
•	1870.	<i>1913.</i> .		
Institutions	433	596		
Professors and	19858			
Students	66737	202231		
SCHOOL	S OF MEDICINE AND THEC	LOGY.		
Institutions	249	411		
Professors and	Instructors 1799	· 10019		
Students	16422	49081		
In 1913	altogether 564,460	) teachers		

In 1913 altogether 564,460 teachers (not Professors and Instructors in Colleges) were engaged in the work of School education, of which 451,118 were women.

In 1913 the total expenditure incurred on school education was over 534 million dollars, that is, 1602 million Rupees or say 160 crores of Rupees. This is exclusive of expenditure on College education as well as on education imparted in Special or Professional or Vocational Schools. These figures do not include schools maintained by private agencies.

The exhibit of the United States Bureau of Education at the Panama-Pacific International Exposition, San Francisco, puts the figure of expenditure on education which is under the review of the Department at 800 million Dollars, i.e., 240 crores of Rupees a year.\*

There are twenty Universities in the country which spend from a little over a

\* This is for a country with a population of 97 millions. According to Mr. H. Sharp's Progress of Education in India, 1902-1912, the total educational expenditure in India in 1911-12 in all Government, aided and private institution for a population of 225,368,553 was Rs. 7,85,92,605. According to the United States scale, it ought to have been, roughly, Rs. 600,00,00,000.—Editor, M. R.

a million Dollars (i.e., 30 lakhs of Rupees) a year to about 4½ million Dollars (i.e., one crore and 35 Lakhs of Rupees) each. The annual income of the Harvard University in round figures is about 4400 thousand Dollars (equivalent to one crore and 32 lakhs of Rupees) and that of Columbia about 3800 thousand Dollars, i. e., one crore and 14 lakhs in Rupees. The number of students who receive instruction in these 20 Universities (omitting the minor ones) ranges from 3225 in the University of Missouri to 10884 in the University of Chicago. Three of these 20 big Universities are situated in the State of Illinois alone, claiming between them over 21000 students. Similarly there are three big Universities in the City of New York claiming between them over 17000 students. The State of New York alone administers 34 Universities and Colleges (exclusive of Columbia and other privately endowed Universities). Speaking of the 20 big Universities in the country, they employ a staff of from 242 to 716 Instructors and Professors each. The privately endowed University of Harvard provides for 1052 subject courses and the State University of Minnesota for 1622 subject courses. The figures for higher education given above do not necessarily include the Technological Institutes and the other Vocational and Trade and Industrial Schools maintained by private endowments and private agencies which train and educate hundreds and thousands of students besides those receiving education in regular High Schools and Universities, nor do the figures include the numerous proprietory colleges and schools maintained by individuals or Associations for profit.

#### · IV

Sources of funds for education:

The funds for educational purposes are derived from the following sources:

(1) Federal Revenues.

(2) State Revenues.(3) City Funds.

(4) Private Endowments.

(5) Fees.

The income from (4) in some places far exceeds the amount received from the first three sources. The Americans are most lavish in making gifts and giving donations for educational purposes, and their gifts amount to millions of Dollars.

V

The responsibility of the State:

But what impressed me most was the responsibility assumed by the Government for the education of every child born in the country, male or female. The co-operation of private agencies, individuals and corporations is welcomed but that does not relieve the Government of its duty and responsibility. The facilities provided by private agencies only supplement what is being done by the various State and City Governments in the performance of their governmental duty. For example, there are numerous private agencies in the country for child-welfare. Their work begins with the care of would-be mothers and extends to taking care of the child till he reaches the age of majority. The State maintains a Children's Bureau as an integral part of its Labour Department whose duty is "to investigate and report upon all matters pertaining to the welfare of childreu and child-life," among all classes of the American people, and which specially investigates the questions of infant mortality, the birth rate, orphanages. juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, and legislation affecting children in the several States and Territories comprised in the U. S. A. This Department has nothing to do with the Health Department, which is separate. It is maintained by the Federal Government as a Federal Establishment and is in close touch with all child-welfare agencies, public or private, Governmental or Municipal, in the different States and territories of the U.S. A. The Federal Government maintains complete statistics of all children in the country, wherever born, with particulars as to their "sex, age, race, nationality, parentage and geographical distribution." The childwelfare agencies keep complete records of children born in their respective spheres of activity and follow them up from the date of their birth up to the date of their entering life as adults. These agencies provide for visits to would-be mothers, giving them advice and help when needed with a view to the welfare of the child when born. Then after birth, these agencies teach the mother how to take care of the child. Lady visitors and nurses visit the homes and give advice to mothers free.

where the family is not in a position to pay. In cases beyond the capacity of the nurse, medical aid and advice of a superior kind is also provided for. Where the child suffers for want of sufficient food or unhealthy surroundings means are found to remedy both. A complete and full history of every child is thus preserved and he is followed wherever he goes and whatever he does till he becomes adult. Before he arrives at the school-going age he is looked after by vigilant eyes and every help is rendered to the parents in looking after his health and in bringing him up. Food, clothing, pure air, recreation, kindergarten lessons, healthy literature for the mother, medical aid, are looked after and provided for. The State and the City recognise these efforts, and, wherever needed or required, supplement them. As soon as the child reaches the school age, the State assumes the responsibility for his education. He must attend a public school. The education given to him is free. Some States and Cities find everything for him free of cost, books, paper, ink, slate, even food when he is insufficiently fed at home. During this time the State and the private agencies spare no effort to see that he receives proper education, is properly fed clothed and housed, and that his physical and moral development is normal and sound. In case of abnormal children, called defectives, special arrangements are made both for their treatment and education. Special agencies have been provided by the State, co-operating with philanthrophic organisations, to look after the moral welfare of school-going children. There are Inspectors invested with legal powers to watch children in the streets, in smoking and drinking saloons and in other similar resorts. When caught they are brought before juvenile courts and treated as parents would treat recalcitrant children. The object is not to punish but to reform. The State makes laws providing against children being employed in certain trades and industries or beyond certain hours whenever such employment is considered to be dangerous or detrimental to his healthy (physical and moral) development. There are regularly organised Associations or Leagues whose constant and sole duty is to watch the child labour laws. They keep a vigilant watch over legislation affecting child labour, suggesting measures or amendments or modifications in the

interests of the children. Similarly a close watch is kept on child employment agencies including such needy parents as benefit from the labour of their children. Sometimes children have to be protected from their parents, if the latter would sweat them, or would maltreat them, as, for example, by employing them in dangerous trades or in immoral vocations or by employing them for a longer number of hours than the law allows or when they neglect to feed or clothe them, and so on.

As soon as the child completes his school education he is looked after by the agencies which help him in prosecuting his studies further, in fitting him for some industry or profession, in providing means for the continuance of his studies during leisure hours; in short in placing facilities or opportunities within his reach by which he may further his prospects, make the most and get the best out of himself. Schools and colleges follow their alumni in life and help them by advice and otherwise in their

careers throughout life.

All this is done by the State or by the State-aided Agencies or by Agencies which have the fullest sympathy of the State. The State and the Community recognise that the children of the nation are their best and most valuable asset and that in the wise handling of that asset lies their prosperity; that the State and the Community owe it to themselves that every child should have the best training for the battle of life; that he should have the best possible or the best available training to develop on healthy and sound lines physically, intellectually and morally; in short, that he individually should be able to make the most of his life and the State and the Community should also get the best and the most out of him; and that this should be achieved independently of the means and resources of his parents or of himself. The State and the Community recognise that it is the birth-right of every child born in the U.S. A. to receive all possible help from them towards that end; that his obligations and duties as a citizen only begin after his birth-right has been conceded to him. This leads us to Vocational education.

VI. .

Vocational Education:

The people in the United States are just now almost crazy about

vocational education. The idea is to fit every child for some special occupation or business in life. The whole superstructure of education is being more and more built up on that supposition. The property and the wealth of a community depend on the producing power of its members. To provide for the development and increase of this producing power is then the business and duty of the State and the Community. This is done in two ways, i.e., by mechanical improvements and by improvements in the brains of the nation and by training every child to do the best he or she can in producing wealth. The object is individual prosperity as well as national prosperity. Every one must specialise for some trade or vocation or business or profession. He must definitely know his place in the national machinery and he must fit himself to fill that place to the best advantage of himself and the nation. This is achieved in various ways. Firstly, each child must receive kindergarten instruction. Kindergarten schools are provided for by the State and are free. Then each child is given a certain amount of manual training as a part of his general education. The legs and hands must get as . much training as his mind or memory. Drawing and modelling is a necessary part of each child's education. Then he must receive his elementary instruction in some trade. It may be carpentry, smithy, bookbindery, shoe-making or some thing of that kind in the case of boys; sewing, cooking, domestic sconomy (including washing table plate, laundry, table laying, attending on table, decorating a house, keeping rooms neat and tidy, etc.) in the case of girls. Gardening is taught to both. Mathematics is a part of general education. After completing his eighth grade course every child has to decide or those looking after his education have to decide whether he will prosecute his general studies in the High School and then in the College preparatory to his receiving special or technical instruction in the business of his life or whether he will go in, at once, for the latter. If he chooses the latter course, then he must choose his vocation and join an institution which gives instruction in that vocation. Here he receives both kinds of education, general and vocational, but with special emphasis on the latter. A child entering life. after his elementary course, ie., only after eight years of school life, must remain an

unskilled laborer unless and until he learns a particular trade or a particular vocation. Formerly this was mostly done by apprenticeship in different trades. Now this is being done in schools and colleges. The best and the highest interests of the nation demand that the number of children who enter life immediately after finishing the elementary school education should be the lowest possible and that every child should be trained to be a skilled laborer, or an artisan or a handicraftsman. Between the elementary school educated and unskilled laborer and the highly finished product of technological Institutes or Universities. there is another class trained in educational institutions which give specialised instruction to the majority of the nation's boys and girls in different vocations. These are called vocation schools, or trade schools or business schools or industrial schools or agricultual schools. Every kind of conceivable industry or trade or business is taught in these schools. The Agencies engaged in this work are State, State-aided, and Private. The Federal Government and different States are spending colossal sums of money in furthering the cause of vocational education. Everything possible is being done to fix it on the mind of the nation. In the Educational exhibit placed by the Federal Department of Education in the Panama-Pacific International Exposition at San Francisco I found the following exhibited in big capital letters as indicating the mind of the United States Federal Government on the subject:

(1) The State that fails to educate, dooms its children to industrial subjugation to those States that do educate. More than once have nations lost their land for lack of education.

Shall we prepare our children to hold this land?

(2) Shall we equip an Industrial Army? The School, the University, the Laboratory and the Workshop are the battlefields of this new warfare. The weapons which science places in the hands of those who engage in great rivalries of commerce leave those who are without them, however brave, as badly off as were the Durweshes of Omdurman against the Maxims of Lord Kitchener. Shall our children be Industrial Durweshes?

In order to emphasise the need of vocational and industrial education the Congress of the United States has sanctioned the following scale of grants for furthering the cause of vocational education in the country from the Federal Revenues:

(1) Towards the salaries of Teachers and Directors and Supervisors of Agricultural Education in 1916 \$500,000

(2) Towards the training of Teachers of Agriculture, Trade, Industrial and Home Economic Industries in 1916.

Economic Industries in 1916. \$500,000 (3) Towards the salaries of Teachers of Trade and Industrial Schools in 1916. \$500,000

In the case of (1) & (3) this grant is increased by \$250,000 every year till it reaches the figure of 3 millions in 1924, i.e., about a crore of Rupees. That figure then becomes an annual recurring figure.

Similarly in the case of (2) the figure is raised to one million in three years and is then to be maintained as an annual figure.

This is in addition to or besides what the States and Cities are doing or are expected to do in the coming years. This is the contribution of the Central Government alone.

Too much of a good thing: Some people are so alarmed at the growing popularity of the Vocational education as to consider it necessary to sound a note of occasional warning lest too much of a good thing in that line undermines the spirit of democracy which underlies the educational system of the United States. Only the other day Dr. Wheeler, the President of the University of California, an eminent educationist and a man of very great influence and position in the American world, made the following remarks in a speech he delivered at the convention in San Francisco of the State Teachers' Association. He said:

I am wondering, too, whether this most recent zeal of 'vocational training,' with all the possibilities of good, may not respond to the spirit of caste and minister to it. As such it surely bears within it the seeds of sin and destruction. Does it propose that the life occupation of a child shall be determined for it early in life? That means that children shall follow mainly the crafts of their parents. It is the old device of monarchial-aristocratic Europe for committing the young to manual and industrial pursuits. It is the old derailing switch which can be relied upon to shunt the children of laboring classes out into the labor field at the age of 12 and shut them off from the open road to highest attainment, even though they have the talent and the will for it. That is not democracy. It is just the opposite. Democracy is the matter of free opportunity, a fair field and equal chance. The teaching of a vocation to young children, furthermore, does not provide them with an equipment which will be available in the handicraft and industries of real life. It is misleading in making them think it does. The instruction of later years is another thing.

At the very heart of present day belief in education is our people's faith in the common schools. They have developed pari passu with our democracy. Our people are persuaded that the maintenance of our peculiar institutions of popular government is dependent upon their existence, and the full and successful working of these institutions upon their efficiency.

VII

Some special features of the American system:

There are some special features of the American system of education which require mention.

(1) That in the United States, there do not exist any special schemes for the sous of the wealthy people. In this country there is no aristocracy of birth, I mean, no recognised aristocracy. The United States Government confers no titles. But it is not in the nature of things that there should be no grades among men. The United States have men who are possessed of fabulous wealth. Its Rockefellers, Carnegies, and Morgans can purchase Empires. Yet their sons are educated in the same schools in which the sons of the ordinary day labourers learn their A B C. The expression "public school" carries a different meaning in this country from what it does in the Kingdom. The English United School is meant for the sons of the aristocracy-meaning thereby-the aristocracy of birth and the aristocracy of wealth. Eton, Harrow and Rugby are places reserved for the education of the sons of the aristocrats. Their expensiveness alone excludes the possibility of a commoner's son receiving education therein. In the United States a public school means a school open to all classes of the public and maintained from public funds, where all grades of American society receive their instruction in the three R's. The only special classes of schools are the schools for the children of Negroes, the Indians and the Defectives, or the religious schools maintained by denominational organizations.

(2) Another special feature of the American system is that a very large part of the school education is in the hands of women. Most of the grammar schools, i.e., the eighth grade elementary schools are almost exclusively staffed by women. Even in the High Schools, the women are on the whole in a majority. Out of a total of 564,460 teachers employed in schools 451,118, i.e., over \$ths are women. Some people object to this preponderance of women in the teaching profession. A German professor at the University of Harvard thinks that this is likely to affect the manhood of the nation. He seems to think that large or almost exclusive contact with womanhood in the most impressionable

part of a boy's life is likely to make him more soft than stern, which is not desirable in the larger interests of the nation. So far there are no signs of any lack of sternness in the manhood of the nation; on the other hand, signs of sternness and vigour are clearly visible in the womanhood of the country. There can be no manner of doubt that the women are the best teachers for young children. They know how to win their affection and esteem. They enforce obedience by love. The discipline maintained or enforced mainly by fear of the rod, brutalises as well as bemeans human nature. We find ample evidence of that in India.

(3) That the American boys and girls read in the same schools and colleges from the kindergarten upwards. This is again a matter on which there is some difference of opinion among educational experts. The preponderance of opinion, however, is in its favor. At every University where I have been, I have made that a special point of investigation. I have been assured everywhere that the mixing of girls and boys in the same classes tends to refine the manners of the boys and adds to the dignity of the girls; that it inculcates habits of self-control in both; and that it adds to the pleasure of studies. The United States perhaps stands alone among the great countries of the West in the extent and the manner of enforcing this practice and I do not think there is any ground for saying that sexual relations are more loose or undesirable in the United States than in Great Britain or Germany. The United States certainly turns out a larger number of lady University graduates than any other country in the West and the women of the country make a material contributhe wealth, prosperity and tion to culture of the country. In fact, so far as the last is concerned, one begins to feel that the woman is perhaps the greater contributor of the two. The social and philanthropic activities are mostly guided, controlled as well as carried on by women. The Head of the Government Bureau for the welfare of children is a woman-a very able and a very sweet woman. Similarly religious and ethical activities are mostly in the hands of women. Men are generally busy in making dollars. women also contribute their share in that business and religion, ethics, charity, social science, philanthropy are very largely

dominated by women. The founder of the Christian Science Church was a woman and that church is very powerful and influential in this country. Most of the heads of the social settlements in New York, Chicago and other places are women. In the Theosophical and Vedanta movement also it is women who take great interest. Among the writers on the questions of the day one finds a good number of women. In the libraries, in lectures, and other centres of culture one finds a preponderance of women. The prohibition movement owes a great deal to the influence of women and so does the movement for the segregation of prostitutes and the abolition of the "red light" districts. In short the women play a great and a noble part in the life of the country, and this in spite of the fact that a very large number lead a frivolous and a purely gay life. But in this respect men are no better than women. That is due to general social conditions.

(4) That the American educational institutions are centres of social life, School buildings are freely used for social functions and public recreations, and the various States and City Councils take special interest in developing such a use of school and college buildings. The school gymnasiums and play grounds are open to the public on certain terms and under certain conditions such as may not interfere with their use by the school children. The halls and other parts of the buildings are freely lent for lectures, recitations, concerts, dances and other similar functions. The Education Department is expected to report on the progress of the movement from year to year. The provision for public recreations is considered to be an important duty of the Education Department, and I intend to describe in detail what is being done in that respect in one city as an instance of the interest that is being taken in the matter by public bodies.

(5) The games which are most popular in American schools and colleges are even more risky and dangerous than those prevailing in England. Some of them resemble very much the games that were popular in rural Punjab in pre-British days. Interschool and inter-collegiate games and competitions constitute a very important item of American life and attract hundreds of thousands of spectators, may be millions,

(6) The American schools and colleges

supporting boys and girls. The authorities take interest in them and allow them to complete their education by instalments.

For example, a student may work for six months to earn money in order to enable him to study the next six months and so on. Thus a very large number of students prosecute their studies, who, otherwise, would never have been educated. The students are given jobs in the schools and colleges to earn their board and tuition fees, where the latter is charged; they are paid for work done in workshops; they attend at table at dinner time; they sweep and clean rooms; they work on play grounds and in the garden, etc. The best part of this is that such students are not looked down upon either by the staff or by their fellow-students. The fact of their doing some menial jobs in order to earn their tuition fees, etc., in no way interferes with their studies in the school, on the play ground or in social functions. Their position among their fellow-students depends solely on their personal merits and not on the position of their parents.

(7) But the very best part of the American Educational System is the government of the students. All schools and colleges are little republics in which the internal affairs of the student community are governed and administered by officers elected by themselves. Every year the students of each Department elect their officers and also a council which regulates all matters relating to discipline. All complaints of misconduct or misbehaviour are reported to them and their decisions are reported to the head of the Department for

necessary action.

Theoretically the Head of the Department may or may not act on the recommendation of the students' council but in practice he must. The President of a University or a College can interfere with a decision of the students' committee no more than the King of England can with the decision of the Cabinet. As I am writ-ing an instance of this kind has just happened in the University of California. The Students' Committee has convicted a student of an attempt to steal and has recommended his expulsion. The student has appealed to the President for a rehearing. The President has told him to put in his appeal. Several Professors told me that the President cannot set aside the

give every possible encouragement to self- decision of the Committee. He, however, in consultation with the Faculty, which consists of the whole body of Professors and Assistant Professors in the Department, may recommend a rehearing, if he thinks that the case deserves a reconsideration.

(8) Another special feature of American institutions consists in the personnel of the Controlling Agencies. Every University is controlled by a whole time President, who is a paid officer and attends college just as other Professors do. The University is managed by him in consultation with the faculty but in most matters his decision is final. He in his turn is controlled by a Board or Council of Trustees in the case of private institutions, and, by a Board of Management in the case of the State Institutions. The Presidents of the American Universities wield the greatest possible influence in the public life of the country. The present President of the U.S. A. is a late President of the Princeton University. Under the President are Deans of the different faculties and the Heads of Departments. Most of the Deans are whole time officers who do no teaching; the Heads of Departments, however, take classes. Each subject constitutes a separate department, for example, the Department of Political Science, the Department of Sociology, the Department of Chemistry, of Agriculture, of Mining, and so on. The Heads of schools. are called Principals. Very few Principals, if any at all, do teaching work. The whole of their time is devoted to contract personal relations with the teachers and the students, to co-operate with the parents in looking after and advancing the interests of the students both in and out of school, in seeing visitors, in creating interest in the school in the community and in general administration.

#### VIII

### A typical Recreation Department:

I propose to close this paper by an account of the activities of the Recreation Department of the City of Oakland, a California. This will show what interest the State takes in the physical develop-ment of its citizens and its children.

Recreation Department, City of Oakland, California: Oakland is known as a city of homes, schools, churches, factories and commerce, but when the day's work is

done her citizens may turn to abundant opportunities for pleasure and recreation.

The average adult has from six to eight hours per day of leisure time. That is, one-fourth to one-third of one's lifetime. A large part of this time is given over to amusement, recreation and play of various sorts. Children spend even a greater part

of their time in this way.

Healthy and normal play and recreation make for better and more efficient citizenship. Play is the important and vital part of a child's development, and some form of recreation is also necessary to the adult, if he is to achieve his maximum power. Even the old horse when turned out to pasture, plays and frolics and returns to

work with renewed spirit.

Oakland may well be called the City of aygrounds. The Oakland Recreation Playgrounds. Department maintains thirty-eight playgrounds and recreation centers the year Thirty of these are school-yard playgrounds and eight are large park recreation centers. In addition to the playgrounds for children, many sports and pastimes are provided for the adults. The recreation grounds are becoming more popular every day. Tennis, baseball, football, volley ball and folk dancing are the favorite sports for grown-ups. Social center buildings are available for club meetings, lectures, entertainments and dancing. Each recreation center or playground is in charge of trained supervisors whose duties are to lead and protect the children in their play and to promote and organize games, sports and other activities for all patrons of the grounds.

All of these opportunities are under the management of the Board of Playground Directors and are free to the public. Good behaviour is the only password. The following are some of the principal activities to be found in the recreation grounds:

Both informal and orga-Athletics: nized athletic games of all kinds are provided on the playgrounds. A number of baseball leagues are conducted and any boy who wishes to, may engage in the national game. There are ten public courts in Oakland, which receive constant use during the leisure hours of the people. The courts are frequently used for exhibition and match games by expert players.

Several basketball courts are provided at each playground and leagues organized in which as many as five or six teams are

entered from a single playground. Volleyball is a new game but during the past year has become very popular. During the fall season football is given much attention.

Field and track meets are frequently held during the spring season. Classifications, events and leagues are provided in the above sports so that any amateur may enter, regardless of age.

The following is the yearly athletic schedule of the Oakland playgrounds. Participation in these events is open and free

to all:

Section 1. The games, sports and athletic events on the playgrounds shall be classified as follows:

(a) Major Sports—Baseball, track and field meets, soccer football, swimming, tennis, volley ball, German bat ball, hand ball. volley ball,

(b) Minor Sports-Basketball, rugby football. Contestants in the minor sports shall be classified according to weight; while contestants in major sports shall be classified as follows:

Bantams: 12 years of age; 4 ft., 15 in. in height.
Midgets: 13 years of age; 5 ft. in height.
Intermediates: 15 years of age; 5 ft. 5 in. in height.
Juniors: 17 years of age; 5 ft. 10 in. in height. Seniors: Under 21 years and no height qualifications, or older by agreement.

Section 2. Playground games, sports and athletic events, in accordance with the seasons, shall be played as follows:

1. Spring sports shall start the 15th of March and end with the close of school, and shall include:
Baseball: To begin the first Saturday in April.

Individual athletic tests: to be conducted from March 15, until the holding of the track meet.

Track meet: to be held in the latter part of April. 2. Summer sports shall start with the beginning of the summer vacation and end with the opening of school. Baseball.

Tennis tournament.

3. Fall sports shall start with the opening of school and close with the beginning of the Christmas vacation.

Swimming meet—Last Saturday in August. Handball tournament—September 1st. Rugby football—September 1st, Basketball—For the 80, 95, 110 and 120 pound classes to start October 15th.

4. Winter sports shall start with the Christmas vacation and end March 15th.

Soccer football. Basketball for the 130, 145 and unlimited classes.

This schedule applies to the large formal leagues only. Literally hundreds of other varieties of games are played all the year

Gymnasium. Outdoor gymnasium apparatus is provided on nearly all the playgrounds. Here the supervisors instruct on the rings, bars and in tumbling, wrestling,

Manual Training. On several of the recreation grounds opportunities for boys' and girls' occupation work are offered. Model building, clay modelling, basketry and raffia are the principal branches

taught.

Small Children's Department. Supervisors are required to teach a great number of circle, singing and running games for the benefit of small children coming to the playgrounds. Story telling hours are occasionally held when professional story tellers from the Oakland Library Department come and entertain the children with tales about adventures, fairies and folklore. The sand box is always in evidence and is well patronized by the little tots.

Folk Dancing. Folk dancing is an important department for girls and small children. Almost every day on each playground classes are held and the children learn to dance the folk dances of the old

and new world.

Clubs. A favorable method for handling groups on the recreation grounds is by organizing them into clubs for various purposes. There are outdoor women's clubs for the mothers, older sisters and friends of the children, groups of Campfire Girls for girls between twelve and eighteen years of age, Blue Bird groups for girls under twelve, boys' clubs formed for numerous purposes, and dramatic clubs.

The clubs are organized with a president, secretary and various committees and are responsible for their own activities with such assistance as may be given them

by the supervisors.

Any person may join a club by vote of the members, or a new club may be organized when a large enough group is

formed.

Field Houses. The field houses on the various playgrounds are equipped with shower baths, dressing rooms, toilets, lavatories and lockers. Clean towels are supplied for the shower baths. There is also maintained on each playground a supply of athletic materials, such as baseballs, footballs, basketballs, bats and games. These supplies are issued to the patrons very much in the same manner as books are issued from the Public Library, except that all supplies must be used on the playground and must be returned before closing time each day. All these facilities are free to the public.

Recreation Center Buildings. Several. recreation center buildings are maintained by the department and are equipped with halls, game rooms, committee meeting

rooms and dressing rooms. These buildings are used for club meetings, dramatics, entertainments, games and social purposes. Free permits for the use of these buildings may be obtained by any responsible organization which will comply with the rules and regulations.

MUNICIPAL BOAT HOUSE.

The new municipal boat house and recreational activities on Lake Merritt have recently been placed under the control of the Board of Playground Direc-

The boat house is equipped with row boats, sail boats, canoes and large whale boats for use for crew rowing. Lockers and mooring privileges are provided for privately owned boats. An excursion launch is in operation and makes regular excursion trips around the lake.

During the month of October 1914 (the second month of operation of the boat house) 11,119 persons went out in boats. Of this number over half the rides were practically free, being in the form of crew rowing for school boys and girls and the balance in private boats, of which there are now 107.

AQUATIC SPORTS.

The chief source of interest in aquatic sports on Lake Merritt is due to the introduction of the crew rowing in the twelve-oared navy whale boats. These boats, 28 to 30 feet long, are used in the navy for rowing practice and for racing. They are the lightest and most graceful model and yet exceptionally seaworthy. A number of these were purchased by the City of Oakland at public auction from the Mare Island Navy Yard and placed on Lake Merritt a few months ago.

It was not long before various clubs and schools took advantage of this facility. The boats are pro-vided with copper air tanks to insure perfect safety and are very steady because of their size—thus being adapted to school rowing. The inspiration of team work in twelve persons pulling at the oars at the same time was responsible for the rapid gain in popu-

larity of this sport.

Crews were formed from the following schools and

clubs:

Grammar Schools-Prescott, Intermediate No. 1, Cole, Jefferson, Lincoln, Garfield, Sequoia, Clawson, Melrose Heights, Emerson, Hawthorne, and Lockwood.

High Schools—Fremont, Oakland, Berkeley, Polytechnic and University High Schools.

University of California, Mills College, Miss Horton's School, Miss Barnard's Kindergarten Training

Playground Crews—de Fremery, Mosswood and Bushrod Women's Outdoor Clubs, Allendale Girls' Crew, Poplar Street Playground Crew, and Bonita

Working Boys and Girls Crews—The Spartan Club,

Alerts, Mosswoods and Y. W. C. A.

Some of these schools and clubs enumerated are represented by a number of crews, which gives some conception of the number to date who are receiving the benefit of this wholesome outdoor activity. In order to stimulate the interest in this sport regattas are held on the lake on the last Saturday of each month.

One of the most interesting activities in the playgrounds is the preparation and production of festivals, pageants and celebrations. Every national holiday, such as Independence Day, Washington's Birthday, and Admission Day, is celebrated with suitable ceremonies at each playground.

In the six months of the year 1915 this department maintained 38 grounds, and spent about one lakh and thirty thousand Rupees in the maintenance of these grounds and about a lakh of Rupees on their improvements. During these six months wellnigh seven lakhs of persons attended these playgrounds. The City of Oakland is by no means one of the biggest cities of the United States.

The ideal aimed at can be gathered from the following standard laid down for each locality by the Federal Bureau of Child Welfare and exhibited at the Exposition.

Public play and recreation demand four centers.
(1) Play Retreats for each city block for mothers and children under 7.

(2) Play Centers around grade schools of boys

and girls.

(3) Athletic and game centers under Public Recreation Department for older boys and girls.

(4) Social Recreation Centers for evening recreation of older people.

Every Government in Europe and America insists on States and cities making ample provision for public play grounds and recreation centers. The smallest school has a play ground and a gymnasium. Public parks, public baths and public swimming tanks abound in every part of the most crowded cities like London, Berlin, Paris, New York, Chicago, etc., and the Cities and States have spent millions of Pounds and Dollars in making them and keeping them in good condition, but a Public Recreation Department is perhaps a special feature of American life.

IX A Warning.

The preceding account of education in the United States might lead my readers to suppose that America must be a paradise on earth, entirely free from sin, poverty squalor, immorality and physical degeneration. By no means so. So far as sin and immorality are concerned America has as much of it as any other community on the face of the earth; poverty and squalor perhaps she has less; physical degeneration perhaps the least. The fact is that considering the elements which make up her population she might be very much worse but for the care she takes in looking after the education and moral and physical welfare of her children. Her educational system is her saving and well might the other communities of the world take a leaf out of her book if they want to improve the intelligence, the morale and the physique of their people. The children of a nation are her capital and in the proper investment of that capital consists her prosperity and life.

10th May, 1915. LAJPAT RAI.

P. S. There is at least one State in the United States where they have abolished examinations altogether. Students are promoted and transferred from grade to grade, from school to school and from school to University on the Certificates of teachers. No examinations are held. Certificates of graduation are, however, issued. I have omitted from this article all mention of education among Negroes, education among the aboriginal Indians and education in dependencies. These I propose to deal with, in separate articles.

#### A TRIP TO KAMAKHYA

T is natural for man to amuse himself when he gets an opportunity. Being actuated by this impulse, we left for Kamakhya during the Easter holidays. It is difficult to describe adequately the beauty of the natural scenery visible from the top of the "Nilgiri," better known as "Kamakhya Hills." He who has seen them with his own eyes must have realised the sublime beauty and enjoyed the serene solemnity of the place as contrasted with the tumult of our every-day life.

We arrived at about 12.15 noon at

Amingaon on the bank of the Brahmaputra, passing through the Assam Forests, where one may see the deer and the jackals running here and there. After crossing the clear water we arrived at Pandu on the other bank of the river in a steamer and started again by rail to Kamakhya Railway Station. A few steps from the station, which is situated at the foot of the hill, there is a road to the Temple of Kamakhya at the top of the hill. The road was built by Narakasur, king of Kamrup, for the easy passage of the

pilgrims to the Temple for worship. King Narakasur was succeeded by his son Bhagadatta. King Bhagadatta had a "Pleasure Garden" at Rangpur. The name of the District, we are told, had its origin from the name of his "Pleasure Garden." We find in the Mahabharat that King Bhagadatta took an active part in the celebrated war of Kurukshetra. From the above tradition it is evident that this road is a very old one. The stone steps of this road, we are told, were built by Shukladhwaj, king of Cooch Behar, at the time he repaired the Temple of Kamakhya. By the stone steps we do not mean that they

are like the steps of the "Ramshila" or the "Brahmayoni" hills at Gaya. Though they are rough and irregular, they are of great help to the pilgrims to go to the Temple. There is an image of the God Ganesh seated on a Rat, engraved on the side of the hill. Besides this there are two other images, viz., that of Buddha and that of a "Demon," also engraved on the hills, on this side of the road. We also noticed some Sadhus dwelling in the caves along the side of the road.

This road is a steep one and it is very difficult for old ladies and children to ascend to the Temple. Besides this there is

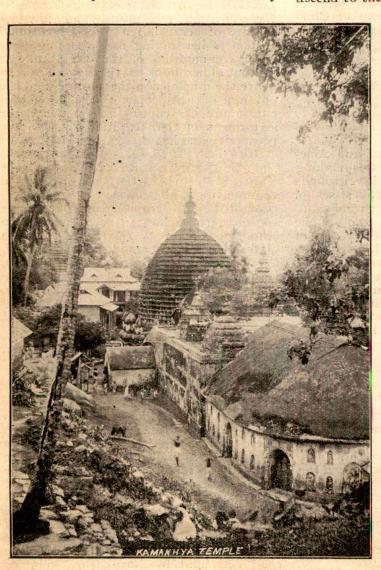
a comparatively easy road on the eastern side of the hill, commencing from the bathing Ghat of the Brahmaputra, commonly known as Harishchandra-Ghat. entire cost of making this road was borne by the late Raja Harishchandra of Mymensing; hence the name of the Ghat. It is easy to reach this Ghat by country boats from Amingaon or Pandu

Railway Station.

The Temple of "Bhubaneshwari" is situated on the highest peak of the Kamakhya Hills. This temple was nicely repaired after the earthquake by the Maharaja of Darbhanga. The sights of the Gauhati town, the river Brahamaputra, and the Rail Roads, as seen from the sides and back of the Temple are simply grand. It is difficult to come down from the place without spending an hour or more there. "Dull would he be of soul who could pass by a sight so touching in its majesty."

There is a "Dharmashala" built by Reverend Abhayananda Tirthaswami with indefatigable labour and energy on a peak a little lower down on the eastern side of the Temple of Kama-

The Pandas or priests of Kamakhya are not like those of Gaya, Benares or



KAMAKHYA TEMPLE. Photo by S. Faree.]

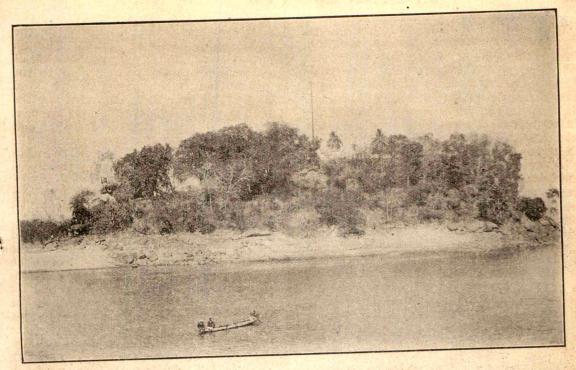


Photo by S. Baree.

UMANANDA.



Photo by S. Baree.

ASHWAKLANTA.

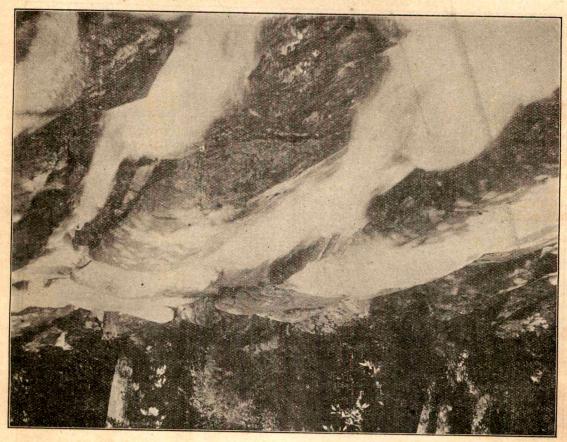


Photo by S. Baree.

BASHISTA WATER FALL.

such other places of worship, but on the contrary they are very hospitable and of amiable nature. They entertain the rich and the poor equally and are satisfied with any amount they get from the pilgrims. On enquiry we come to know that they have nothing to complain of as to their wants, though they do not extort money from the pilgrims.

From Kamakhya we went to the Temple of "Umananda" on an Island in the Brahmaputra, very close to the Gauhati town, in a country boat. This Temple looks like a picture floating in the clear and transparent water of the Brahmaputra. On our way back we went to the Temple of "Ashwaklanta" on a hillock on the left bank of the Brahmaputra on the way from the Kamakhya hills to the Temple of "Umananda." In the Temple there is a nice image of "Anantashajya" engraved on black teststone. The temple apeared to be an old one.

There is another place worth seeing close at hand, viz., "Bashistha-Ashram." The place is about 11 (eleven) miles from the foot of the Kamakhya Temple. There is a nice road to the "Ashram" from the Gauhati town built by the Gauhati Local Board. There is a l'ak Bungalow where one may stay free of charge and can purchase eatables from a grocery shop close by; and there is a Water Fall on the back of the "Ashram." But we could not manage to go there, in spite of our earnest desire, for want of time, at this trip.

We can safely say that the trouble one would take to visit these places will be

amply repaid.

We should be failing in duty if we did not say a word about the courteous treatment we received from the Station Masters of Sorbhog, Rangiya and Amingaon.

PRAPHULLA CHANDRA SEN.

### IDOLATROUS NOTE IN MUSSALMAN ART

POLLOWING the Mosaic second Commandment, the Quran absolutely forbids Mahomedan artists to picture the likeness of anything in heaven or on earth. The injunction laid down in the Quran has banished human motifs from artistic designs in Mahomedan art, which have chiefly been confined to conventional floral patterns not copied from nature,

and intricate geometrical figures. The prohibition has been frequently violated and Mussalman representations of living forms in stone or stucco have been discovered in Egypt, Mesopotamia, Asia Minor and Spain. Nevertheless, the dominating note of Mussalman art has been the total absence of any image or mirror of life or of nature. And although in later times, in

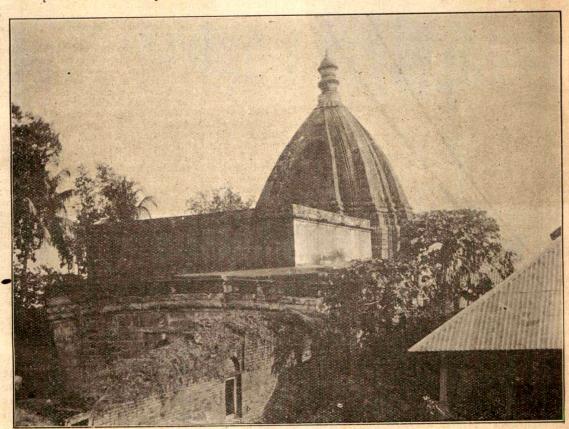


Photo by S. Baree.

BASHISTA-ASHRAM.

painting, the image of man has been copied in the schools of miniature paintings, and the art of book-illustration has successfully attempted fine landscapes and naturepieces,—in architecture, and specially in the decorations of mosques and other religious edifices, the Mahomedan artist has carefully avoided all inconoplastic conceptions. In India, the elements of Hindu and Mahomedan art-conceptions have freely mingled with each other and Hindu iconoplastic art has exercised great influence on an art which was essentially iconoclastic. And the Mahomedan monuments of art, in India, have been coloured, on many occasions, by the idolatrous conception of the Hindu artist. The setting up of stone elephants, some-

times with riders, at the gateways of Mogul fortresses, e.g., at the gate of Fatepur-Sikri, was probably a continuance of Hindu custom. In the reign of Jahangir, two Rajas were slain in the King's Durbar "for being over-bold in speech", and, in commemoration of the incident, their effigies on elephants were erected over one of the gates of the Agra Fort. The statues may have been the



Plaited Hair inscribed on a tomb.

work of Hindu artists. We know from the Memoirs of Jahangir that in the eleventh year of his reign, he caused life-size statues of Amarsingh, Rana of Chitor, and of his son to be carved in marble and set up at the palace garden at Agra below the royal window where the Emperor daily made his public appearance. These are clear proofs of the fact that so far from having any objection to representations of human figures the Mogul Emperors openly encouraged the setting up of statues. Why no posthumous statues of departed Emperors were set up, when enormous amounts of money were spent in erecting mausoleums over their graves, is not quite clear. Mr. Havell has traced in the design and conception of the Taj a note of anthropomorphic idealism which was foreign to the traditions of Mussalman art.

"The Taj itself," he says, "is pregnant with human feeling.

It is India's Venus de Milo; the apotheosis of Indian womanhood. It may be that this personal or human quality is something too vague and intangible to analyse architecturally, though it has been felt by every European who has entered into the spirit of the Taj. One feels instinctively that the builders tried to rise above the ordinary canons of architectural law: the Taj is a great ideal conception which belongs more to sculpture than to architecture; and in this respect certainly it is more closely related to Hindu than to Saracenic art, for such an idea is altogether repugnant to the puritan sense of Islam. It is true that the Shia sects did not observe the strict letter of the Quran, which forbids the representation of animate nature in art, but anything which suggested idolatry in a building of religious character would not be tolerated by any true believer. We find it in the Taj just because its builders were inspired by Hindu rather than by Saracenic masonic traditions and symbolism. The Hindu masterbuilder was both a sculptor and a mason; his aesthetic vision was more intense, more sensitive and wider than that of the Mussalman brought up in the dry geometric tradition which kent brought up in the dry geometric tradition which kept anthropomorphic idealism beyond the range of artistic expression. The religious prejudices of Islam prevented the Hindu master-builders from exercising their skill in the usual form of sculpture; but this tomb of Mumtaz Mahal, whose personal qualities had endeared her to Hindu and Musulman alike, gave them an unique opportunity. If they could not carve her statue, they could satisfy Shah Jahan's desire for a monument which should be one of the world's wonders by creating an unique architectonic symbol of her loveliness."

Mr. Havell's contention seems to import that in the design of the monument pictured as a symbolical effigy of the Queen, the Hindu idolatrous feeling was struggling with the doctrinal prohibition of the Quran, to find expression. Views in support of idolatrous conceptions are revealed now and then in Mahomedan philosophical poetry, as the following quotation from Shaikh Mahmud Shabistani, will show:—

"Did the Mussalman understand what the Idol is, He would know that there is religion even in idolatory." †

\* E. B. Havell, "Indian Architecture," p.28.

† Quoted by Dr. Coomaraswamy in the "Sociological Review," April, 1913.

In India, the Believer in the True Faith has more than once proved an iconolater. We have a very interesting example of a grave of a Mahomedan lady (which hails from Nagpur,—vide illustration) which is poetically inscribed, in low-relief, with the representation of the plaited hair of the lady, which stands for the portrait of her beauty and loveliness. Here, apparently, the lover of the departed one, anxious to carve her image on the tombstone had to be content with a symbolical

effigy in substantial obedience to the prohibition of his religious faith. A somewhat cognate idea is conveyed by the following lamentation of a disappointed lover current in the form of an *Urdu* song in Northern India:—

"After my death, Oh! do please place an arched scimitar on my grave.

To be peak that I have been killed by her arched eye-brows."

ORDHENDRA COOMAR GANGOLY, .

# AN OLD HINDU HISTORIAN OF AURANGZIB.

HERE are two extremely valuable contemporary histories of Aurangzib's reign (1657-1707 A.D.), written in Persian but by Hindus. One is the Nuskhai-Dilkasha by Bhimsen, a Kayasth, born at Burhanpur, and the other is the Fatuhat-i-Alamgiri composed by Ishwar-das, a Nagar, of Patan in Gujrat. Of the latter only one manuscript is known to exist in the world, viz., British Museum Pers. Ms. Additional No 23, 884. It contains 329 pages of 11 lines each. I have made a full translation of it into English, and am waiting for a favourable opportunity to publish it. The great importance of these two historians lies not only in their looking at the reign through the eyes of contemporary Hindus, but also in their living near enough to the great Mughal officers to learn the historical events of the time accurately, but not near enough to the throne to be lying flatterers.

Ishwar-das, a Nagar Brahman and inhabitant of the city of Patan in the Subah of Gujrat (now in the Gaekwar's dominions), served the Shaikh-úl-Islam from his youth up to his 30th year. This Shaikh, as the Chief Qazi of the Empire, used to accompany the Emperor Aurangzib in camp and court alike, and Ishwar-das in the train of his master got good opportunities of learning the true facts of Indian history directly from the chief officials of the time or their servants. We know from the official record of Aurangzib's reign

(entitled the Masir-i-Alamgiri) that Shaikhul-Islam acted as Chief Qazi in succession to his deceased father Abdul Wahhab (a Borah) from December 1675 November 1683, when he resigned his post on account of the Emperor rejecting his advice not to fight with brother-Muslims like the Sultans of Bijapur and Golkonda, as that would be a sin according to the Quran. In December 1684 the Shaikh set out on a pilgrimage to Mecca. and Ishwar-das now took service under Shujaet Khan who was Viceroy of Gujrat from 1684 to 1701. As he was in his 30th year at this time he must have been born in 1655 A.D., and his history was completed in 1731 when he was seventysix years old. It is interesting to note that Khafi Khan's famous history of the Mughal Empire was also completed within four years of this date.

Shujaet Khan employed Ishwar-das as Amin and Shiqdar (revenue-collector) in certain mahals of the Jodhpur parganah which the Emperor had annexed on the death of Jaswant Singh in December 1678. This position brought Ishwar-das into frequent contact with the Rathors and, as he tells us in his History, a strong friendship sprang up between him and them. From this cause came his life's chance of official reward and elevation to

the rank of a mansabdar.

We all know, that Aurangzib's fourth son, Muhammad Akbar, rebelled in 1681,

but being defeated fled to the Maratha court (and finally to Persia), leaving his infant son Buland Akhtar and daughter Safiyat-un-nissa in the hands of the Rajputs. These were tenderly brought up in a secret nook by Durgadas Rathor, the guardian and champion of Ajit Singh, the young heir to the Jodhpur throne. Aurangzib was ever eager to recover his grand-children and thus preserve his familyhonour. At the same time, Durgadas was worn out by the constant war with the Mughals and the devastation of his coun-

The rest of the story we shall give in the

words of Ishwar-das:

"His (i. e., Durgadas's) days of suffering were over and his happy days arrived. So (in 1698) he sent a letter to the author of this book,.....stating that if Shujaet Khan gave him a safe-conduct and spared his home from harm pending the Emperor's orders on his petition (for forgiveness), he would send Safiyat-un-nissa Begam to the Imperial court. The Emperor at once acceded to the proposal.....The author (i. e. Ishwar-das), on the arrival of the Emperor's reply, by order of the Khan visited Durgadas, who was living in a place extremely difficult of access, persuaded him with wise advice, confirmed him in his good resolution, and returning to the Khan, took proper escort and conveyances back with him for conducting the princess to her grandfather. As the Begam had been pleased with his slave's services and arrangements. she asked him to accompany her to the Imperial court.....Arrived there, the Begam informed Aurangzib that Durgadas had been so attentive to her as to get for her a merely theatrical action, intended to a Muhammadan tutoress from Ajmir, under whose tuition she had already read the Quran, and committed it to memory. This fact convinced the Emperor of Durgadas's devotion and induced him to forgive all his past offences. The Imperial grace gushed forth and he asked "Tell me what Durgadas wants ?" The Begam answered that Ishwar-das knew it. His Majesty at once ordered me to be presented to him in his private chamber by Qazi Abdullah, the friend of Shujaet Khan. Next day, I was honoured with an audience and reported Durgadas's prayer to receive a mansab and allowance. It was granted; and this humble atom (i. e., Ishwar-das) was also created a commander of 200 horse in rank (zat), invested with a robe of

honour (khilat), and sent to bring Buland Akhtar and Durgadas to the presence ..... On my return to Ahmadabad I was rewarded by Shujaet Khan, too. Repeatedly visiting Durgadas, I took solemn oaths on behalf of the Khan, and reassured his mind with promises. Durgadas, on getting parwanahs conferring jagirs on himself and being put in actual possession of the mahals assigned to him, came with me to Ahmadabad. The Prince and Durgadas were conducted by the author to Surat, where many officers deputed by the Emperor met the Prince in advance, both to welcome him and also to teach him court-etiquette. But the Prince continued to behave like a dumb and awkward clownish lad, and the court doctors failed to remedy his defect.

When Durgadas arrived at the portico of the Audience Hall, the Emperor ordered him to be ushered unarmed (like a prisoner or suspect). Durgadas, without a moment's hesitation or objection, took his sword off. Hearing this, His Majesty ordered him to come in with his arms on! When he entered the tent, [the finance minister] Ruhullah Khan was ordered to meet him in advance and present him. The Khan conducted him to the Emperor after binding his wrists together with a handkerchief. [This was a mummery by which the offender had to beg the royal pardon, appearing like a captive of war or The reader will criminal under arrest. remember how the representatives of the citizens of Calais had to make submission to Edward III by appearing with halters

soothe the Imperial dignity]. His Majesty now graciously ordered Durgadas's arms to be untied, promoted him to be a commander of 3,000 horse (in rank, with an actual contingent of 2,500 troopers), and gave him a jewelled dagger, a padak (gold pendant), and a string of pearls,-and an order on the Imperial Treasury for one lakh of rupees.

round their necks. It was, in Mughal India,

The author, too, was favoured by the Emperor with a robe of honour and a promotion of 50 horsemen in rank and ten troopers in his actual following, and was given a jagir in Mairtha (in Marwar, west of Ajmir.)

So, Iswardas became a commander of 250 horse in rank, in reward of his success in diplomacy. This account

	of himself is also supported by the Persi-
	an history, Mirat-i-Ahmadi, p. 350-351.
	We know nothing further of our author.
	The colophon of his book tells us that he
	completed it on 21st Rabi-ul-awwal, 12th
	year of the reign of Muhammad Shah,
İ	1143 A. H. (= 1731 A. D), "as a memorial
	of Mehta Ishwar-das of the Nagar caste,
	and for the information of Lala Khush-
	hal." Now, a Persian work entitled
	Dastur-ul-aml-i-Shahanshahi mentions a
-	certain Lala Sahib, the son of Braja Rai,
	the son of Ishwar-das. If this Lala Sahib
Ì	was Lala Khush-hal, we can conclude that
	our author in his old age composed his
	reminiscences of the grand times in which
	he had lived, for the information of his
ı	grand-son, who must have pressed him to
	tell the story of the famous Aurangzib's
	reign.
	Contents of Ishwar-das's History with
ı	references to the folios of the Ms :-

Contents	of	Ishwar-das's	History	with
		folios of the		

references to the follow of one figure,					
Praises of God and of the Emperor.					
Author's account of his services and observa-					
tion and inquiry into the history of his					
own times:					
Illness of Shah Jahan; first defeat of Shuja.					
Defeats of Jaswant and Dara; imprisonment					
of Shah Jahan.					
Captivity of Murad and fall of Dara and					
Shuja.					
Farman to Mir Jumla, appointing him					
Subahdar of Bengal.					
Shiyaji's early doings.					
Temple demolition by Aurangzib; Jat rising					
near Mathura; Shivaji's war with the					
ortal critical and the control of the control					
Siddis of Jinjera; Jai Singh-forces Shiva					
to submit : Shivaii's audience with the					

Emperor and flight.

Dilir Khan disobeys Prince Shah Alam, Vice-	
roy of the Deccan.	(58b)
Battle with Shiva near Salhir.	(60b)
Rising of the Satnami sect.	(61b)
Disasters to the Imperial arms in Afghanis-	• •
tan.	(62b)
Death of Jaswant Singh; escape of his child-	
ren; jaziya; Rajput war; Akbar's re-	
bellion.	(73b)
Reports of the war with the Rathors.	(85 <i>a</i> )
Prince Azam sent against Bijapur and Shah	
Alam into the Konkan.	(86b)
Conquest of Golkonda.	(89a)
Rising of Pahar Singh Gaur in Sironj.	(94a)
Conquest of Bijapur.	(97a)
Doings of Shambhaji and Prince Akbar.	(108b)
Prince Shah Alam imprisoned.	(113b)
Capture of Ramsij and Salhir.	(116b)
Risings in Bundelkhand.	(119b)
Desultory fighting in the Deccan.	(120a)
Akbar's flight to Persia.	(121b)
Rebellion of Durjan Singh Hada and distur-	
bances in Rajputana.	(122b)
Capture of fort Adoni.	(124a)
Capture of Bangalore.	$(127b^{''})$
Rising of Rajaram Jat near Agra.	(131b)
Rising of Gopal Singh Gaur near Gwalior.	(135a)
Rising of Churaman Jat at Sansani.	(135b)
Capture of Rustam Khan by Santa Ghor-	· · · · · · · · ·
pure.	(140b)
Rupa Bhonsla loots Siddi Abdul Qadir.	(142b)
Emperor treacherously destroys the eyesight	, ,
of Ghaziuddin Khan Bahadur Firuz Jang	
with the help of the Court doctor.	(145a)
Campaign against Shambhaji,	(146b)
Capture and execution of Shambha.	(149b)
Capture of many Maratha forts.	(156b)
Flight of Rajaram, the brother of Shambhaji.	(159b)
Aghar Khan slain near Agra.	(164b)
Submission of Durgadas; Ishwar Das has	
audience of the Emperor and is rewarded.	(165a)
(The book ends on 169a.)	
(The book chus on rosa.)	

JADUNATH SARKAR.

# ROBERT BROWNING AS A TEACHER

(4b)

(6b)(7b)(16a)(29b)(48a)(50b)

(52b)

ROWNING is known not only as a great poet but also as a great thinker, and no one should take up a volume of his poems unless he is willing to think for himself. But the art of thinking is one possessed by far fewer men than we imagine. It is an art the acquisition of which needs discipline, no less than the acquiring of such arts as painting and music demands a stern and constant discipline of the mind and emotions. The purpose of education, especially of literary education, should be

to enable the student to think for himself and not merely to reproduce information, and yet the average student is too ready to believe that a quick memory and ability to quote passages from Shakespeare are a a greater proof of culture than a grasp of the inner meaning and purpose of the great poet's plays. Many men prefer thinking to themselves to thinking for themselves, and it is a natural preference, for do not we all know the pleasure of sitting in the gloaming, by the fire perhaps, if we have

lived in England, on a winter's evening waiting for the lamp to be brought, or in the silent starlit tranquillity of an Indian summer night, when thoughts come flitting into our minds like moths round a lamp or like bats in the dark shadows of the twilit trees? Like the moths or the bats the thoughts come and go sometimes perishing when brought too close to the light or disappearing into the darkness from which they came. Building in the air castles of indolence and ease, castles of memory and of hope, it is with almost a rude shock that we are brought back to the realities of life, and become conscious that we are no nearer truth.

Reverie is a state which enervates rather than braces the mind and though it is fruitful on occasion to surrender to its charm, it is to other poets rather than Browning that we must look if we want to rest in such meadows of intellectual indolence.

Browing demands of his readers something more than a pleasureable emotion in the reading of his poems. He asks a patient and consistent effort to understand the thoughts and ideals that impelled him to write. The golden thoughts of his great mind are not minted into current coin of the realm of intellect to be seized and possessed by every chance passer-by. They are hidden away in the rock and must be extracted, as the pure gold is taken out of the ore, with infinite care and patience. He believed in appealing to the mind of his readers before pleasing their senses, trusting in the principle that gold earned by the sweat of the brow is infinitely more precious than gold earned with little trouble. His teaching was strenuous and he wanted his readers to be strenuous too, hence he often became rugged and obscure, not purposely perhaps, but because he, like Carlyle, would not surrender one jot of his individuality to please the public. Carlyle he has earned his reward, for he has become a great teacher, and the mark of a great poet is that he should be a teacher too.

If Ilask myself "Why do I admire Brown. ing and what is it in his poems that makes me prize them above those of all other English poets?" I think the answer would be "Because I find in his optimism and unfailing faith an encouragement to all my aspirations and an answer to all

my doubts." Once, when I wanted to find the secret of his power in the personal revelations of his character which a man's letters almost invariably give, I turned to his letters written to Elizabeth Barrett, but I found that, although they were full of fine human feeling, they did not reveal to me much as to the poet's influence. A man's letters are supposed to show the man as he really is, but a man's love letters are, I suppose, not the best ones to read with the object of understanding his more objective attitude to life. They seem too personal and even self-centred to give the true picture of the man's attitude to life itself. Browning's genius was objective rather than subjective, and one can hardly imagine him writing a diary of the nature of Amiel's "Journal Intime" describing his innermost thoughts and emotions for his own satisfaction. A study of other people's emotions was more congenial to him than the examination of his own, unless indeed he regarded himself as a subject for study much as a scientist might look upon his own body. If then we want to discover the secret of his power the only alternative is to go to his poetry and see whether we can not find some hints of introspection from which we might get a sight of the poet's inner self.

John Stuart Mill in writing of the first book of poems published by Browning said: "The writer possesses a deeper self-consci-ousness than I ever knew in a sane being." And perhaps he was nearer the truth than he knew, for there are passages in 'Pauline' which are confessedly autobiographical, and that give us, more clearly than all the analysis of all the Browning societies, a glimpse into the character of the Browning of that period.

I am made up of an intensest life, Of a most clear idea of consciousness Of self, distinct from all its qualities, From all affections, passions, feelings, powers; And thus far it exists, if tracked, in all: But linked, in me, to self-supremacy, Existing as a centre to all things, Most potent to create and rule and call: Upon all things to minister to it; And to a principle of restlessness Which would be all, have, see, know, taste, feel, all—This is myself; and I should thus have been Though gifted lower than the meanest soul."

And again "I saw God everywhere;

And I can only lay it to the fruit Of a sad after-time that I could doubt Even this being—e'en the while I felt His presence, never acted from myself, Still trusted in a hand to lead me through All danger; and this feeling ever fought Against my weakest reason, and resolve."

But then we must remember that the Browning of that time was the Browning who had been influenced by Byron and was under the spell of Shelley's genius. The selfconsciousness must then be put down as imitative or dramatic, for it certainly is absent from his later work. The whole foundation of his poetry is the development of an individual soul, in Pauline he turned to his emotions for analysis and imputed himself to his characters, he next sought for subjects outside his own personal experience and became more definitely dramatic in method, and then as the quest for truth becomes more searching he goes outside the individual to arrive at the individual motive, and, as in the Ring and the Book, brings an array of characters, with an infinity of different side-lights and broken truths, to bear upon the one, isolated, individual act, and by the mixture of a vast alloy of partial truths, completes, as it were, the golden ring of Truth itself.

It seems then that we are not to look to the man himself for his power. His letters do not help us greatly, nor do the few glimpses he gives of himself in his early poems. Browning was never self-centred (except possibly in his love for his wife) and never introspective, and we must follow his example and look outside the man for something greater, higher and nobler than anything we can find in him to which we may ascribe his greatness. To begin with, Browning was eminently human and in his poetry he took the individual human soul (let and hindered as it was by the slough of mortality) as the unit of humanity. He was human in his love for every form of life, an intense love displaying itself in a very noble sensuousness, partly physical, evidenced by the peculiar sympathy which his writings express for bodily strength and all forms of physical beauty, and partly spiritual or intellectual, evidenced by his peculiar sympathy for art of all kinds, more especially painting and music. But he was more than human, he had something of the divine in him and it is to this part of Browning that we must look for the solution of the question before us. "He approaches the real world and takes it as it is and for what it is, yet at the same

time penetrates it with sudden spiritual fire."

His unbounded belief in the high aspirations of each individual soul, it is this which draws us to him with cords of sympathy (a sympathy which is so broad and large that it embraces all humanity with its tenderness and strength).

"'Tis not what man does that exalts him But what man would do."

Here we have the keynote of Browning's teaching, and it is this all-pervading idea of his which is the secret of his power.

Browning lays all the stress on man's will or purpose rather than on his outward actions. The modern psychologist's view of a man's moral nature is much the same, for psychology emphasises the view that it is purpose, or will, that defines a man's actions and thus his whole character. Compare, for example, William James's Essay "The Will to Believe" and much recent writing which emphasises the importance of the inner freedom of the mind rather than of judgment by actions and results. Browning also in "A Grammarian's Funeral" endeavours to show how small a measure of a man's aims are his actions. But he would have been the last to say that lofty aim does not produce noble action.

Some men judge others by their faults and failures, and think that in these the true character of the man reveals itself. That is the way the world judges. There are others who, recognising that they have within themselves an ideal of which they frequently fall far short, believe that the true character is revealed in the best that they know of any one. It is not the failures of a man that they judge him by but his successful aspirations or even his unfulfilled ideals. Browning was one of these latter.

"What I aspired to be And was not, comforts me"

he writes, and we thank God, with him, for aspiration. His answer to failure is "What is our failure here but a triumph's evidence for the fulness of days?" and as we read these words we thank God, with him, for failure.

If we ask why man is so imperfect and falls so far short of his ideals, he answers:

"Progress is man's distinctive mark alone Not God's, and not the beast's; God is, they are, Man partly is, and wholly hopes to be." and so we thank God, with him, for our imperfections. Are we tired of battling with the waves, and does it seem a weary quest ever to be following the light, and never reaching it? He tells us that

"When the fight begins within himself

A man's worth something" and we thank God, with him, for temptation.

Thus it is his great optimism, his high enthusiasms, his faith in God and in man that appeal to us and draw us close to him with bonds of human sympathy. He tells us that

"The aim, if reached or not, makes great the life" and we are grateful to him for his optimism and trust in us. We love him because we know that he has enriched our sympathies, cheered us under failure, and helped us to an understanding of the meaning of life.

Like our great poet, Rabindranath Tagore, he makes us feel that life is full of an intense and inner meaning the explanation and completion of which is not here. Take for example this exquisite song in "Gitanjali" and compare it with Browning's attitude to life and its strange apparent failures and imperfections.

"জীবনে যত পূজা হল না সারা, জানি হে জানি তাও হয় নি হারা। যে ফুল না ফুটিতে ঝরেছে ধরণীতে, যে নদী মরুপথে হারাল ধারা জানি হে জানি তাও হয়নি হারা। জীবনে আজো যারা রয়েছে পিছে, জানি হে জানি তাও হয়নি বিছে।

আমার অনাগত, আমার অনাহত, তোমার বীণা তারে বাজিছে তারা, জানিহে জানি তাও হয়নি হারা।

"The pujahs that have not been finished in this life I know that they are not altogether lost. The flowers that have shed their petals on the dust before being fully blown, and the rivers that hid their streams in the desert sand, I know, I know that they have not been altogether lost. Those that lag behind in this life I know, I know that even they have not lived uselessly. All my unformed thoughts and all my unstruck melodies are still sounding on the strings of thy vina, and I know that they have not been altogether lost."

It is just this spirit of faith and optimism which gives to the poet Browning his special message for a world that is too often led by teachers who are pessimistic or cynical. "On earth the broken arc, in heaven the perfect round". What could be a more inspiring and hopeful message to the world, full as it is with "broken purposes of good and idle endeavours against evil"?

As we face the perils and struggles of life, what courage we feel as we read this fine call to battle against selfishness and evil which we find in "Rabbi Ben Ezra:"

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joy three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare never grudge
the three."

And can a man ever regard old age as an enemy to be hated and feared when he reads the words

"Grow old along with me The best is yet to be."?

W. W. PEARSON.

### ANARKALI

(1)

ADIRA, the daughter of a handmaid in the imperial harem of Akbar, was called Anarkali or a pomegranate blossom. It had once pleased the Emperor to call her so and ever since she was called by that name. Anarkali was a sweet little child, bright, gay and beautiful. She was

the favourite of all the Begums and played and laughed and ran about in innocent joy in the walled enclosure of the harem like a gay butterfly in a garden of flowers.

How long does a bud remain closed? The winsome touch of the sun opens it gently, revealing its treasure of beauty and fragrance. And so it was with

Anarkali. The coming of the spring of life breathed into her the opalescent beauty of youth. From a girl to a woman—what a wonderful change? Her childish whims were gone and the unconscious seriousness and dignity of womanhood possessed her. A wonderful fascination crept in to her simple clear smile, a bewitching loveliness into her dark lustrous eyes. Buoyant with the uncontrolable stimulus of youth and joy, she was seized with a strange restlessness and displayed new charms every moment.

The elder ladies of the harem sighed. as they looked at her, for Anarkali reminded them of their own youthful days. Her Aplaymates used to say, "Ah! now the kali is opening." And Anarkali would answer with a coquettish lough, "And why should it not?"

From a girl Anarkali grew into a youthful maiden. There is no purdah inside the harem. And among the inmates of the imperial place who marked her wonderful charms, was the youthful prince Salim, the son and heir of Akbar.

To see Anarkali was to love her, so great were her charms. Her beauty fascinated the impressionable young heart of Salim. He longed to tell her of the

passion that filled his heart.

It was on a moonlit evening when they met alone. A heavy shower had washed the garden and a delicious moist perfume of mesh motia flowers pervaded the atmosphere. The constant dripping of rain water from the leaves kept up a soft pleasant murmur. The clouds were clearing up and the intermittent light of the moon flashed on the tree tops. Anarkali was walking on the wet marble path looking for her pet fawn.

"Ara! Ara!"

The words pronounced with a fond tenderness in her sweet musical voice floated on the peaceful silence of the eventide.

"Ara! Ara!"

A faint tinkling of golden bells responded to her call.

"Ara! Ara!"

The same jingling sound again, but it was very indistinct, very subdued. seemed so far and yet at times so It was apparent that the fawn could hear her voice, otherwise how could it respond to her call? But where was Even a single call would have brought it to her side in joyful leaps.

She called out again; there was the same response of bells again. Quickly she went over to the direction from where the sound of the bells seemed to come. She reached a remote corner in the garden. With an almost painful voice she called,

"Ara, where art thou?"

Up darted the fawn from behind a tree and came to her in mad and joyous bounds. The tiny golden bells round its neck and feet sent out clear musical notes in the stillness of the evening. Anarkali stooped to caress it and putting her slender arm round its neck, said in a tone of endearment, "Thou little witch, where hast thou been so long? What kept you back?"

Anarkali started and turned round to see who had answered her. There was a look of fear in her eyes.

It was Prince Salim who was standing

behind her.

"I would not let your fawn go," said

the prince smilingly.

A crimson blush quickly spread over her face. She arranged her veil properly and made a low bow.

"I beg your Highness's pardon," she faltered. "I did not know-"

Her speech remained unfinished. "It is I who should ask your pardon. Anarkali, for holding back your pet when you wanted to have it," smilingly said

the Prince.

was something in his low. languid voice that made Anarkali feel embarrassed, she knew not why.

"Do you know why I kept it?", Salim gently added. He moved forward as he spoke and with a timid whisper said.

"Because it has eyes like yours."

Anarkali listened. Of late she had known the growing fondness of the Prince for her and now his words left her in no doubt as to his feelings. The consciousness of a joy hitherto unkown struck her dumb.

Salim was standing by her side. She looked up and their eyes met. He was looking at her intently and smiling. It brought a bashful smile to her lips also. He gently put his hand on her shoulder and drew her close to him.

"Love of my life! Thou art mine and mine alone!" he whispered.

Slowly their lips met in a first kiss and Anarkali trembled as she stood encircled by the arms of Salim.

Her pet fawn started, as if awakened from some evil dream, and as it looked up two big drops of tear rolled down its large eyes and shone like pearls in the silver glimmer of the moon!

(3)

That night Anarkali could not sleep. She was too happy to sleep. The memory of what had happened in the evening kept her awake. The strange and unexpected avowal of love by the Prince set a fever of uncontrolled joy within her. A subtle list-lessness, a singular sensation of happiness filled her. With eyes closed she lay on her bed—wakeful, conscious only to the dulcet sensation of pleasure which had so sudden ly and yet so sweetly entered into her life.

She recalled every incident of the evening even to the minutest details. How Salim had called her, what a sweet tremor there was in his voice. How she had felt a blush coming over her face. How his approach had made her tremble, how their eyes had met, what a tender, wistful look he had! How the fleeting, appealing expression in his eyes had held hers fascinated. And afterwards? Ah! the blissful moment when their lips had unconsciously met and brought her heart to her lips as it were. The memory brought fresh roses on her cheeks; the same fever of passion worked within her; she felt again the same wild heart-beats and the same suffocating yet pleasant sensation of happiness. How could she sleep with thoughts like these working in her brain?

Iskh! Love! Yes, that is what it was and the Prince loved her. How wonderful it was. She could not fully understand how such a thing had happened. Was she really very beautiful, very charming? Yes; she felt she must be, and in that moment of exaltation and delight, an emotion of conscious pride dazzled her senses. To live in love and unexpected happiness! The vision of the future rose before her. Salim would marry her and the dream of love would continue to lead them to a wider sphere of joy and bliss. Oh! blessed hour! Oh, that it might come soon!

Thus as she lay thinking, an incessant stream of sweet thoughts crowded her brain. She went back again and again to the same thoughts. Each time there was a new sensation of joy and she revelled in

her happiness.

Salim too passed a restless night. He was still very young—more of a lad than a man. But who can love better than one who has the innocence and the fervent passion of youth? Love at that age is pure, unsullied, heart-felt and wonderful. It was this first love that the Prince had realised. The beauty of Anarkali had moved him as nothing else had stirred his heart before. He thought of her beautiful, eloquent eyes, sweet voice and vermilion lips and his love for her, till at length he fell into a restless slumber.

(4)

A few days later there was a music party in the imperial seraglio. Akbar was a great patron of music and he often spent the evenings in listening to musical entertainments.

No one could sing or dance so sweetly or elegantly as Anarkali. This had made her a great favourite of Akbar. No entertainment was complete without her and she had to sing and dance before the Emperor whenever he spent the evening

amongst the ladies of the harem.

The Sheesh-Mahal or the hall of mirrors, was brilliantly illuminated by gorgeous chandeliers, and the myriad reflections on the innumerable mirrors—large and small, gave the hall the appearance of a jewel-bedecked ornament. The floor was covered with rich kincobs. A musnad was in the centre on which sat the Emperor, while the ladies reclined on cushious placed on

the thickly carpeted floor.

The music had begun. Several girls had sung but Anarkali had not yet put in her appearance. After some time, it was her turn to sing. She came in, stepped forward, made a low bow to the Emperor and then stood still. She was dressed in a bright scarlet cloth of gold. Jewels sparkled on her head and in her hair, on her exquisitely shaped neck, breast and arms. No one had ever before seen her in such elaborate and rich attire. Her beauty was her crowning glory but the abundance of jewels and fine garments heightened her beauty that evening.

The Emperor looked up and smiled. "The full moon" he said, "needs no halo to claim victory over the twinkling stars. Sweet maiden, why this brilliant dress?"

A faint blush passed over the face of

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Anarkali. How could she tell all that was hidden in her breast? Salim was there; why should she not appear in her best?

The low but penetrating music of the saringhee rose in the large chamber. Anarkali stood listening to it. When the first part of the music was played she nodded to the musicians and moved her right foot. forward. A soft jingling of the golden bells in her anklets thrilled the silence. Slowly and softly, as if in a dream, she moved forward. The low musical jingle of the anklets was heard and again lost in the melody of the saringhee. Then slowly, almost in a whisper, she began to sing. Her voice, timid and yet rich, mingled with the music. At times it was so low that only her quivering lips suggested that she was singing. The next moment it became gradually distinct, full of the dulcet notes of a bird singing its rapturous song in the light of the full moon.

A peculiar sensation of joy swelled in her heart as she sang that evening. She felt as if she were in a dream and the only reality was the love which held her in thrall. She looked round and met the eyes of Salim. He was looking at her; a strange rapt expression was in his large eyes. The remembrance of their stealthy meetings, for the lovers had met often since that memorable evening, came back to her. An expression of infinite happiness came over her face and into her eyes.

• And Salim? Anarkali was to him a vision of loveliness. What love, what tenderness did her eyes express, he thought!

Anarkali sang:-

"Mun to shudum to mun shudi Mun tan shudum to jan shudi Takus na-goyad bad azin, Mun digram to digari."

'I have become thou and thou hast become I, I am the body and thou the soul.

Let henceforth no one say
That I am distinct from thee and thou from me.'

The words of the song suggested something to her which she had never felt before. To be in love and to sing before her lover, to sing of the melody of the untranslatable harmonies that played in the secret recesses of her heart! She forgot the hall, she forgot that she was singing before the Emperor, she forgot everything and was conscious only of a singular sensation—a sensation of duality in which

only she and her lover were present. She whirled round dancing and looked into the eyes of Salim. A fire lit up her eyes which shone with the glow of triumph and illuminated her face. And then her lips parted in a smile of singular sweetness while her eyes rested on the face of the Prince.

At that moment an imperious voice, loud and minatory, was heard. It was the Emperor who spoke and ordered the music to stop. The music ceased instantly and an ominous silence ensued.

The Emperor was suddenly filled with wrath. His brows were drawn together and his eyes were ablaze. He had seen reflected on a mirror all the speechless messages of love and passion that passed between Anarkali and Salim. He had stared at the mirror trying to read their thoughts. Their eyes were so full of feeling and tenderness that everything appeared to him quite clear. There was undoubtedly an intimacy between the two of which he was not aware. He watched them intently. Every new glance confirmed his suspicion and when he saw Anarkali smile and Salim smiling back at her he felt convinced that she was trying to ensnare the Prince by her youthful charms.

The Emperor, although usually so self-possessed and calm, lost all control over his temper and became furious. Was his son and heir to be tempted and seduced by a slave girl? He had simply to speak to put this temptation out of the way of the Prince. In a clear and authoritative voice he summoned the chief of the khojas.

"Take this woman away," he said, pointing to Anarkali with a shaking finger. "Place her in a dungeon. To morrow she is to be impaled alive. This should be the fate of all low women who employ their charms without discrimination."

The words of the Emperor rangthrough the silence of the room, and struck every

one present dumb.

In the meantime Anarkali had turned round and was looking at the Emperor with wonder. But when she saw his finger pointed towards her, she felt a cold shudder pass through her body. What did the order of the Emperor mean, she asked herself. To whom did it refer? Could it be herself? She heard a frightened murmur in the room. Her head swam and the brilliant lights went out before her

eyes, scarcely understanding what she had heard.

Suddenly she felt a cold touch on her arm. A cunuch had caught her hand and was leading her away! A pitcous expression of agony came into her face and eyes; a low moan broke from her. And then with a frantic effort she freed herself from the clutch of the cunuch and uttering a wild cry, flung herself at the feet of the Emperor and lay there unconscious like a crushed flower.

(5)

Darkness and silence; a darkness made doubly manifest by the vanishing glow of the wick of an extinguished lamp and a silence rendered still more fearful by the note of some night bird or an insect. The light died out and the sounds ceased and in the midst of the darkness Anarkali recovered her consciousness.

With eyes wide open she began to think where she was. For some time everything was all a blank to her; then suddenly the cruel, blood-curdling remembrance rushed to her memory. Oh, horror! she was a prisoner lying on the stony pavement—doomed to death! Her heart froze when she thought of the hideous death she was to die the next morning. Only a few hours more to live; and then the life, young, strong and happy, that throbbed within her heaving breast would be still! Deaththe death which was to put an end to everything-was approaching nearer every moment, with the slowness and steadiness of a boa-constrictor approaching its hypnotised prey! She trembled; she clenched her hands together in utter helplessness. Oh terrible, cruel Death! How much more terrible and ghastly when it comes as it was coming to her! To live expectant of death, to count the moments that are passing and bringing the inevitable end nearer every moment, is a thousand times worse than death itself.

Anarkali sat up but her head reeled; she fell prone on the rugged floor like a wounded thing and wept in silent misery. Was there none to pity her, to save her, to console her? Where was Salim for whom she had been doomed to such a terrible death? A fit of passionate sobbing choked her as she thought of the Prince.

Anarkali wept and wept till she could weep no more. When her sobs ceased, her senses became clear. She began to think calmly. Her mind went back to the events which had led to such a cruel fate. What had she done, she thought, to deserve it? She had only loved the Prince. But was it a sacrilege, was it a crime? She could not believe that she had done any wrong. The inward consciousness of innocence sometimes uplifted her and again filled her with grief.

"Ya Allah! Why didst Thou give the dream, if there was to be no realisation; why the desire, if there was to be no ful-

filment? Oh! why, why, why?"

Nothing could console her, nothing could lesson the agony of terror that possessed her. Her thoughts reverted to Salim. Could he not do anything for her while she lay there under sentence of an awful death? Then a new thought came to her mind. Did the Prince really love her? Or was she merely a passing fancy to him to be forgotten after a brief space? This doubt was more cruel than even the fear of death. There was the bitterness of death in the thought that Salim did not love her with all his heart.

Presently she heard the sound of approaching foot-steps. The door opened and a sentry entered bearing a torch. He was followed by another person. It was

Salim.

Anarkali looked up and when she saw the Prince she cried out aloud. The next moment the lovers were locked in a close embrace. The sentry retired leaving the torch standing in a corner of the cell.

Anarkali and Salim wept in silence—wept bitter tears of anguish and pain.

It was long before they grew calm

enough to be able to speak.

"Sweetest one," said the Prince in a hushed whisper, "have courage. I may save you yet. Come."

Anarkali looked at him with eager ques-

tioning eyes.

"I have arranged for our flight," said Salim. "Come, time flies. I have got horses waiting for us. We shall be miles and miles away by daybreak. We shall disguise ourselves so that we may not be recognised."

"There is no hope of escape," Anarkali murmured. "We are certain to be followed and captured. Why should you jeopardise

your own safety for me?"

"My darling, I have friends who will put our pursuers on a wrong scent. The hooves of our horses are covered so that no sounds will be heard as we gallop away. Come, dearest, every moment is precious and time is passing."

Anarkali hesitated because she thought that she had no right to imperil Salim's safety, and also because she thought there

was no hope of escape.

"Salim, dear!" she whispered with a little gasp, "my destiny must be fulfilled. God and the Emperor wish me to die and I shall die. I will not leave the cell but shall wait here till I shall be taken out to meet my doom."

"What madness is this?" cried Salim in utter amazement. "I cannot leave you here to die a horrible death at the hands

of a tyrant."

He again drew her to him to drag her

away. But Anarkali resisted.

"Love of my heart," she said in a low and trembling voice, "my days are over. There can be no escape from destiny. It would be madness if I were to try to escape. Whatever the Emperor may be, his word is law. How can you possibly come with me? We are sure to be followed and caught. Have you thought of all the consequences that our capture would mean? Where is the place of safety for me who am condemned to death?

"I cannot explain to you everything now," answered Salim nervously and hurriedly. "This is neither the time nor the place for an explanation. My father is a tyrant. I will not submit to his outrageous tyranny. He leaves me no choice but to defy his authority. No Emperor occupies the throne of Delhi for ever. I

shall ascend it sooner or later."

Anarkali heard him but remained silent. To the Prince her refusal to escape with him appeared inexplicable. Why should she refuse to escape from her prison? he wondered, and deliberately wait for death?

Seeing that precious time was being thus lost Salim urged and entreated Anarkali again and again to accompany him and leave the cell, but she refused every time, being resigned to her fate and unwilling that Salim should risk incurring his imperial father's displeasure.

Salim passionately cried out, "Anarkali, why do you refuse? What is my life without you? If you die, I shall die also. If you do not come with me I shall not leave

the cell 3

Then a sudden change came over

Anarkali's resolve and she falteringly said, "Is it not too late? Can we still escape?"

Salim assured her that there was no danger and there was yet time and then he took her by the hand to lead her out of the condemned cell.

Just then a sharp knocking was heard at the door and it was flung open and a man entered the cell with a terror-stricken face. For a moment he stood panting for breath and then hurriedly said, "Prince, the Emperor is coming this way."

Salim started. "What is to be done

now?" he asked breathlessly.

"There is no time to lose. Your Highness must leave the cell immediately but may come again when the Emperor is gone."

"Wait outside," said Salim to the man, "Rahim Khan, I am coming in a moment."

Instantly he put on the uniform of a warder which he had brought with him. There was a moment of silence. Then Salim drew near to Anarkali and took her in his arms.

"Dearest," he said tenderly, "I am com-

ing in a minute. Be ready."

Anarkali looked at him with eyes from which hope had departed, but never said a word.

Salim raised her head, bent down and kissed her lips passionately. The next moment he put out the torch and was

Anarkali could not move, could not speak, could not even respond to the kiss. With the departure of the Prince she felt the passing of the forlorn hope of her escape and the darkness again brought back to her the sense of utter loneliness and despair.

No one came to the cell of Anarkali. Rahim Khan had told a lie. Neither the Emperor nor anyone else was coming.

Prince Salim had a party of his own. His passionate nature had led him to think of trying to gain independence during his father's life-time. Rahim Khan, the chief of state prison warders, was one of those who had vowed to remain loyal to the Prince. It was through his help that Salim had visited Anarkali in prison that night. Rahim Khan had thought that the Prince merely wanted to bid farewell to Anarkali and had no knowledge that he was preparing for a flight with the prisoner.

When Salim entered the cell of Anarkali, curiosity had led Rahim Khan to the door and he overheard the conversation between the Prince and Anarkali, and when he found that the Prince intended to carry her away, he discreetly interfered in apparent friendliness. For, what else could he do? If he suffered his prisoner to escape his own life might be forfeited. But at the same time he did not wish to displease the Prince, for the Emperor was old and Salim might succeed him any day. So he thought of a device which succeeded in removing the Prince without displeasing him.

As Salim came out, Rahim Khan showed him two torches at a distance. They were being borne by his own men. But the Prince did not look at them a second time. For after all he stood in great awe of his father. He dared not defy or

oppose him openly.

Rahim Khan silently led the Prince through the alleys and lanes of the harem till they reached the apartments of Salim.

"Are you sure, it was the Emperor?"

asked the Prince after a while.

"Yes, Your Highness," assured Rahim

"Why did he go there?" asked Salim

rather nervously.

Highness probably is aware that the Emperor frequently pays surprise visits at night. It has pleased him to go to the prison tonight.

Salim smiled, "Yes, he has so long surprised so many people. To-morrow he will have a surprise in return," he said with a

meaning look.

A few moments passed. Rahim Khan felt uneasy, for he knew that in a little while the Prince would want to go to Anarkali to take her away from the prison. What was he to do then? He could not allow it, as it would mean sure death for him the very next morning. His quick brain afforded an easy solution.

"Would your Highness like to have a

drink?" he suggested.

Excitement had parched the throat of

Salim. "Yes, get me a cup of shirazi."

Rahim Khan went to fetch wine from the next room. He took a flask of wine and then secretly taking out a small packet from the pouch of his belt, poured the contents into the wine. It was a white powder. With a little effervescence it dissolved in the wine and left it as sparkling as ever.

Salim was waiting for the wine. When Rahim Khan brought it to him he gulped it down and asked for some more. Rahim Khan brought another cup which the Prince eagerly drank.

After a little while Salim felt exhilarated. "Rahim Khan," he said in a cheerful tone, "now take me to Anarkali!"

"I am at Your Highness's service, but—"
"But, what?"

"The Emperor may be there still."

"Oh, bother! he ought to have been born a warder and not the Emperor of Hindustan. Go and see whether he is still there," comanded Salim airily.

"As it pleases Your Highness."

Rahim Khan placed his hand on his breast, bowed low and withdrew with the assurance that the drug was doing its work and that the Prince was not likely to wake till late the next morning.

(7) -

Anarkali waited expecting the return of Salim, but he did not come. The suspense became unbearable but still she hoped that the Prince would come and rescue her.

The grey twilight of dawn partially dispelled the intense darkness of the cell in which Anarkali was confined. Suddenly she perceived something glittering near her eyes. She suddenly remembered that it was the flash of the diamond in a ring that she wore and which had been given to her by her mother on the latter's deathbed. "May thou never have need of this," she had said as she had put it on Anarkali's finger. "But kiss it when there is no other solace left for thee!"

Anarkali now remembered the significance of her mother's last words and pressing the secret spring of the ring put the diamond into her mouth. Thoughts of her childhood and her mother passed through her brain; then came a passionate recollection of her great love for Salim, next a feeling of numbress, and finally-oblivion. With her head resting on her arm Anarkali lay still on the cold, hard floor, her lips parted in a smile and her eyes half closed.

And when the imperial officers came with the death warrant to carry out the command of the mighty Emperor they hesitated a moment before opening the door of the condemned cell. When the door was flung open the morning sunlight streamed into the cell and rested round the head of Anarkali like a halo. She lay like a thing of beauty, a pomegranate blossom, with the bloom of the pomegranate still lingering on her cheeks and on her lips!

She had gone forth to appear in the presence of a king before whom the mightiest emperors of the world are

nought.

(8)

The great Emperor Akbar, the greatest of the house of Babar, has been called to his rest and Prince Salim has ascended the imperial throne of Delhi under the title of

Nuruddin Muhammed Jehangir.

The tragic events connected with the cleath of Anarkali have been forgotten even by her lover. He has tasted other cups of pleasure. He has seen Mehr-un-Nisa and the memory of Anarkali has faded as the glow of the firefly fades in the light of the sun. Mehr-un-Nisa, the world-famed Nur Jehan to be, possessed all his waking thoughts and his sleeping dreams.

It was evening. Jehangir was walking in the palace garden thinking of Mehr-un-Nisa and his failure so far to obtain any requital of his overpowering and passionate love for her. As he was sauntering about he caught sight of a little white mound under the shade of a pomegranate tree full of blossom. It was a grave. He had never seen it before, and wondered

who lay buried there.

An old gardener was working in a flower ed at a short distance. Jehangir called

him.

"Whose grave is this?" he asked. The gardener looked at the grave and then at the Emperor, but did not make any reply. Herelooked afraid and perplexed.

"Who lies here?" again demanded the

Emperor.

"Anarkali Begum," faltered the gardener. Anarkali! Slowly the memory of the past came back to Jehangir. Lifting up his eyes he saw in the gloaming the evening star in the west and even as that bright solitary star rose the vision of Anarkali before his eyes. He forgot Mehrun-Nisa for the moment. He remembered Anarkali as he had seen her years ago. He recalled every detail of her tragic end. He remembered her smile, the smile that had demanded his very life as a return. He remembered his visit to her dark cell and the cruel treachery of Rahim Khan!

Jehangir passed into a profound reverie and slowly retraced his steps to the palace.

The following morning the master architect received orders to build a mausoleum, stately and beautiful, over the small neglected grave of the Lady of the Pomegranate Blossom, and to inlay the sarcophagus with jewels, inscribing thereon the following verse composed by the Emperor himself:—

"Ta kyamat shukr goem kird gare khesh ra Ah! gur muu baz benum ruye yare khawyesh ra". "Majunse Salim Akbar."

"Ah! could I behold thy face, my beloved, once more, I would thank Thee, O God, till the Day of Resurrection—"

3-

"Enamoured Salim, son of Akbar."

Samarendranath Gupta. Anarkali, Lahore.

## A LITERARY FIND

There is nothing worth thinking but it has been thought before; we must only try to think it again.

Goethe.

T was the merest accident which, on a fine morning, last January, took me to an old book shop. I am a frequenter of book shops—a virtue or a vice which for three generations has run in the family. Among the books for sale I found a dusty heap, neglected and forlorn and battered

by the shocks of time. I have a weakness for old books, and the neglected parcel, at once, attracted and rivetted my attention. I opened the parcel and I lighted upon a neatly written Persian manuscript. The manuscript did not look very old. In fact it seemed quite modern. It contained a collection of sayings of some unknown author. It promised to be interesting and it amply fulfilled its promise. I pro-

pose to translate here some of these maxims and hope to publish later a But before presenting complete version. my translation to the reader I should like to make one or two observations. In reading through this manuscript I could not help thinking that the writer was not altogether unfamiliar with European literature. I heard in some of these sayings distant echoes of Goethe and Schiller, La Rochefoucauld and La Bruyère. This may be a mere fancy of mine, for the similarity may be purely accidental. Has not Goethe said: "We find the best thoughts already uttered, the finest feelings already expressed"? And as our author himself says: "Truth is eternal. It never loses its freshness. It will bear iteration and re-iteration." The mysteries of life and death will never cease to interest mankind. Each individual approaches them from his own standpoint and each individual solves them in his own way. But whatbe the divergencies in detail ever may the broad features are always precisely the same. Love, friendship, hatred, jealousy, hopes, 'aspiration, ambition and disappointment have ruled and coloured human life and will continue to do so to the end of time. They will never grow stale or insipid or out of date. And it is precisely for this reason that books, dealing with life, or maxims, illustrating the ordinary incidents of mortality, never really lose their charm or freshness for man. Age does not affect them; for the questions that they deal with, are questions which will never and can never be shelved or cast aside.

Whether the writer was really acquainted with or influenced by European. literature or not, he, certainly, was a man of vast and varied experience. He must have seen various phases of life. He must have enjoyed the sunshine of fortune and could not have been altogether without the chilling experiences of poverty. There are sayings here which nothing but the sadness of despair could have evoked. They go straight to the heart. They are bitter and piercing in their truth and poignancy. These sayings are only too full of the disenchantments and disappointments which life brings in its train. And who has not felt the heavy hand of fate or has not suffered from its cruel ravages? Thus these sayings breathe, as all Oriental literature does breathe, a note of sadness,

a sense of the hollowness and unreality of life, a feeling of lofty contempt for the world and its coveted prizes, and lovingly dwell upon the brevity of life and the certainty of death.

Who knows whether the author was not of those for whom the unrolling of life meant only visitations of sorrow ever fresh and ever new, the wreckage of hopes

and the death of ambitions.

And surely it could not have been a successful life which expressed itself in a saying such as this: "Be not eager for anything in life, for there is nothing certain

here except death."

These sayings are the records of an unhappy life. But inspite of the atmosphere of gloom which hangs over them they are most delightful reading. They are truth tellingly told. They may be out of place, perhaps, at a festive board or at a carousing banquet but life is neither one nor the other.

It is, to quote the language of one of the most famous writers of our age: "a grim, tragic procession with the laughter of

gods in the background."

In these sayings we have our own moods reflected; our own thoughts expressed; our own sorrows made articulate and our vain strivings held up to scorn and derision.

I trust the first instalment of the translation which I am, now, publishing will not be wholly without interest to all who are interested in eastern thought and eastern culture.

Some day we may perhaps trace the author, write his biography and possibly discover his other works.

S. KHUDA BUKHSH.

## TRANSLATION.

Life—it is a series of disenchantments.

Toleration—how rare in life. Every one tries to play the tyrant in his own small sphere.

The great names of to-day—I wonder how many would be thought of five years hence by oblivious humanity.

I loathe a large gathering. To me it is an exhibition of all that is petty and mean in life. I see there the pride and insolence of power; the superciliousness of wealth; the crawling, cringing meanness of the masses.

The difference between a saint and a

sinner is one merely of the power of resistance. One has more than the other.

A flatterer is always after something. His flattery begins and ends with expectation.

The price that we pay for the company of the worldly-great is, indeed, tremendous. It is nothing more nor less than the entire surrender of our individuality and the absolute sacrifice of our private judgment.

What a passion the ordinary man has for display: display of power, display of wealth, display even of his eccentricities.

With the generality of mankind religion is more a form than a reality; a habit rather than a sustaining, fertilising principle of life.

Strike at the real or imaginary interests of a man and the tiger and the ape will be at once let loose in him.

The worst calamity in life is to be torn between two contending passions.

Life is too fragile and too uncertain to worry constantly. I never can understand that calculating attitude of the mind which persistently looks ahead with a view to controlling the course of events or strives to erect safe-guards against possible mishaps. To me that is the summit of human folly. Foresight and fore-thought are both unavailing against fate. I love to sail on the tide of destiny, leaving my little barque entirely in her custody, to wreck it or save as it pleases her capricious mood.

Some natures are more sensitive to unkindness than others but the unkindness, which goes deeper than a thorn, is the unkindness which comes from a friendly quarter. It leaves a pain which never wholly goes.

What embitters and poisons the spring of life is the viperous sting of memory.

There are moments when a mere look, a mere act or a lightly-spoken word—any one of these—is enough to wreck a life-long friendship or to crush the fragrance out of a most endearing relationship.

The daily experiences of life not only break but turn one's heart to stone.

We fear death, not only because of the darkness and the uncertainty which lie beyond the grave, but more so, perhaps, because of the wrench that it involves from the attachments of this life.

Contempt for death is often due to one of these three causes: a great grief; a grievous disappointment; a deep religious conviction.

There is a touch of sadness in everything connected with us. It lurks beneath the festive board. It nestles round our dearest joys. It casts its grim shadow over our proudest successes. But it is only in the evening of life that this truth is borne in upon us, because it is then that we are freest of illusions and fullest of experience.

Childhood? who does not envy its irrepressible laughter, its pure unalloyed joys, its absolute freedom from care; even its not infrequent tears—brilliant as diamonds and fleeting as the morning dews?

At times nothing seems to bring relief to an afflicted heart. Even the beauty and harmony of nature—its vastness, its majesty, its tranquil repose—fail to communicate their ineffable charms. To be sure, it is the inward peace which casts the glamour of beauty on physical conditions. It is our own mental attitude which creates both Heaven and Hell alike.

Hope defies reason. It lives longer.

Happiness is the gift which heaven gives to the ignorant. Sorrow is the heritage of the wise.

Youth is over-confident. Old age distrustful.

Trust not the favours and fear not the frowns of fortune. They both die.

Truth, justice, love, cardinal principles of life—loudly proclaimed in theory, lightly violated in practice.

Whenever carefully examined we shall detect in every human action, however disinterested in outer seeming, vanity or self-interest as its direct cause.

Who would care or dare speak the whole truth about himself?

Success in life is rarely due to merit or intrinsic worth. It often is the outcome of felicitous conjunction of favourable circumstances coupled with daring and impudence.

Know a man's weak point and you have him in the hollow of your hand.

How persistently does the mind revert to vanished days! How it invests them with a halo of romance! They were probably not better or happier than the present but we love them and cherish them simply because they are no more.

Our nearest relatives are always the most envious of our good fortune. Our success intensifies their misfortune, our good luck accentuates their reverses.

Women never forgive their detractors. Both in love and hatred they go to extremes.

We are always most generous where our interests are not affected.

Friendship, to be lasting, must be pure and disinterested. The worldly-wise rarely make true friends. Childhood and youth are the seasons when we form friendships and forge attachments. They are the seed-time of life's choicest fruits.

Prayers and tears are the usual accompaniments of old age. Why? because then the shadows of death begin to thicken and the fear of the unknown to press with an uncomfortable insistence.

Superstition is too ineradicably ingrained in human nature to be altogether rooted out by culture or illumination.

How lovingly we hug and how painfully we part with a day which grants us respite from worry and weariness—the ordinary condition of mortal life.

Nothing is softer and sweeter than the unspoken speech which lovers read in each other's eyes.

Even a life-time would seem but a day

to youthful, ardent love.

There are moments when the stoutest heart melts and seeks relief in tears. There are sorrows which are a trifle too much even for the sternness of stoical breeding.

Farewell? What an agonising torture to utter that word. The heart breaks at the thought that the haunts of childhood and the familiar scenes of growing manhood may not be seen again. Nature, ever indifferent and listless to the sorrows and afflictions of the human heart, follows inexorably its fixed immutable, eternal laws. The sun still shines; the sky still wears its spotless cloak of sapphire-like brilliance; the leaves of the trees still whisper to each other their unknown secrets; the breeze still blows diffusing freshuess and fragrance over this weary earth; but, in spite of all this, there is one heart which is out of tune with all this wealth of joy; there is one heart

which despite the encircling warmth and sunshine and cheerfulness, beats sad and; sorrowing. It is mine. To feel is to suffer. How terrible it is to compare the ugliness of the reality with the splendour of the ideal! Dissension, division, disappointment, disenchantment-what hideous tragedy life is! The ordinary man is essentially unimaginative. He receives and endures the hard knocks of life, staggers for a moment, then composes himself and goes his way, oblivious of the past and heedless of the future. The man of imagination has threefold sufferings to face and endure: the sufferings of the present, of the past and of the future. But the worst) fears, like the best hopes, never or rarely come to pass. They flit across our path, wounding and saddening us.

Freedom of thought is the startingpoint of human progress. Once the thought is free, human progress is assured.

Expectation—there is a curious intermingling of hope, doubt and despair in it.

We rarely get, at the right time, what we fondly wish for. In many cases it never comes to pass and, even if it does, it does so at a time, when a great deal of its joy is gone.

It is the unexpected which always happens. It is chance, rather than design,

which shapes and guides our lives.

Life seems to be a perpetual round of anxieties. How destructive are they of intellectual work and yet ease and comfort seem to be equally so. Poverty and the struggle for existence may quench intellectual ardour but wealth invariably does so. The most suitable condition for a scholarly life is one above want—not exactly affluence but immunity from the petty worries of life, security against the uncertainty of the morrow.

There are certain periods in life when everything goes wrong; when all efforts are unavailing; when nothing succeeds and when our best calculated hopes deceive us. They come at appointed intervals.

Be slow in making friends and still more slow in imparting confidences.

Be not eager for anything in life, for there is nothing certain here except death.

Trust in God is the one true support against the evils and afflictions of life. It is the one belief which makes life bearable and which makes life possible.

People always receive and accept ugly rumours. Not so with good reports. There is a secret and malicious delight in hearing of the misfortunes of others. An unmistakable proof that goodness is not a natural but an acquired virtue.

No wrong ever goes unavenged. Punishment may be slow in coming but punishment there always is.

Nothing is more chilling than swift succession of days, cheerless and barren of hope.

Life's deepest lesson is vanity. Life's most precious gift is pleasant memory.

Nothing wears out life more than anticipation of trouble.

Life is but a series of irremediable blunders. Success hides them, failure reveals them.

We are so optimistic by nature that even in the deepest despondency of gloom, we never, or rarely ever, lose hope. We anxiously await a turn in the wheel of fortune but how often in vain!

Nothing but a true religious spirit can give us that inward joy and sweet content which laughs the world's wayward ways to scorn.

Our ideals soon vanish when they come into contact with clay and mortality.

Self-satisfaction is the surest sign of degeneration. It is the restless and dissatisfied spirit which moves onward on the path of progress as a pioneer in the realm of thought and in the sphere of action.

The greatest conquest is the conquest of self.

The majority of mankind pass through life without thinking. For them life is a mere routine, a daily round of business which they get through mechanically. Thinking is too painful an operation with them. They shrink from it and passionately cling to the traditions, beliefs and faiths of their forefathers. To strike a new path is the privilege and prerogative of the few and they are the heralds and pioneers who hold aloft the torch for the benefit and guidance of their fellow-men. All honour and glory to them, for they fertilize the earth with their blood and sanctify it with their sufferings.

The Middle Ages believed in the wager of battle as one of the approved methods

of proving innocence at a criminal trial. The modern world has rejected that belief. It has found that the mediaeval faith in a merciful Providence who would never see anything but truth triumph and false-hood laid low, was an untested and unverified piece of optimism contradicted and wholly demolished by its own riper experiences which pointed to the conclusion that it was not right that was might but might that was right.

The glowing vision of universal peace is too brilliant ever to be realised on this earth where the most vital question always is with nations as well as individuals—to get ahead of each other. Competition and rivalry—these are the two articles of modern faith.

In childhood's innocent days I frequently heard that justice was blind and that she was no respecter of persons. But when I grew in years and entered the palace of justice I found her cured of blindness and possessed of a keen vision, specially so for the dignity of the Muhtasib\* and the prestige of the Shah. Even I saw the thrice blessed goddess of the mint near her exalted throne with her wonted witchery and caresses. In short I found justice, as administered, very different from justice as conceived and described in legends and fairytales.

We condemn in others what we ourselves do every day of our life. Such is the splendid hypocrisy of man—patent, unabashed, unblushing.

The goodness that I value is the goodness of the heart—not the counterfeit goodness which flutters on the lips.

Alone and aloof from the excitement of the world I stand sorrowing, watching things profane and things divine. I seek to read some meaning into life, but I fail to find any. It seems to be a cruel chaos, a blundering chance. Laughter is but the precursor of tears and joy, a harbinger of sorrow. Everything seems to be misplaced or out of place. Learning, never or rarely ever, is conjoined in amity with wealth; power with sympathy and principle with practice. Fools adorn the court of princes and eunuchs feast on the beauties of the *Harem*. It is a huge tragicomedy this life of ours.

I betook myself to the sages, both

<sup>\*</sup> Police.

ancient and modern, and at their feet I amassed learning and gathered wisdom and the net result of many years of laborious studies and apprenticeship is the lesson:

Vanitas Vanitatum nil nisi Vanitas.

Social inequalities always weigh heaviest because they assail us at every step of life. Political disabilities may be over-looked and even, at times, justified but social inequalities, never.

There is no such thing as absolute des-

potism. The greatest despot can only go up to a certain point—beyond which resistance, rebellion, anarchy stare him in the face.

It is astonishing how quickly we accommodate ourselves to circumstances and get reconciled to our fate. How quickly, indeed, do tears dry up and wounds, caused by bereavements, heal! Nothingness and oblivion—the two words containing world-wisdom—should be written in letters of gold.

# THE ANCIENT HINDU'S KNOWLEDGE OF MATHEMATICS

By Professor Nalinbihari Mitra, M.A.

## III. GEOMETRY.

T has been asserted that the Hindus had no science of geometry in the sense in which that term can be applied to the Greek Geometry: It is true that in the geometrical writings of the Hindus as we have them now, each theorem stands by itself as an independent truth. No logical chain of reasoning or rigid form of demonstration is met with. But the above assertion is wide of the mark. We should rather say that in the extant Hindu geometrical writings, so far as they have been published up to date, there is no evidence forthcoming of a connected science of geometry. But that does not prove that they did not have a science of geometry. As have been observed by Cajori, "the great Hindoo mathematicians doubtless reasoned out most or all of their discoveries." It is unfortunate that they were not in the habit of preserving the proofs. But to conclude from this that all the geometrical knowledge possessed by the Hindus was merely empirical is not fair. The argument that the ancient Hindus were not in possession of the "synthetic method" is at once disposed of if we remember that this method was fóllowed even in the science of grammar.

Again it has also been asserted that Hindu geometry was not original but that most of the geometrical knowledge possessed by the Hindus was drawn from Hellenic sources, specialy from the Alexandrian. We propose to discuss this

point at some length.

The proposition that the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the other two sides goes by the name of the Pythagorean theorem. But long before Pythagoras this proposition was known in India. The proposition, though not exactly in this from, is given in the Sulvasutras of Baudhayana and of Apastamba as well as in the Sulvaparisishta of the Sukla Yajurveda which is a portion or rather a supplement of the Kalpa Sutras by Katyayana. Baudhayana and Katyayana give the following rule:—

# दौर्घवतुरमुखास्त्र्यारज्ञः, पार्श्वमानी तिर्घग्रङ्मानी च यत्पृथगभूते कुरुतसादुभयं करोति ।

The cord stretched in the diagonal of an oblong produces both (areas) which the cords forming the longer and the shorter side of it produce separately, i.e., the square on the diagonal of an oblong is equal to the squares of both its sides. Apastamba gives the rule in the same form with the omission of the word चुर्भ. Rules based on this theorem are given for the construction of squares equal to the sum or difference of two squares. The converse of this proposition was also known. Thus, the Sutrakars give various measurements of the sides of a triangle which would give a right angle.

All the three Sutrakars give rules for converting oblongs into squares and squares into oblongs. Baudhyayana's commentator gives a rule for constructing an oblong of given length equal to a given square, which is remarkable as it is based on a knowledge of the truth of the theorem contained in Euclid, I.43. Put in modern form the construction is as follows:—Let ABCD be the given square. Produce AD and BC to E and F making AE and BF each equal to the given length of the required oblong and join EB cutting CD in G. Then the rule says that CG is the breadth of the required oblong. This method is purely geometrical and perfectly satisfactory, for, if we join EF and through G draw HK parallel to AE, cutting EF and AB in H and K, we have FG = AG (Euclid, I.43). Add KC to each, therefore HB=AC.

Besides methods of drawing right angles based on the so called Pythagorean theorem, the Sutrakars give various other methods for the construction of squares and incidentally methods of drawing a perpendicular to a given straight line at a given point of it. The simplest of these methods is given by Apastamba in a rule which provides incidentally a method for drawing a perpendicular to a given straight line at a given point, which is essentially the same as the method contained in Euclid, I.11.

Geometrical rules for constructing lengths equal to quadratic surds are given by all the Sutrakars. A remarkable rule for ascertaining an approximate value of  $\sqrt{2}$  is common to all the Sutrakars. It is stated that the diagonal of a square is

$$\left(1 + \frac{1}{3} + \frac{1}{34} - \frac{1}{3 \cdot 4 \cdot 34}\right)$$

times its side. This gives  $\sqrt{2}=1.4142156$  ......; the accurate value of  $\sqrt{2}$  is 1.414213 ..., and one cannot but be struck by the close accuracy of the Sutrakars, specially when one remembers that it is unlikely that they were acquainted with the ordinary process of extraction of square roots. Dr. Thibaut has very ingeniously suggested (J. A. S. B., 1875,pp., 239-241) a probable method by which the Sutrakars arrived at the above approximation. He has shown that if the method suggested by him was the one which the Sutrakars had really employed, they would

have naturally arrived at the conclusion that if the side of a square was 12 then its diagonal was 16 %. He then adds that "the relation of 16 %. To 12 was generalised into the rule: increase a measure by its third, this third by its own fourth less the thirty-fourth part of this fourth

$$\left(16\frac{33}{34} = 12 + \frac{12}{3} + \frac{12}{3.4} - \frac{12}{3.4.34}\right)^{"}.$$

He, however, does not show or suggest any method as to how this was effected. To be able to express the ratio  $16\frac{3}{3}$ : 12 in the form

$$1 + \frac{1}{3} + \frac{1}{3.4} - \frac{1}{3.4.35}$$

would indicate no little power of manipulation with fractions, a power which is denied to the Sutrakars.

$$1 + \frac{1}{3} + \frac{1}{3.4} - \frac{1}{3.4.34} = \frac{577}{408}$$

and a noteworthy fact, a pparently not noticed by Dr Thibaut, in connection with this fraction is that by converting  $\sqrt{2}$  into a continued fraction we get  $1+\frac{1}{2}+\frac{1}{2}+\dots$  and if we form the successive convergents to this continued fraction the eighth one is exactly  $\frac{57}{408}$ . One is tempted to say that this is one more corroborative evidence in support of De Morgan's conclusions that "the Hindus must have applied continued fractions and that they knew the processes involved in the use of them and had the power of attaining their results."

Two other problems of interest to which the ancient Acharyas directed their attention were the circling of the square and the squaring of the circle. As regards the first of these all the Sutrakars give the same rule though worded differently. The rule in effect says that the radius of the circle which is equal in area to a given square is equal to half a side of the square plus one third the excess of half a diagonal over half a side; i.e., if the side of a square is 2a, the radius of the equivalent square is

$$a+a\frac{\sqrt{2}-1}{3}$$
 or a  $\frac{2+\sqrt{2}}{3}$ . This works out

 $\pi=18(3-2\sqrt{2})$ . If we use the value  $\frac{57}{6}$  of  $\sqrt{2}$  given by the Sutrakars, this gives  $\pi=3\frac{7}{6}=3.08823...$ ; if we take  $\sqrt{2}=1.414213$  we would get  $\pi=3.08831...$  In the text of the rules as given by Apastamba we have আদিলা. Kapardiswamin, the commentator of Apastamba, taking this as the com-

pound of the two words at and affair, explains: at, this line gives a circle which is affair not exactly equal to the square. Dr. Thibaut, however, takes this as at fair and adds that "Apastamba was perfectly satisfied with the accuracy of his method and not superior in this respect to so many circle squarers of later times. The commentator, who, with the mathematical knowledge of his time, knew that the rule was an imperfect one, preferred very naturally the interpretation which was more creditable to his author." For the second of those problems, that of squaring a circle, we have a rule which is found in Baudhayana only. It says that

$$\frac{7}{8} + \frac{1}{8 \times 29} - \frac{1}{8.29.6} + \frac{1}{8.29.6.3}$$

of the diametar of a circle is the side of a square, the area of which is equal to the area of the circle. A simpler but a less accurate rule for squaring the circle is common to all the Sulvasutras. It is: divide the diameter into fifteen parts and remove two; the remainder is the gross side of the square. This works out  $\pi=3.0044...$ 

In the rules given (in the third patala of Baudhayana's Sulvasutra) for the construction of the Sararathachakrachit, the altar shaped like a wheel with spokes, we notice the remarkable fact of forming successive larger squares from smaller ones by addition. Thus we are told to form finally a square of 289 bricks by adding 33 bricks to a square of 256 bricks: and the commentator describing the whole process tells us to form first a square of 4 bricks and then a square of 9 bricks by adding five more bricks to the two sides of it and then to form a square of 16 by adding 7 to the former and so on to a square of 289 bricks. Evidently, then, the ancient Acharya must have known the truth of the identity  $n^2 + (2n+1) = (n+1)^2$ , at in the cases  $n=2,3,\ldots,16$ . Yet Pythagoras is credited with the discovery of the fact that successive addition of odd numbers produced successive squares.

In the rules given for the construction of the Smasanachit or the vedi in the form of a funeral pyre we meet with another remarkable fact. The base of this altar had to be what is called by the Sutrakars "an oblong shorter on one side," i.e., an (isosceles) trapezium and

the area of it had to be 7½ square purushas. The following rule for the construction of this base is recommended: divide an area of 7½ squre purushas into fifteen equal squares (rules for this construction are given previously); then take a side of one of these fifteen squares as the unit

(which is thus  $\frac{1}{\sqrt{2}}$  purusha) and make the

longer side of the trapezium equal to 3 such units, the shorter side 2 such units and the distance between these sides 6 such units. Now the area of the trapezium is equal to half the sum of the parallel sides multiplied by the distance between them. Hence the area of the base constructed according to the given directions is  $\frac{1}{2}$  (2+3)×6 sq. units or 15 sq. units or  $7\frac{1}{2}$  sq. purushas as

the linear unit is  $\frac{1}{\sqrt{2}}$  purusha. Evidently,

then, the Acharyas knew how to find the area of a trapezium—of an isosceles trapezium at any rate—when the lengths of its parallel sides and the distance between them were known.

The date of the composition of the Sulvasutras, in fact the date of the Kalpasutras themselves, is a matter of controversy and cannot be fixed within narrow limits by anything like close certainty. One fact, however, is quite certain, namely, that there is a very wide gulf between the clumsy science in the Sulvasutras and the more refined science of the Hindus in the early centuries of the Christian era. Besides, the fact that the rules for the size of the vedis and the variations of the agni are found in the Brahmana portions of the Vedas points to their being the common property of all adharyus long long before they were embodied in the Kalpasutras, whatever may have been the period during which these latter were composed in the form which have come down to us. There is no doubt of the very high antiquity of these rules.

During the long period intervening between the time of the Kalpasutras and the early centuries of the Christian era, progress of geometrical science did not remain stagnant but continued to develop at the hands of the Indians. Unfortunately, however, no writings of this period, earlier than those of Aryabhata, have yet been discovered. One reason for this may be that the merit of Aryabhata's book was

so high at the time it was composed as to eclipse all previous works on the subject, a result of which was the gradual sinking into oblivion of these latter, in the same way as Euclid and Diophantus' books drove out all prior Greek works on geometry and algebra respectively. There is no doubt that mathematical science in India has a history of development prior to the composition of the Aryabhatiya Tantra in 499 A. D., but the materials for the construction of this history are not yet forthcoming. In Aryabhata's book we meet with the following geometrical theorems:

 Area of a triangle is half the base into the height.

Area of a circle is half the circumference into the radius.

3. Area of a trapezium is half the sum of the parallel sides into the distance between them.

4- The distance of the point of intersection of the diagonals of a trapezium from either of the parallel sides is equal to that side into the distance between the parallel sides divided by the sum of these sides.

5. The chord of the sixth part of the circumference of a circle is equal to the radius.

6, The square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the other two sides.

7. The product of the heights of the two segments into which a circle is divided by any chord is equal to the square of the semi-chord.

8. If A'B' be parallel to the side AB of a triangle ABC, A' and B' being on AC and BC respectively and if A'' B'' be parallel to A' B' and equal to it, B'' being on BC, then if A A'' meet BC in C', we have,

(a) B' C = 
$$\frac{B' \cdot AB'}{AB - AB'}$$
 (b) B C =  $\frac{B' \cdot C \cdot CC'}{B'' \cdot C - B' \cdot C}$  (c)  $AB = \frac{BC \cdot A'B'}{B'C}$ .

9. If two circles AEBC and AFBD intersect in A and B and if CD be the line through their centres intersecting the first circle in C and E, and the second in F and D and the line AB in G, the points C,F,G,E,D being in order on the line CD, then

$$FG = \frac{FE CF}{CF.ED}$$
 and  $GE = \frac{FE.ED}{CF.ED}$ .

Besides these, there are also given two incorrect formulae which are believed to apply to the volumes of a triangular

pyramid and a sphere.

By the time of Brahmagupta further considerable advance was made in geometry by the Hindus. There is no evidence that this improvement was effected by foreign aid. Probabilities are entirely in favour of an indigenous growth. Yet our critics do not hesitate to assert that the works of Aryabhata, Brahmagupta and other early Hindu mathematicians are not original, that they are mere compilations and are entirely copied from Greek works and that this copying has been done in some cases by the compilers without even understanding what they were copying. A knowledge of Greek geometry in the early centuries of the Christian era would mean nothing if it did not imply an aquaintance with Euclid's Elements; and the veriest tyro in geometry having a knowledge of the Elements would not make such blunders as Aryabhata is believed to have done in finding the volumes of a pyramid and a sphere. Indeed this one fact raises a strong presumption against a Greek origin of Indian geometry. Besides, Euclid and his school never meddled with logistics which was practically abandoned as hopeless after the time of Apollonius, while the Indian mathematician's turn of mind was nothing if it was not directed to practical computations. The fact that the Indians took, as would be shown later, the chord of a small circular are as equivalent in length to the arc-a step which no sane Greek mathematician with a free conscience would have even dreamt of taking-ought to settle once for all the question of the dependance of Indian Geometry on Greek Geometry.

It is a very much regrettable fact that the pages of such a Journal as that of the Asiatic Society of Bengal—a society presided over by our eminent countryman, Sir Asutosh Mukhopadhyaya, of European mathematical fame—are disfigured by the insertion without protest of a series of articles full of malicious half-truths and falsehoods, deliberate misquotations and suppression of facts, contributed by a critic who vainly endeavours to insinuate that

all the mathematics of the Indians did come or might have come from the Greeks. In his mind the latter is the same thing as the former. If his articles were mere attempts at honest criticism and a fair exposition of the facts as far as they are known at present, one would have been led to suppose merely that he must have been seduced by the regular and demonstrated systems of the Greeks into the belief that the origin of all mathematical science which deserves the name must have been Grecian. But however much we might have liked to entertain this charitable view, we must acknowledge for truth's sake that we find it very difficult to do so. In his endeavours to distinguish himself among those who have cried down Indian mathematics, he has shown his moral courage by an utter disregard of all the rules of fair criticism. A few instances of this are given below.

On p. 120, J. A. S. B., Vol. IV., N. S., 1908, our critic asserts that Bhaskaracharya gave a wrong formula for the volume of a cone. In the खात यवह र section of the Lilavati, we find the following rule: — उमखातमलनां भ: सुनौखाते फलं भवति i. e., the volume of a conical cavity is one-third the volume of a cavity (having the same mouth) of uniform bore. In other words the volume of a cone is one-third that of the circumscribing cylinder. We fail to find any inaccuracy in this formula. The example given by the Acharya is this:—If the mouth of a conical cavity be a circle of diameter 10 and its depth 5, find its volume: the answer given is  $\frac{1}{10}$  or roughly,  $\frac{2550}{1}$ . We plead guilty to our inability

to find any inaccuracy in this.

In the 1st verse \* of the Kshetrabyabahar Section of the Ganita Chapter of
Brahmasphutasiddhanta, the expression
for the area of a triangle or quadrilateral
is given as what amounts to

$$\sqrt{(s-a)(s-b)(s-c)(s-d)}$$
,

where d is of course o for a triangle. The expression

$$\sqrt{s(s-a)} (s-b) (s-c)$$
.

for the area of a triangle occurs in the Treatise on the Dioptra by one Heron. Only three manuscript copies of the Dioptra are extant and these are quite dissimilar;

स्यू लफ्त विनतुर्भुजनासुप्रतिनासुयोगदलकात: ।
 भजयोगाद मृत्य भजीनचातात् मृत्य ।।

also the particular rule in question is considered by many (e. g. Hultsch) to be an interpolation. Now there were at least two persons named Heron who wrote on Mathematics; one, a pupil of Ctesibius, was a native of Alexandria and flourished about 100 B. c.; the other was a native of Constantinople and flourished about 900 A. D. The authorship of the Dioptra is uncertain, some authorities attribute it to Heron the Elder and others to Heron the Younger. The latter is the more probable; at any rate the fact that no ancient Greek writer mentions Heron the Elder in connection with the rule points to the conclusion that the rule was not cited by Heron the Elder and was first given by Heron the Younger. Chasles says: "It seems to me difficult to believe that so beautiful a theorem should be found in a work so ancient as that of Heron the Elder, without that some Greek Geometer should have thought to cite it." (Vide also M. Marie's Histoire des Sciences Mathematiques et Physiques). All that can be said with certainty about this point is that the priority of the Dioptra to Brahmasphuta-siddhanta is at least not proved. Our critic however says (J. A. S. B. Vol, III H. S. p. 496):—"In the early part of the last century it was stated that his (Brahmagupta's) formula (the correct one) for the area of a triangle was the earliest known citation of it. quently it was assumed that Brahmagupta was the discoverer of useful formula. But as was found out later on, the formula in question was known to Heron the Elder (2nd Century B. C.) and was demonstrated by him. Still the reputation sticks. Moreover Chasles thought that the priority of the statement of the same formula extended to quadrilaterals rests with Brahmagupta, but it is even doubtful whether the rule given was intended to apply to quadrilaterals at all." (The Italics are ours). Now the verse in question contains the word चतुर्भे ज in unequivocal language and

if it does not refer to quadrilaterals, we do not know to what else it may refer. Our critic perhaps takes the word to mean the quadrumana, which it of course does mean sometimes in the Sanskrit and Vernacular languages of India, but we, with our limited experience, do not know of any member of this species being yet

amenable to geometrical formulisation! Here is a typical instance of how facts may be tortured and twisted by one not overscrupulous to serve his laudable purpose. Yet the same critic accuses Cossali, Sir W. Jones, Playfair, Taylor, Colebrooke, Rosen Libri, Maxmuller and others, of culpable misrepresentation, because they attributed the origin of the place value notation system to Indians,—a fact of which they were fully convinced!

We read in J. A. S. B., Vol III., p. 496, "Side by side with this correct formula for the triangle, Brahmagupta states that the product of the base and half the sum of the other sides is the gross area of the triangle. That a mathematician should state such a crude proposition is inconceivable." The insinuation here and in the following lines and indeed in many other places is that Brahamagupta was not a mathematician but a mere compiler (and of course the source of his knowledge was the works of the Greeks). Now Brahmagupta expressly states that this rule only gives the ख्राचमच or a rough approximation. The line of argument followed is that because a person gives a correct rule as well as an approximate one, therefore he did not understand either and was a mere compiler therefore. Let us apply the same criterion to some of the non-Indian mathematicians Eutocius takes  $\frac{15}{64} = \frac{1}{6} + \frac{1}{15}$ . of the past. Therefore he was not a mathematician. Heron, who was aquainted with Euclid's Elements, for he wrote a commentary on it (see Ohrtmann and Muller's Fortschritte der Mathematik), gives both the formulae for the area of a triangle given by Brahmagupta: his formula for the volume of a truncated pyramid is as wrong as it can be. He gives (in Geeponicus) a rule that the side of a regular n-gon inscribed in a

circle of diameter d is  $\frac{3d}{n}$ , which is of course

wrong except in the case n=6. Therefore he was not a mathematician, but a mere compiler. Hippocrates of Chios assumed that the area of a lune contained between a semicircle and a quadrantal arc is equal to that of a lune contained between a semicircle and a sextantal arc; therefore he was not a mathematician. Bryson of Heraclea assumed that the area of a circle was the A. M. between those of the circumscribed and the inscribed polygons;

therefore he was not a mathematician. The very paper in which Euler (1707-1783) cautions against the use of divergent series containts the proof that

$$\cdots + \frac{1}{n^2} + \frac{1}{n} + 1 + n + n^2 + \cdots = 0$$

as follows :-

$$n+n^2+...=\frac{n}{1-n}; 1+\frac{1}{n}+\frac{1}{n^2}+...=\frac{n}{n-1};$$

these added give zero. Euler had no hesitation to write 1-3+5-7+...=0 and sine A -2 sine 2A+3 sine 3A-...=0. Leibnitz, Jacob Bernoulli and his brother John did not entertain any serious doubts of the correctness of  $\frac{1}{2}=1-1+1-1+...$  G u i d o Gradi concluded from this that  $\frac{1}{2}=0+0+0$ ... Therefore Euler, Leibnitz, and the Bernoulli brothers were no mathema icians.

Fermat affirmed that 22n+1 is a prime for all integral values of n, though he admitted that he was unable to prove it rigorously. This theorem has since been shown to be wrong in the cases when n is equal to 5, 6, 9, 11, 12, 18, 23, 36 & 38. (See Transactions of the London Math. Soc., May 14,1903, Series 2, Vol I,p. 175). Mersenne published in the preface to his Cogitata the following statement which was communicated to him by somebody who is believed to be Fermat himself, namely, that the only values of p not greater than 257 which make  $2^p - 1$  a prime are 1,2,3,5,7,13,17, 19,31,67,127 and 257. (See Messenger of Mathematics, 1891). Now  $2^{61}-1$  has been proved to be a prime by Seelhoff and Cole (see Bulletin of the American Math. Soc., Dec 1903, p. 136). The factors of 267 - 1 were given by Cole in 1903. (Ibid., pp.134-137). In November 1911 R.E. Powers of Denver showed that 289-1 is a prime. So Mersenne's statement is incorrect at least in three cases. (There are 16 values of p for which Mersenne's statement still awaits verification.) Hence Mersenne was not a mathematician and Fermat had no right to be called the

father of the modern theory of numbers.

Descartes' statement of the third law of motion is false in substance and his investigation of the motions of bodies in direct impact is erroneous. Therefore he was no mathematician. The great

Liebnitz gives for  $d(\sqrt{x})$  the erroneous value  $\frac{1}{\sqrt{x}}$  in one place and  $-\frac{1}{2}x^{-\frac{1}{2}}$  in

another place; for  $d(\frac{1}{x^3})$  he gives in one

place the value  $-\frac{2}{x^2}$  while a few lines lower

he gives the correct value  $-\frac{3}{x^4}$ . Some of his

numerous papers on mechanics contain grave errors. Therefore Liebnitz, one of the inventors of the Differential Calculus, is not a mathematician.

But what is the use of multiplying instances? There are men who would not be convinced of the unworthiness of the means used by them to gain their end and so long as the world is what it is, it would be vain to hope to be rid of such worthies.

We shall give here another instance of the fairness and honesty of purpose of this critic. Inflamed with virtuous indignation at the unmerited credit given to the Hindus for discovering a very accurate value of  $\pi$  (namely, 62832|20000, given by Aryabhata), he writes (J. A. S. B., Vol. IV., N. S., 1908, p. 122):—"A great deal has been made of this statement on account of its extreme accuracy, and it has often been said that this accurate result was the discovery of the Hindus, if Aryabhata himself. this cannot be true. According to Albiruni, (I. 168) Pulisa employed the ratio 1:  $3\frac{1.77}{1.250}$ ." In this connection our critic conveniently forgets to mention that the same authority, Albiruni, quotes Pulisa as mentioning Aryabhata and Barahamihir, (see Albirunis' *India*, Vol I, p. 266) and that Pulisa, therefore, is posterior to Aryabhata and to Barahamihir. In fact he goes further and asserts in another place (J. A. S. B. Vol IV N. S., 1908, p. 115) that this particular "part of the quotation attributed by Albiruni to Pulisa should have more probably been put into the mouth of Albiruni himself" for, if the statement of Albiruni is accepted as correct, then he has to face the ugly fact of Aryabhata's priority to Pulisa. Further on (ibid., p. 122) we read; "M. Ibn Musa not only gives the value of 62832 20000 but also gives a summary of Archimedes' proof, and it is absolutely

certain that M. Ibn Musa did not copy this from the Hindus." Our critic does not give a single hint at any authority for the absolutely certain fact: it is a simple statement as of the writer's own personal knowledge, and is only one out of hundreds of the same kind, all of which he calls in different places absolute certainties, etc. We read on, further, "According to Albiruni (I, 169) Yakub ibn Tarik used  $3\frac{177}{1250}$ . Bhaskara gives 3927|1250". Here also our critic forgets to mention that the source of Yakub's knowledge is attributed by Albiruni to the Hindus. Here is the whole passage of Albiruni's: "The same relation is derived from the old theory, which Yakub ibn Tarik mentions in his Compositio Sphaerarum, on the authority of his Hindu informant, viz., that the circumference of the zodiac is 1,256,640,000 yojana and that its diameter is 400,000, 900 yojana. . . . (This works out  $\pi = 3\frac{1}{12}\frac{7}{50}$ ) and this is the fraction which Pulisa has adopted." What we, without any spectacles made to order, can gather from this passage is that (1) the theory of the Hindus regarding the measurements of the zodiac and its diameter would lead to  $\pi = 3_{1\frac{7}{2}\frac{7}{50}}$ , (2) that this theory is old, (3) that Albiruni does not say that Yakub uses this value of  $\pi$ , (4) but that according to Albiruni all that Yakub does is that this theory and he mentions (5) Yakub's source of authority is his and Brahmagupta.) In fact Albiruni says in another place, (Vol. II, p. 67):—
"Yakub Ibn Tarik in his book Composition of the Spheres had drawn his information from the well-known Hindu scholar, who, A. H. 161, accompained an embassy to Baghdad. Yakub says the diameter of the earth is 2100 forsakh, its circumference is 6596  $\frac{9}{295}$  forsakh." If we take 6597  $\frac{9}{25}$  instead of 6596  $\frac{9}{25}$ , this would give the same value of  $\pi$  as that given by Aryabhata. On the same page Albiruni writes that according to Brahmagupta, the diameter of the earth is 1581 and its circumference 5000. This gives  $\pi=3.162...$  On page 71, Albiruni again says that according to Brahmagupta, diameter: circumference:: 12959: 40980. This gives  $\pi = 3.1622.....$  which is approximately equal to  $\sqrt{10}$  and this is: the value which Brahmagupta has given in

verse 40 of the Ganitadhyaya of his

Brahmasphuta-siddhanta.

Our critic further writes in italics, "No arly Hindu mathematician quotes Aryahata as using the value given in the text." low in verse three of the Chandragrahan Chapter of the Sishyadhibriddhidatantra, alla says:"If we multiply the circumference by 625 and divide the result by 3927, we get the corresponding radius." This gives he same value of mas that given by Aryaohata. Now Sishyadhibriddhidatantra was composed by Lalla, a direct disciple of Aryabhata, in the Saka year 421 (A. D. 199) and is admittedly based on the teachngs of Aryabhata and his book. Our critic goes on :-" In practical applications where the value of  $\pi$  is required, the Hindu Mathematicians generally fall into error." Then he adds in a foot-note: "calculated rom these practical applications the value of the ratio would be: Aryabhata  $\pi = 1.7$ Brahmagupta  $\pi=3$ , Bhaskara  $\pi=3$ ". This statement is utterly false and malicious. Our critic attributes the value  $\pi = 1.7$  to Aryabhata from an inference drawn from the latter of the two following rules given by Aryabhata, which is believed to apply to the volume of a sphere\*:-

# ''समपरिणाइस्यार्षं' विव्यक्तमार्षेद्दवमेव वृत्तमत्वं। तिव्यक्तमृत्वेन इतं घनगोत्रमत्वं निरवग्रेषं॥

e. half the circumference multiplied by half the diameter is exactly the area of the circle and this multiplied by its wn root is the volume of the sphere Now in these rules without remnant. Aryabhata does not make any practical application of the value of  $\pi$ . The atter rule given by him, viz., that the voume of a sphere  $=\pi r^2 \sqrt{\pi r^2}$  is incorrect, but if it be argued that this should be taken as the clue to the value of  $\pi$  practically used by him, we might with equal force say that Aryabhata practically used the most accurate value of  $\pi$  ever given by any body, for, in the first of those rules he gives the area of a circle as πr2. Bhaskara says:

बासे भनन्दाग्रिहते विभक्ते खनायसूर्ये: परिधि: स सूक्त:। दाविंग्रतियु विद्वतेश्य ग्रेले: खूलोश्यना खादावद्दारयोग्य:॥ . e., if we multiply the diameter by 3927

\* Pandit Sudhakar Dwivedi had some doubts about this. See his Ganakatarangini, p. 6.

and divide by 1250 we get the close value of the circumference; if we multiply by 22 and divide by 7 we get the circum-

ference for gross calculations.

In practical applications Bhaskara never uses the value of  $\pi$  as 3 except in one case. In example No. 202 (Colebrooke's he says if the diameter is Lilavati), the circumference is  $21\frac{1239}{50}$ , or grossly 22. Again he says if the circumference is 22, then the diameter is  $7_{3927}$  or 7 as a rough approximation. In Ex. 204, he says if the diameter is 7, then the area of the circle is  $38\frac{24}{5000}$ , the surface of the sphere is  $153\frac{1}{12}\frac{73}{50}$ , the volume of the sphere is  $179\frac{1487}{2300}$ . In Ex. 214, he takes diameter 240 and circumference 754. In Ex. 223, he says, if the diameter of the base and the height are 10 and 5, respectively then the volume of a cylinder is  $\frac{3927}{10}$  and that of a cone  $\frac{1309}{10}$  or, grossly, these are  $\frac{2750}{7}$  and <sup>2</sup>/<sub>2</sub> <sup>7</sup>/<sub>1</sub> respectively. In verse 5 of the Kakshadhyaya of the Ganita he gives the orbits of the sun and the moon as 43314931/2\* and 324000, respectively: and in verse 3 of Chandragrahanadhikara of the same book he gives the radii of these orbits as 689377 and 51369 respectively. In all these examples Bhaskara takes  $\pi$ = 3.1416 or for rough approximations 22 7. Yet our critic asserts with his characteristic veracity that Bhaskara uses  $\pi=3$  in practical applications. The exceptional case noticed above is the rule No. 233 given in the Lilavati, based on experiment, for finding approximately the volume of a mound of grain.

Our critic concludes the paragraph on the results of his scholarly and honest investigations by triumphantly quoting the following lines from Albiruni (I., 167): "The elements of the calculations of the Hindus on the circumference of the circle rests on the assumption that it is thrice the diameter." The only examples of this cited by Albiruni are from some of the older Puranas. But Puranas are not authorities on Mathematics. In the Bible also the same value of  $\pi$  is used (I Kings, vii, 23; II Chronicles. iv, 2). If the Bible were an authority on mathematics it would be heresy on the part of any

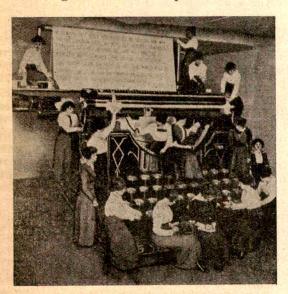
\* In Pandit Jivananda Vidyasagar's edition the circumference of the sun's orbit is given as साई ादि-गोमन सुराब्धि । The correct reading ought to be साई विगोमन सुराब्धि । Christian to use any other value of  $\pi$ . But our critic with his characteristic love of truth and fair play has omitted here also to say that Albiruni, only a few lines below the above quota-

tion, adds that "in later times, however, Hindus have become aware of the fraction following after the three wholes." (Albiruni's *India* was composed in 1033 A.D.)

## GLEANINGS

#### The World's Largest Typewriter.

The Panama-Pacific Exposition is expected to exhibit a lot of wonderful things amongst which may be mentioned a typewriter, which is described by the Scientific American as being 1,728 times larger than a standard machine. We read that during the exposition the monster machine "will type news bulletins on a sheet of paper 9 feet wide, in letters 3 inches high and 2 inches apart."



The Giant typewriter that will type news Bulletins at the Panama-Pacific exposition.

It will be operated by electrical connection with a typewriter of standard dimensions. For instance, on depressing a key of the small mahchine the corresponding key of the large machine will respond. A lever is used for the return of the carriage and for line-spacing or rotating the cylinder. The big machine weighs 14 tons as against 30 pounds, which is the weight of a standard machine. It is 21 feet

wide, in action, by 15 feet high, and requires for it operation a room measuring 25 by 30 by 25 feet. The platen, 9 feet 6 inches long by 21 inches in diamete weighs 1,200 pounds, and the carriage 3,500 pounds. Each key-cup, which is the part of a type-writer that is prest by the fingers, is 7 inches in diameter, while each type-bar is 52 inches long and weighs as much as a standard type-writer. This mammoth type writer has been under construction for about two years and cost \$100,000."

#### Automatic Pattern-making.

Day by day man is being superseded by the machine. Man's hands were up til now supposed to be indispensable for

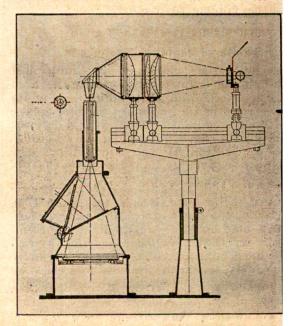
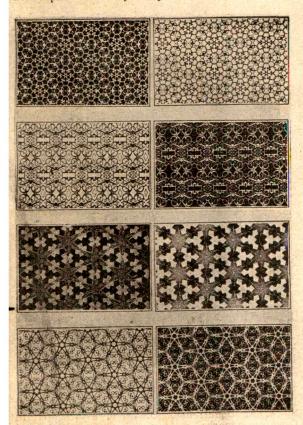


Photo-Kaleidograph.

having patterns but now we are told of ar automatic pattern-maker by Dr. Pulfrich of Jena who is its inventor. The Scientific American Supplement tells us how the suggestion about the machine occurred to the inventor while he was in the course of professional work for an Optical Company.

We read that

The apparatus, which has been named the photokaleidograph, is an adaptation of the familiar kaleidoscope—a combination of it with the photographic camera. The kaleidoscope has often been used as an aid in constructing such patterns as consist of indefinite repetition of a fundamental motif, but it has usually been necessary to reproduce the pattern with a pencil while looking through the instrument. The new device acts photographically with superior accuracy and precision.



Patterns as drawn by the Photokaleidograph.

"In this instrument a solid glass prism takes the place of the two inclined mirrors of the old Brewster kaleidoscope. The faces of the prism are cut accurately to the prescribed angle, polished, and silvered. The prism is protected from injury by covering it with strips of black glass, cemented to its faces. The ends of the prism are cut perpendicular to the axis and polished, and the prism is inclosed in a large take from which its ends only protrude.

brass tube, from which its ends only protrude.

"The tube is mounted vertically above the horizontal photographic plate, measuring about 5 by 7 inches. The photographic lens is secured to the lower end of the tube. The distance of the tube from the photographic plate is adjusted to

produce a sharp image, and this distance is fixt by means of a stop-ring, surrounding the tube. Several tubes of exactly the same diameter, containing prisms of different sizes and angles, are provided,

and can easily be interchanged.

"The object, which is to produce the photographed kaleidoscopic pattern by internal reflection from the faces of the prism, is itself a photograph on glass, which is prest lightly, with the film side down, on the upper end of the prism, to which a drop of oil has been applied. The picture is usually larger than the sectional area of the prism, but only the part included in that area is reproduced and repeated on the photographic plate beneath. The illumination is furnished by a mercury vapor-lamp, provided with a ray filter which transmits only the light of one of

the violet mercury lines.

"For the observation and selection of the patterns an inclined-plane mirror is placed between the lens and the plate-holder. This mirror reflects the kaleidoscopic image to a ground-glass screen, which can be observed by several persons at ouce. If it is decided to photograph the pattern, the mirror, which is mounted on a horizontal axis, is turned into a position in which it excludes light entering through the ground glass and allows the rays from the lens to fall on the photographic plate. The mirror is fastened in this position during the exposure of about one minute. It is then turned back to its former position, in which it excludes all light from the plate and again reflects the image to the ground glass. The entrance of light through the ground glass can also be prevented by closing a sliding shutter of sheet metal beneath the glass."

#### Manufacturing Dolls' Heads.

Dolls were hitherto manufactured mostly in Germany. Owing to the war export from Germany has been stopped, and consequently Europe, nay the whole world, feels a great want of dolls for the little folks to play with. America has stepped forward and has taken up the task of supplying dolls in abundance. The Edison Monthly (New York) describes a New York factory where dolls' heads are exclusively manufactured. The following lines will give the reader an idea as to how that is done.

"These heads are made in plaster molds of various sizes. The ingredients are said to be a peculiar dough, wheat paste, and wax, that becomes very hard after being exposed to the air a certain number of hours. All day long a squad of a dozen Italians pour this solution into plaster molds. After the molds have stood long enough to permit a coating of paste to harden on the inside, the rest of the solution is poured out and the paste coating is left to harden. A few hours later the molds are opened and, presto! there is a doll's head, rather anemic, to be sure, but a doll's head nevertheless.

"Great trays of them are then taken to the dipping-room, where several men are kept busy plunging the heads into pails of soft pink wax and wheat paste, thereby giving them the prescribed flesh tint. This coating also requires several hours to dry, during which time the heads are hung up on high movable racks. As fast as the pink coating becomes



Making of Dolls' heads.

hard, the racks are moved across the room to the art department, where a staff of at least a dozen painters are occupied in furnishing eyes, nose, mouth, and eyelids for future dolls. Two artists paint in the whites of the eyes, two more work on the eyebrows, two more spot in the blue pupils, while two more decorate the lips and nostrils.

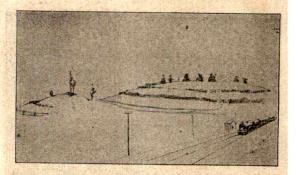
"Thus properly out-fitted with features, the heads are next moved to another corner of the art department, where four individuals operating airbrushes take them in charge. One puts the pink blush on their cheeks, another supplies the brown hair, and the other two cover the entire head with a collodion enamel, which dries very quickly and makes the decorations more or less permanent."

# How the Spy Works.

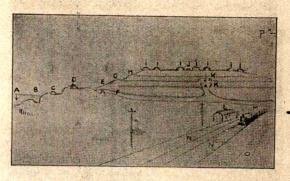
We all know that there are secret codes for telegraphing but many of us do not know that the spy too has a code of his own for reporting the position and the surroundings of the enemy to his own people. We are indebted to the *Illustrated London News* for this information which has been illustrated with a 'code' drawing and the 'translation' of the same.

"The first illustration shows an apparently innocent drawing of a landscape made by a spy. Caught with it, the spy might pose with comparative safety as an artist who had been sketching for his pleasure and was entirely ignorant of the existence of any fort and its surroundings. The sketch is made in accordance with a pictorial code, in which, for example, one kind of tree represents an armored gun-turret; a bush an observation-turret;

other forms of trees, gun positions; a couple of gates, entrances to the fort; a piece of fencing, barbed-wire entanglements; lines of bushes, ditches, and so on. This landscape, received by the spy's Government, is reading according to these signs, and the result is a plan of the fort as shown in the second drawing. In this the letters have been put in merely to help the reader of this paper. They would not appear, of course, on the plan. The apparently casual long and short lines at the top right hand corner of the landscape are for orientation, again according to code. The letters we have placed on the key refer to the following: A. Wire entanglement. B. Infantry trench. C. Field-gun position. D. Field-howitzer position. E. Siege-howitzer position. F. Road. G. Outer ditch. H. Inner ditch. I. Armored gun-turrets. J. Observation-turret. K. K.



A Spy's Landscape "Code."



The Landscape Translated by his Government.

Double entrance to fort. L. Station. M. Railway Stock. N. Double line. O. Ditch, with water. P. Orientation marks. A long and a short horizontal equal east and west; a long and a short vertical, north and south."

## Locating a Bullet by Telephone

is the method now in use in European military hospitals as noted by Sir James Mackenzie Dairdson in the Lancet. With the aid of the telephone the Surgeon can now-a-days, "not only find the foreign body, but free it from its surrounding entanglements. He can always keep in touch with its boundaries; and by means of the forceps can remove it through a com-



How the Telephone is used for Locating Bullets.

paratively small incision and with the least possible disturbance of the parts."

Now about the device.

"It consists of a telephone, to one terminal of which a fine needle is fixt, and to the other a plate of metal of the same nature as the needle. The plate is placed on the limb to be examined, and the needle is thrust in where the bullet is believed to be, and when it strikes the ball a galvanic battery is formed within the body. . . . This will cause a click to be heard in the telephone each time the bullet is struck."

One of England's most eminent surgeons believes that "the time will come when no surgeon will attempt to remove a deeply embedded body without having this telephone attachment at his command." Its value just now is evident.

#### A City Bat-Roost.

The latest civic activity to be developed in American municipalities is apparently to be the housing and protection of the domestic bat, now asserted by Dr. C. A. Campbell, of San Antonio Texas, to be an enemy to mosquitoes and other pests and a corresponding aid to the city's fighters against malaria and other diseases. San Antonio, which also protects the bat by law, is the first city to recognize this aid so far as to erect a "municipal bat-roost." The accompanying information is given in connection with the announcement of a lecture

by Dr. Campbell in which his novel plan for eradicating the mosquito was to be set forth.

"Dr. Campbell does not come as a 'faddist' or 'crank.' He has spent fourteen years and \$8,000 in scientific investigation of the bat and the mosquito problem—and mosquitoes mean malaria. He has been indorsed by the San Antonio Board of Health, the Scientific Society of San Antonio, and the San Antonio Academy of Medicine.



A SHELTER FOR MOSQUITO-EATERS.

Erected as part of a campaign against malaria.

"Gen. W. C. Forgas, of Panama fame, the foremost sanitary expert of the world, said of Dr. Campbell's work: It seems to me this field has great possibilities, and I would gladly recommend it in all cases of malarial work,"

"Dr. Campbell will talk to-night on his studies of the bat. He will tell of his remarkable discoveries and will give his reasons for believing that the bat, properly protected and developed in vast numbers, will practically rid the world of malaria. He believes firmly that his discoveries mean the saving of countless multitudes of human lives, for there are many ills which are fastened upon people only after the body is weakened by malaria.

"Tuberculosis is one of the most familiar of these. The germs of consumption quickly find a chance to multiply in a body that is the host of malaria-germs. The mosquito is known to be the one carrier of

malaria.

Dr. Campbell is now in communication with the Australian and Japanese Governments and Indian State of Srinagar Kashmir.

The Literary Digest.

#### Audacities of Futuristic Architecture

The "new and greater" beauty with which the futurists are ready to build new cities on the ruins of those destroyed by the war is well illustrated in

THE FUTURIST BUILDING.

Sant Blia depicts the buildings of the future not only scraping the sky but piercing the earth. Featured in this design are external elevators, galleries, covered passageways, and roadways in three levels, one for cars, one for automobiles, one for pedestrians. A wireless telegraph station is another essential provision.

the manifesto on futurist architecture by Antonio Sant' Elia. Signor Sant' Elia is prepared to design whole futurist cities. His preliminary designs are strangely American in spirit, altho he disclaims and combats "all the pseudo-architecture of the advance-guard Austrian, Hungarian, German, and American." He is equally opposed to all classical architecture; the reconstruction and the reproduction of the palaces of antiquity; to perpendicular and horizontal lines,

cubic and pyramidic forms, because they are static instead of dynamic; and to the use of massive, voluminous, durable, antiquated, or costly materials of construction. He insists upon the abolition of the decorative in architecture. Buildings of cement, of glass, of steel, without pictorial or sculptural decoration, rich only in the beauty that grows out of their own lines and their own mass, "extraordinarily brutal in their mechanical simplicity, higher and broader than is necessary and not in conformance with municipal laws, they ought to soar toward the sky out of a tumultuous abyss." The street itself is to sink into the depths of the earth by several planes in order to accommodate metropolitan traffic, and connected by "very swiftly-moving escalators."

Current Opinion.

#### A Chameleon City.

In the San Fernando valley of California—a short trolley-ride out of Los Angeles—is

trolley-ride out of Los Angeles—is being built a city that can be changed overnight to conform to any nationality, style of architecture, color scheme, or state of preservation. At a single night's notice the town will be turned into an Ilium for you, or a Rome, Athens. Paris, London, Chicago, New York, or any really sizable place you may mention. Every building put up or planned has been designed to have a four-or fivefold usefulness. Each of the facades is of a different type of architecture from the others and usually represents a different kind of usefulness. For instance, a shelter that looks in front like a saddlery-shop or a blacksmithy may have, from the other three angles, the appearance of a Gothic hunting-lodge, military barracks, and a Wild West ranch-house. And any one of these elevations can be changed in a few hours to represent an entirely different kind and character of building. This idea will be carried out throughout the entire city.

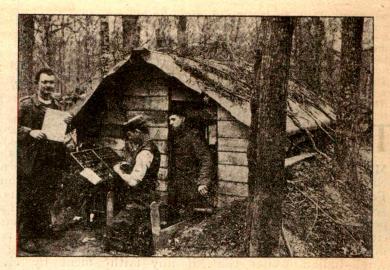
The city is to be built for the express purpose of making moving pictures—the first and only city of its kind ever attempted. When completed it will accommodate 15,000 souls, and it will cost something like \$2,000,000. The construction work has already progressed so far that a small settlement is standing now and being used for motion-picture work. Around this the greater city will be built.

It was only after careful consideration of all the localities within a convenient radius of Los Angeles that the San Fernando valley was chosen as the site for the city. Every advantage has been taken of the remarkable configuration of the valley to bring out the variety of backgrounds and locations. There is a natural lake and lagoon which has sufficient depth and size to float any craft from an Indian cance to an American battle-ship. . . . The idea

has been to get a view of water, hill, vale and mountain scenery from the principal buildings in the unique

The plan of usefulness has been carried out in many particulars thus far. Viewed from one side the landscapes present a certain aspect. From the other side the character, climatic or sectional, is entirely different. Every bridge is so constructed that it can take on the appearance of a Japanese arch bridge, a Roman stone bridge, or a steel cantilever bridge, or, in fact, any other kind of a bridge for which the director has need in the production of a scenario.

There is a street entirely lined with tailor's shops, who are turning out with electrically driven machines dresses of all ages and all nationalities, from the primitive leaf-wearers to the medieval, and from the medieval up to the modern



A GERMAN PRINTING OFFICE IN THE TRENCHES.

into a modern race-course, an Indian Durbar enclosure or the Roman Colloseum. - The Literary Digest.

#### Journalism in the Trenches.

Never since the dawning of the "freedom of the ess," perhaps, have the contents of a newspaper been assembled in such a strange place as the trenches. The astonishing fact about the newspapers made on the firing-line, according to a contributor of the Paris Gaulois, is that they are brimming with the best of spirits. Indeed, he discovers in them all the variety of earnestness, wit, and humor most desired by editors producing their publications under normal conditions. The soldier-journalists work in all sorts of weather, with shells hissing through the air instead of the musical accompaniment of the orderly printingpress, and he considers their journalistic efforts another sign of the confident courage of his fighting compatriots. He does note from specimens in his possession that these journals are printed on a hand-press and that the illustrations are added with a second impression. One journal he mentions is called The War Cry, organ of the 103d Brigade, and self-described as "Official, Humorous, Literary, and Intermittent." The last epithet is especially appropriate, we are told, because while the first number is dated January 1, 1915, the second bears the date of January 21. The management, or "direction" of The War Cry is "that of the enemy," and the office in "Victory Street," two obvious indications of the

hopeful frame of mind of these emergency editors.

Once we pass from the "official" column, we find the staff of *The War Cry* giving free rein to their wit in verse and prose. Even the space set apart for advertisements is not exempt, as may be judged from the offer to let "Large apartments, light and well aired, with a fine view of the Boches." Again we are informed of "Special candies for the Boches as New-Year's gifts. We are receiving wholesale ship-ments every day and we dispose of them at retail. These candies, which are particularly hard to digest, may be found in all cartridge-belts." Other journals mentioned are The Cave Man, The Trench Gazette,

Le Heraut, etc.—Literary Digest.



LE HERAUT, published by the French prisoners at Zossen. All the issues were confiscated by the Germans, only this sheet somehow escaped.

nations of all countries. These dresses are stored in a big house, called the Ward-robe.

There is an amphi-theater which can be converted

# THE TEMPLE-CITY OF CONJEVERAM: THE GOLDEN SHRINES OF "EARTH"

THE temple-city of Conjeveram, a station on the Chingelput Branch of the South Indian Railway, about 60 miles from Madras via Arkonam, is another first class holy city, where according to Mr. Fergusson, the great authority on Indian sculpture, tradition would lead us to expect more of antiquity than in almost any city of the South, and this is further confirmed by the apt remarks of a well-known Anglo-Indian writer that, if any faith can be placed in widespread tradition, Conjeveram must be in point of antiquity as a city second only to Surat. Archæologically important, the city does not fall short in its religious significance. It is one of the Sapta Kshetras, seven sacred cities of India, and also one of the five shrines in India dedicated to the worship of the elements, Panch bhuts. As Chidambaram represents Ether (Akash), the temple-city of Conjeveram is symbolical of Earth (Prithivi), in the same way that Kalahasti, Trinomali, and Jambukeshwar are identical with air or wind, fire and water. It is otherwise known as Dakshin Kashi-Southern Benares-and in degree of sanctity, is on a par with Benares of Northern India. As of old, even to this day the city is the seat of Vaishnavism, the cult of Vishnu, as promulgated by the famous religious leader and reformer Ramanuj. It is here that Shankaracharya founded that weird form of fanatic worship—the Saktism—that advocates veneration for the negative force of divinity—the feminine aspect of God. He is said to have formed this peculiar cult and curbed and confined the hithertounbounded power. of the Goddess Parvati, wife of Shiva, within the narrow sphere of a shrine now known as Kamakshi.

#### HISTORY AND TRADITION.

While the modern town owes its importance only to its numerous temples, tanks and choultries that are found scattered within the heart of the town as well as in its outskirts, historically the town seems

to present a grand series of vicissitudes which the city is supposed to have gone through ages after ages, and a visit to the temples does not fail to create an indelible impression on the minds of the tourist. Tradition has it that the country around the present site was only a dreary desert region, the haunts of robbers and tigers. But recent researches have come to our aid in fixing the date of earliest settlement by civilized beings to a remote time long before the Christian Era. There are proofs to show that Conjeveram was a great Buddhist centre, and the religion reached its zenith in the 2nd century B.C., and it disappeared entirely from the country in the 7th century. Jainism took its place in the following century and the fact that Jain nuns are still to be seen in the district is quite convincing as to its once powerful sway over South India. Conjeveram, subsequently, came under the influence of the Chola dynasty, and the city rose into prominence in the reign of Adondai Chakravartti, and continued to be so till the 14th century when it became the capital of the Chola kingdom of Tondaimandalam. Up to the 18th century, the political history of the town seems to be wrapped up in much obscurity. After the fall of the Cholas, the city fell into the hands of Hindu Vijianagar kings, and it naturally became the seat of the government of the viceroys deputed to administer the conquered areas. The temple of Shiva is said to have been repaired and re-built by Krishna Deva Raja, about 1509. "The memory of some of these is kept alive by the tradition of improvements and works executed under public auspices. Gundu Gopal Row, whose name will be mentioned in connection with the Vishnu temple, is also credited with excavating a channel which diverted the Palar river from its old course." In 1685 the city was plundered and burnt by the Mahrattas, and in 1738 it shared the same fate, and ever afterwards it became

the centre of attraction for the European adventurers. During the British period, the city first comes into notice when Clive left Kilpatrick in command at Arcot and set out to reduce the city which had been again occupied by the French. The temple of Shiva was, during the siege of the latter place, garrisoned and the outer wall strengthened by Raja Sahib and the French from whom Clive took it in 1752. In 1757 the city was sacked and burnt by Saubinet, a French officer. "This was the most wanton barbarity of the war, for not only was Conjeveram an entirely inoffensive open town but its religious aspect had by common consent preserved it from injury or insult on both sides." The city was always the scene of petty skirmishes, and it is well known that the French had always an eye upon it. In 1760 Lally again pillaged the town and left it in flames. Till 1830 it was the seat of local Government, and now it is only a taluka presided by a Tashildar.

THE TOWN AND ITS TEMPLES.

The picturesque city of Conjeveram owes its charms and greatness to the temples of

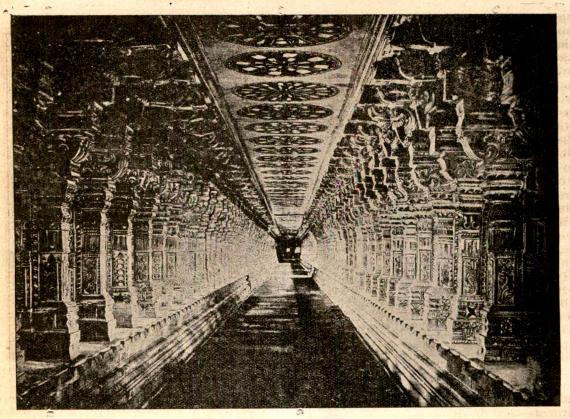


The highest Gopuram or gateway in India.



The Broadest Gopuram or gateway in India.

Shiva and Vishnu which are specimens of the first order as regard South Indian architecture and sculpture. The modern town is well-planned, with broad streets lined with low houses, and it ever presents a gay and pleasant appearance, ever resonant with sweet Indian music of the temples. The unique feature of the town is its large gardens attached to the houses, and its many fine plantations of cocoanut and other fruit trees, which naturally cause it to occupy a comparatively greater extent of ground than is usually the case with a native city. "These advantages," says a tourist, "together with the presence of the temples and the many lovely stonerivetted tanks and the large commodious, well-furnished choultries added to the attractions attendant on the residence of a royal or viceregal court in the pre-British period always made Conjeveram a favourite place of residence for wealthy retirement and religious and lettered ease." Let me consider the temples first. Local tradition has it that in a conversation between Shiva and Parvati, overheard by Nandi the sacred Bull, he is said to have



The Hall of thousand pillars.

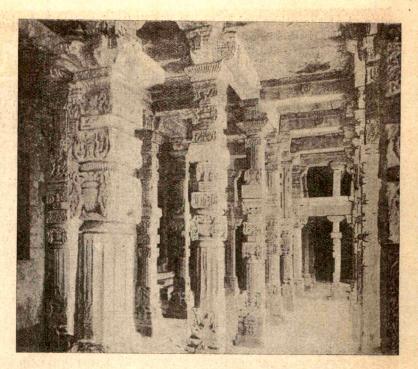
stated that "Among Benares, Rame-swaram, etc., Kanchi is the best. Its inhabitants, those that have seen it, have heard and spoken of it, thought of it, and meditated upon it, and the birds and the beasts that inhabit it obtain salvation." The traditional lore of the Hindus is such that it will always find staunch believers and to this day, Conjeveram is regarded as the haven where the rich and the poor retire to die in peace. Of the thousand and one temples of Conjeveram, the most important ones are only three, famed for their grandeur and loveliness, of design, and the oldest of these is that dedicated to Ekambareshwar, the "deity with a single garment." It also means "the lord of ether." The temple is about two miles from the railway station and commands a fine view. It has all the requisites of a first class Dravidian pagoda, but all of them thrown together as if by accident. "No two Gopurams are opposite one another, no two walls parallel, and there is hardly a right angle about the place. All this creates picturesqueness of effect

seldom surpassed in these temples, but deprives it of that dignity we might expect from such parts if properly arranged."
The temple was not the work of a single day and this accounts for the disproportionate structure. The great Gopura is on the South side of the outer enclosure and has ten storeys and a huge summit without any window or means of ascent. The top-most five storeys seem to have undergone some repairs and are somewhat altered. The height of the Gopuram is 188 ft. and it is as far as possible square at the base each side being about 70 ft. "The summit affords a fine bird's-eye view of the entire temple and surrounding country but is rather a fatiguing ascent, the steps being bery high and the passage is so dark that torches are necessary." In the view from the top are seen two open pavilions consisting of a stone roof supported by 16 pillars engraved in alto-relievo. Passing through the gateway, one finds a large open space, flanked on the left side, at about 60 yards distance by a hall of 1000 pillars. In this hall are 20 rows, 27 pillars

each, making in all, 540 instead of 1000. Most of the columns are exquisitely carved. and they are 8 ft. high supporting richly decorated friezes, while some are without any sculpturing at all. "In the centre of the hall the pillars have been closed with wattle so as to form a chamber in which various figures of monsters are kept which are carried on high days." The object of worship in the Garbha Griha (sacro sanctum) is a lingam. Unlike those of other temples, the "symbol in question is made up of mud which is kept from falling to pieces by being bound with a wire, and it is explained that the material was chosen toreprethe reproductive power of the Universe

under the form of one of its chiefest constituents—Earth. It is never washed as in other temples, and the adytum is always kept bright with an oil-lamp and admission into it is strictly prohibited, barring high-caste Hindus and Brahmins. There are four rows of ornate pillars with capitals of masonry before the Viman, and between it and the base of a small gopura it is usual to bring nautch girls to exhibit their performance to visitors."

As the tourist passes along the South-Eastern direction, he finds the Vishnu temple inviting him. This temple is two miles off, situated in Little Conjeveram, the beloved of all South Indian Vaishnavasthe Perumal Coil of the Tamils. It is the richest and the most important institution, paving in recent years acquired an unbounded love for litigation which has necesitated lavish expenditure for the assertion of rights in the Privy Council, over the superiority of the Y-marked symbol to the J-marked sybmol. It is the centre of isishtad waita—the system of moral hilosophy that inculcates the principle hat Vishnu and the universe are one. radition ascribes the erection of the emple to the 11th century when one fundu Gopal Row already referred to was



Carvings on the Pillars.

the governor of Conjeveram. It is said that as his wife was barren he vowed a temple to Varada Raj (Boongiving king) if his wife should bear him a son, though he himself was a devout tollower of Shiva. The event came to pass and he erected a temple of Vishnu, by demolishing a great Shiva pagoda whose materials he employed in the construction of the new one. The building of this temple consists of two courts and the date of construction of the various adjuncts of the shrine cannot be easily fixed, as it took many centuries before the temple assumed its present form. The courts and the various Vimans seem to be comparatively modern in their design. The entrance to the temple is under a Gopura which has seven storeys and is about 100 ft. high. On both sides of the gateway are to be seen Sanskrit inscriptions in the Grantha character. As one passes through this Gopura he sees on his left "a hall of pillars which is the building best worth seeing. The pillars are carved in most marvellous fashion, the bases representing riders on horses and on hippogriffs. At the southeast corner is a remarkable carving of a chain with eight links, like a cable terminating in the many heads of Sesh Nag at one

end, and at the other end in a sort of tail." North of the Hall is a Teppa Tank, and in front of it are two stambhas or columns for flag staffs, and a beautiful pavilion with a painted roof resting on four slender pillars. This temple is very rich in its jewels, and one of them, the Makarakanti, is said to have been presented by Lord Clive.

TANKS AND CHOULTRIES.

In every cathedral city of South India the tank is a necessary adjunct to the shrine, and Conjeveram is no exception to the general theory. The tanks are seven in number and they correspond to the days of the week, and a bath in any of them is said to gratify every human want or desire. A dive into one makes the body golden; another gives Indra's world; a third secures salvation; a fourth removes all cares; a fifth grants all wishes; a sixth

imparts knowledge and a seventh takes all sins away. The tanks in the Shiva and in the Vishnu temples are "fine structures, almost square with the sides sloping to the bottom in gradual rows of cut granite steps." The finest of all is the Sarvatheertham Tank on the outskirts of the town to the South of the Shiva temple. It is filled by a channel from a spring which percolates underground from a river to a pool at the village of Ambi. This water-sup-ply project is said to have been initiated by one Sita Koni Rao alias Babu Sahib who obtained, according to tradition, the divine sanction. The annual floating festival takes place on this tank. The native inns form a noteworthy feature, and the most interesting is that built by Sadatalla

T. M. S.

# PHYSICAL CULTURE AMONG GIRLS

(Sixth Quinquennial Review, H. Sharp. C. I. E.)

HE above lines refer specially to the state of things in the U. P. and the Punjab, but knowing that the early maidenhood of our girls throughout India is a brief span when they enjoy the largest degree of freedom and when they have a chance to build their bone and muscle for the rest of their life, it is clear that the health of these girls should be the primary object of our care. Of course, our girls put on flesh very easily during their adolescent age and their development seems to go on uninterrupted till they attain full womanhood. This is very deceptive. They do surely have very round limbs, fat and plump and faultless in other respects, but they lack real stamina, power of sustained effort and physical endurance and hence

they are totally unfit for any hard strenuous work. This is the direct result of the forced inactivity and idleness from which girls suffer, one and all, at least in northern India. For their body may be nourished by good food and covered with costly dress and ornament but the custom of the country denies them the greatest need of their age-movement, activity and physical exercise. This is most cruel, as it handicaps them in the race of life by weakening their system and rendering it frail and sensitive for all time. As the first need of the body is neglected, nothing in later life can compensate for it. They will drag out a pale, bloodless, dull and despairing existence sickening by their perpetual sickness all those who have the misfortune to come into contact with them. They present such a sorry spectacle that they would be the object of pity in themselves but they also involve the family in so much worry and loss, that if not for their own sake some thing has to be done in the interest of their male relatives. The brother, the husband and even the father, as long as he lives can have no excuse for their indifference in a matter which concerns the health of their

girls. And so we urge the desirability of recognising the common need of the human body—light, pure air, wholesome food, exercise and rest, as much for girls as for boys, especially allowing the girls to make the best of the opportunity, while they are young, and to share with the boys in the family all those advantages which are theirs while they are considered as their equals. Only thus can they store in vigour and energy upon which they may draw freely during their life of confinement and seclusion.

It is, therefore, that we see a distinct reason for making physical culture, a special feature of female education, a feature which may with profit be encouraged even at the expense of other sides, e.g., their literary or intellectual side, because for these there will be time enough even in their maturity. At least, it will not be too much to hope that the scheme of education for boys and girls will make provision for physical development in which girls will be more prominent than boys. That should be our aspiration—to emphasise the physical culture of girls at home and in schools and this for the sound and cogent reason of recovering our balance in this respect which we have lost for cen-We know we shall not be imperilling the grace, the charm and the modesty of the girls, for of these at the age ranging from 6 to 10 they have not much. They are so free, smart and bold during this happy season that nobody can tell a girl from a boy. And when they grow up these virtues are so inherent in the sex that provided their general education has not been neglected they are as sure to manifest themselves as April blossoms in a graft of

What is our apprehension then? We have to exercise great caution in permitting girls to go about. We may have to give them a teacher or an elderly companion or a trustworthy attendant, when that condition is satisfied, we can not on any account grudge the girls a short morning or evening stroll, a smallgroup playing hide and seek or the equivalent of blind man's buff in the retired corner of a school compound or house yard. There may be other organised games—as Burmese drill, Croquet or Badminton, for which our Parsi sisters display so much skill and fondness, but the things which suit most the spirit and requirement of our Indian girls—which prove most popular and attractive for girls are the action songs, which have almost a resemblance to the short open air dramas of Greek fame. Some themes or sets of ideas are rendered into simple, easy-flowing verse and this is illustrated by lively gestures, while it is sung sometimes to the accompaniment of music in a single voice or group of two or more.

Of a similar nature are the excursions in which a lady teacher takes a company of girls to public gardens, museums, historical sites, temples and factories, where they increase their stock of knowledge and at the same time live an outdoor life for a part or whole of the day. Shalimar or Ranjit Singh garden in Lahore, Khusrobag in Allahabad, Sarnath in Benares, Mangal Talab in Patna or the Zoological Gardens in Calcutta, are interesting places where girls may find much material to enliven and instruct them. A circle of young ladies standing in front of an enclosure at a "Zoo" and watching animals, girls admiring the structure of houses or the fine structural beauty of statues is a sight at which the heart of every noble educationist will rejoice. May such occasions be multiplied that our girls may have some diversity and zest in their student life.

The visit to the river side for a holy bath is also a source of unfailing joy and diversion. Thanks to the Hindu calendar, opportunities for such a bath come thick and fast. There in the stream our young ladies may not all be able to float or swim, but familiarity with some depth of water is sure to give them ease and confidence in that line with the result that they may be no longer a set of weak help-less creatures but able to save their own life and those of others in emergencies.

This then is our idea of physical culture among girls, to develop a noble figure, to encourage a radient spirit and build a strong womanhood, capable of bearing up life's responsibilies with all their cares, and crosses, their strain and burden. For more than anywhere else, these have a stern reality of their own in the Indian-household where literacy is no excuse for avoiding the physical drudgery in the kitchen, store room and the nursery. Woe be to the girl who attempts to shirk the duties of sweeping, washing, sewing and cooking, because for such the mistress of the house will ever be ready with the

broomstick and hot pincers to cure them of their silly ideas! Therefore intellectual work being coupled with manual labour, there is the added danger of the strain

proving too much in our homes.

In recent years, as we see, our sisters attend not only to the daily round of duties, but begin to give regularly some hours to reading and teaching others in turn. They very often develop a fondness for books, for discussion on social and religious topies, continuing their labour of study and interpretation the whole of the afternoon—late till dusk, when they hurry on from their study table to the dirt and smoke of the kitchen hearth. Delicate in their body deprived of air and exercise, they go on languishing under the heat and toil of these sedentary occupations till their health breaks down completely and they are relieved by gentle death. This is no idle tale but is fully borne out by the great disparity in the male and female population in Upper India, the vital statistics reporting according to the return of 1911.

U. P. PROVINCE.
Deaths Per 1000.

 Between 10 yrs. and 15.
 Between 15 and 20 yrs.

 Male.
 Female.

 17.97.
 21.85

 20.12
 25.75

THE PUNJAB.

Between 10 yrs. and 15. Between 15 and 20 yrs. M. F. M. F. 13.93 21.5 16.05 21.99

The curious fact in the above figures being that the crisis comes after maturity, as the heavy death roll after twenty indicates. As the table speaks for itself we may add that the seriousness of the situation can not be exaggerated by us and that the warning in this short paper is not in the

slightest degree superfluous.

Friends of female education just consider, how you can advance the sacred cause of woman's freedom, health and education, how you can fight the growing mortality among the fair sex and rescue them from the greater evil of ignorance and superstition. We believe we can make a splendid start in female education with the good old principle, Mens sana in corpore sano. We hope in the coming years more attention will be given among us to the possibilities of woman's culture and perfection resting on a sound and healthy physical basis.

G. N. SEN SINHA.

# BOOKS AND MAGAZINES

#### THE BATTLE-PLANNERS.

D. Cambanis contributes an informing article on the work of the General Staff to the latest issue of "T.P.'s Journal of Great Deeds."

The General Staff (he says) is composed of three big departments. The first of them, which is under the control of the chief of the Staff, has to deal with the movements of the troops. It is composed of several sections, the most important of which is the operations section. This may be called the brain of an army, because its task is to frame the plans of a campaign and of its battles; and all the other sections and departments have to help in making possible the carrying out

of these plans. From the moment an army has mobilised, the operations section has to conduct it. The Commander-in-Chief decides or approves of a general plan of action; then the operations sections has to work out all the details for the concentration of the army at a certain point. This may seem simple enough, yet it requires a great mastery of details, because hundreds of thousands of men, together with animals and guns, have to be transported over a limited number of roads, without any confusion or delay. And the importance of this first movement is such that very often it plays the greatest part in the final issue of the war. For instance, in 1870, when France was mainly defeated because the concentration of her troops was so defective

that the Prussians were able to strike with their full power whilst French divisions were still on the roads preventing each other from advancing.

## OUR IMPERIAL RESPONSIBILITY.

However victoriously Great Britain and the Oversea Dominions emerge from this war, it will be with the sense of a new and a grave responsibility; for we shall have one quarter of the world, with our flag planted in every corner of it, and our civilisation working in all the seas. We shall be immense in potential force as in actual power; but we shall be faced by financial burdens greater than we have ever known, and those burdens will have to be shared by every individual in our wide-spread communities in one way or the other. For many years some loyal men have laboured to make the individuals of this Empire understand the responsibilities attached to Imperial power. This war has enforced that teaching, which, however, has not yet reached and possessed all men everywhere under our flag. The few who taught must now be the many. Also a Spartan spirit must de preached and practised, and men must realise that to acquire wealth merely to enjoy luxury, though it may serve some material interests of the nation, may be in effect unpatriotic, if not antinational. We shall need to cultivate national economy in its highest sense; we shall require to study more than we have ever done the value of things that matter; but if the individual sees the need and feels the duty the nation will not fail.—From "The World in the Crucible," by Sir Gilbert Parker. (Murray.)

#### THE WORST OF ILLS.

Of all the ills that flesh is heir to, the worst is flesh itself. As the poet says-"The world, the flesh, and the devil"and there you have it in a sentence—the flesh in between, catching the devil on one side and the jeers of the world on the other. When planning public utilities, who thinks of a fat man? There never was a hansom cab made that would hold a fat man comfortably unless he left the doors open, and that makes him feel undressed. There never was an orchestra seat in a theatre that would contain all of him at the same time—he churns up and sloshes out over the sides. . . I contend that history is studded with instances of prominent persons who lost out because they got fat. Take Cleopatra now . Cleo, or Pat-she was known by both names, I hear-did fairly well as a queen, as a coquette and as a promoter of excursions on the river—until she fleshened up. Then she flivvered . . . As a thin and spindly stripling Napoleon altered the map of Europe and stood many nations

on their heads. It was after he had grown fat and pursy that he landed on St. Helena and spent his last days on a barren rock, with his arms folded, posing for steel engravings. . . . So it goes—the fat man is always up against it. He can go in for swimming, it is true; but if he turns over and floats, people yell out that somebody has set the life raft adrift; and if he basks at the water's edge, boats will come in and try to dock alongside bim; and if he takes a sun bath on the beach and sunburns, there's so everlasting much of him to be sunburned that he practically amounts to a conflagration!"—From "Cobb's Anatomy," by Irvin S. Cobb. (Hodder and Stoughton).

## A STUDY IN CONTRASTS.

In the midst of the terror and bustle of a Belgian village, in a place where the guns could be heard in the near distance, and into which the Germans might pour fighting at any moment, Mr. Irving S. Cobb, in his fine book "The Red Glutton," says he asked a Belgian priest to direct his party on their way. The priest took them along a side street:

At a door let into a high stone wall he stopped and rang a bell. A brother, in a brown robe, came and unbarred the gate for us, and our guide led us into an arched alley and out again into the open; and, behold! we were in another world from the little world of panic we had just left. There was a high-walled enclosure, with a neglected tennis-court in the middle and pear and plum trees burdened with fruit; and at a far end, beneath a little arbour of vines, four priests were sitting together.

In a minute the correspondents were in a quiet room behind the church, drinking red wine and eating pears and talking softly over a map of the district. For that little enclosure and that quiet room there was no war at all.

## STATING THE CASE.

A certain legal luminary, though a good administrator of the law in other respects, was noted for the way he got mixed in his charges to the jury. On one occasion a case was tried before him, the point of which may be briefly stated thus:

Smith brought a suit against Jones upon a promissory note given for a horse.

Jones's defence was failure of consideration, he averring that at the time of the purchase the horse had the glanders, of which he died, and that Smith knew it. Smith replied that the horse did not have the glanders, but the distemper, and that Jones knew it when he bought him.

The judge thus charged the jury.

"Gentlemen of the Jury: Pay attention to the charge of the Court. You have already made one mis-trial of this case because you did not pay attention, and I do not want you to do it again. I intend to make it so clear to you this time that you cannot possibly make any mistake. This suit is upon a note given for a promissory horse. I hope you understand that. Now, if you find that at the time of the sale Smith had the glanders, and Jones knew it, Jones cannot recover. That is clear, gentlemen. I will state it again. If you find that at the time of the sale Jones had the distemper, and Smith knew it, then Smith cannot possibly recover. But, gentlemen, I will state it a third time, so that you cannot possibly make a mistake. If at the time of the sale Smith had the glanders, and Jones the distemper, and the horse knew it, then neither Smith, Jones, nor the horse can recover."

The jury disagreed.

# INTERVIEWING A NOVELIST'S BOOTS.

There is an amusing story of Mr. Everard Cotes (Sara Jeanette Duncan), the novelist, in the "Bookman." In her early writing days, while a school teacher in her native town of Brantford, Ontario, Miss Duncan was a contributor to several newspapers. One assignment she had from the "Washington Post" was to interview Mr. William Dean Howells, who was then a well-known author, although scarcely as famous as he is now. In some way Miss Duncan was disappointed in securing a meeting with Mr. Howells, but on her way upstairs to her room in the hotel she passed Mr. Howells' door. Outside the door was a pair of the author's boots. In a flash the journalist perceived what she could write. The day following the "Post" published an interview with Mr. Howells' boots. Evidently the novelist did justice to the genius of the interviewer, for he sought the acquaintance of the young lady who had written the article.

# RUSSIA WITHOUT YODKA.

In his book, "Drink and the War" (Chapman and Hall), Mr. Marr Murray gives the following quotation from a speech of M. Barck, the Russian Finance Minister on the prohibition of vodka in

It is difficult for foreigners to realise how much greater Russia's economic resources have become since the promulgation by his Majesty of that humanitarian law which, I may add, is felt by the Russian people themselves, not as a restriction, but as an inestima-ble boon conferred upon them by their provident monarch. I can assure you that the productivity of every class of workman in Russia, whether we examine those engaged in agricultural or industrial pursuits, has already increased by from 30 to 50 per cent, and I need hardly point out to you what that one act connotes in a population of 170,000,000, to say nothing of the cessation of the waste which formerly accompanied and followed the consumption of alcohol. Again, the rates for the maintenance of prisoners have fallen, because crime has everywhere diminished, and in some districts has disappeared altogether. Another indication of the welcome change which has come over the nation is afforded by the

Although only a few months elapsed between the promulgation of the Tsar's humane and patriotic edict and the end of 1914, the excess of deposits over withdrawals amounted to 84,000,000 roubles (£8,500,000), or twice the amount of the preceding

#### "THE MARCH OF THE KITCHENERS."

Many and various are the songs of the recruits, but the most popular of them all with the men themselves, we are told, is one which had been modelled on the famous ballad of Old King Cole, that merry old soul who was so fond of his pipe and his bowl and his fiddlers three. In the song sung by the recruits he calls for his pipers, his corporals and sergeants and colonels and so on. In the last verse he even goes so far as to call for his marshals three.

"Now every marshal had a big demand

A huge demand had he:

'I want a million men,'said the marshal. 'The army's going to the dogs,' said the general.

'What's the next word of command?'

said the colonel.

'Blankety, blankety, blank,' said the

'Can I go on leave for a year?' said the captain.

'I do all the work,' said the subaltern. 'Move to the right in fours,' said the sergeant. 

'Left right left right left,' said the corporal.

'Where's that wet canteen?' said the private.

'Ny-a-a-a-a-a-h!' said the pipers. And merry, merry boys are we.

For there's none so rare as can compare

With Kitchener's Ar-ar-me.

The words, arranged by Lieutenant Maurice Drake, have been set to music by Emile Lesage, and the song, which is a very jolly one, is published at sixpence by Mr. Werner Laurie. It is called "The March of the Kitcheners."

### "THOMAS ATKINS."

Who was the original "Tommy Atkins"? Colonel R. H. Mackenzie, writing in the "Cornhill," thinks he was "a genius, a born accountant, in the persons of a gunner in the Royal Regiment of Artillery of the name of Thomas Atkins.

"He soon became a very natural object of admira-

tion to his comrades, and an object of awe on the part of the pay sergeants. Even by some of the officers he is said to have been regarded with suspicion. They thought he might be something of what is known in the army as a 'barrack-room lawyer'; and barrack-room lawyers always have been and are even at the present day, fought shy of . . . . Gunner Atkins was, however, a decent fellow ; he had proved himself a man of physical courage in the field, and he soon earned the respect of his officers and of the more superior of the non-commissioned ranks for his moral courage. He had some reason for taking to heart the grievances under which the British soldier at that time laboured, particularly in regard to his accounts, for had he not more than once been made to suffer in his own pocket by the craft and subtilty of the pay-sergeant? He started a book in which he entered and balanced his accounts monthly; and so is believed to have originated the idea of a soldier's pocket ledger, or, as it was called at first in the Royal Artillery and afterwards in the army generally, a 'Tommy Atkins.' There is little doubt that this account book or pocket edger was generally known by that name in the reginent; and it is equally true that there was then serving in the Royal Artillery a gunner of the name of Thomas Atkins, whose method of keeping his ac-Thomas Atkins, whose method of keeping his ac-counts was honoured by almost general adoption in the service. If this be the case, the distinction of laving produced the original of the familiar title by which that splendid fighting man, the British soldier, a affectionately known all over the Empire must be onceded to the Royal Artillery."

## THE NEW HYMN OF HATE.

Many parodies of the German Hymn of Hate have been published in America. One of the best so far is by an anonymous contributor to the "Chicago Tribune." It as follows:—

Cranberry pie, or apricot—
We love them not, we hate them not.
Of all the victuals in pot or plate,
There's only one that we loathe and hate.
We love a hundred, we hate but one,
And that we'll hate till our race is run—
Bread pudding!

It's known to you all, it's known to you all; It easts a gloom and it east a pall; By whatso name they mark the mess, You take one taste and you give one guess. Come, let us stand in the waiting place, A vow to register, face to face; We will never forego our hate.

Of that tasteless fodder we execrate—

Bread pudding!

Cranberry pie, or apricot—Some folks like 'em and some folks not.
They're not so bad if they're made just right,
Though they don't enkindle our appetite.
But you we hate with a lasting hate,
And never will we that hate abate;
Hate of the tooth and hate of the gum,
Hate of the palate and hate of the tum,
Hate of the millions who've choked it down
In country kitchen or house in town.
We love a thousand, we hate but one,
With a hate more hot than the hate of Hun—Fread pudding!

#### THE VICTIMS OF WAR.

"Cunning to kill and to save" is the title of an article in the latest number of "T.P.'s Journal of Great Deeds," and the writer deals with the terrible new engines of death that have latterly been brought into the conflict. He also speaks of the invention whose object is not to destroy but to save:—

Apart from all these ingenious instruments for killing, or for aiding and accelerating killing-the starshell and the special pistol that throws up balls of illuminant like a Roman candle, so that an attack-ing force may be fully exposed to fire, are among the latter—apart from the lethal ingenuity. There has also been much intelligence expended upon instruments to save life and to aid the wounded. The respirators already mentioned belong to this class; special steel shields (that can be used as trenching spades also) for the protection of riflemen come into the group. Special cyclist ambulances have also been, brought into use, and train-carriages, motor-vehicles, and even omnibuses have been employed as dressing hospitals, and even as operating theatres, during the course of this war.

The torpedoing of ships—warships and other vessels—also at once called into service a number of life-saving appliances.

The collar buoy a small rubberised air-bag capable of being carried in the pocket; but, when blown out by mouth and buttoned round the neck, sufficient to keep a man afloat, came into use immediately after our first naval losses; and now warships are carrying a gigantic kind of life buoy, the Carley Life Buoy, which will support as many as forty-five men in the water, which also carries paddles by which men can row themselves toward assistance. These and a score of means for saving men have sprung into being. If man can show scientific cunning in his methods of killing, he can also show the same cunning in his means of saving.

## THE KING'S BUSINESS.

The true function of a king in a constitutional and democratic country is neither political nor administrative; it is pre-eminently social. What he has to do (says Mr. A. C. Benson, C.V.O., in the "Quiver") is to share and interpret the aims and ideals of his people, and to land the sort of life that the sound, active, upright, and sensible citizen leads. This is exactly what the King has done. His main business is publicity, and here he has shown an activity which reminds one of his ancestor George III. in the days of his prosperity. But at the same time there is no one who better appreciates and enjoys privacy; while the fact that he so obviously does enjoy it, makes one aware of the strong sense of duty with which he throws himself into his public work. It is a very happy combination, because it is exactly the balance of interests which the Englishman understands and appreciates most.

The result of all this is that the King enjoys an extraordinary popularity in the country, founded on genuine admiration and respect. When we remember that it used to be laughingly predicted by Mr. Chamberlain's friends in the early days of his Radicalism that he might live to find himself the first President of an English Republic, it is interesting to note that not only have such democratic visions retired into the background of the past, but that such a suggestion has the air of something almost grotesque about it, as a political prophecy. It may be said plainly that if there is a man in the country who knows his business and does his business, it is his Majesty the King; and it is both striking and wonderful to reflect that this universal respect and devotion which he enjoys has been won not by any diplomacy or elaborate conciliation, but by simply interesting himself in his work, doing strenuously whatever has to be done, and by meeting his people as one of themselves.

## On Hotels.

In "Cassell's Magazine" Mr. Arnold Bennett talks of the hotel of the future. The chief thing which will be altered (he says) is the fundamental attitude of the hotel towards the guest. Beneath the mask of servile politeness with which the visitor is received there usually lurks this kind of attitude: "Sir, this is a great and noble hotel, frequented by dukes and marquesses. You are obviously not a wealthy person. However, we will do our best for you. Spend as much as you can. We shall respect you according to your outlay. You must kindly endeavour to lift yourself to our social level, to be as splendid as we are. We have our rules, which are unalterable. You must be good enough to fit yourself into them. You will see what we have to offer. Take it or leave it."

Such an attitude on the part of an hotel induces in the guest, when once he has signed the register, the notion that he is "in for" the adventure, and must go through it with manliness and courage. And at the bottom of his heart is the idea: "This great and noble hotel is condescending to me."

All that is wrong. When a customer goes into a great and noble shop the gestures of the shopwalker say to him: "Sir, we are here for your convenience. It is by exactly suiting your convenience that we mean to make a living. We have no rules except cash. If we have not exactly what you want, we will get it or perish in the attempt. Our notion of business is to fit our supply to the demand. If you spend a penny or a hundred pounds, it is all the same to us. Certainly, we shall be most pleased to deliver that penwiper at Ealing in our twelve-horse-power motor-van. You confer a favour on us."

Now, after all, an hotel is only a shop, where food and lodging are sold. Why should the attitude of the hotel be different from that of the shop?

## ANTI-AIRCRAFT ARTILLERY.

The means of combating aircraft has provided many surprises (says Frederick A. Talbot, in the "World's Work"). Many years before the outbreak of war the German military authorities turned their attention to this question with the inevitable result—Germany was more prepared in this field as in all others than her adversaries. The problem of fighting aircraft from the ground is peculiar and complex. The German theorists maintained that a mobile or fixed gun throwing a shell varying from one to three inches would prove the most efficacious. Hence their activity in building such quick-firers, which have been facetiously termed "Archibalds" by the Anglo-French aviators.

The Archibald so far is without a rival. Hurling as it does a shrapnel shell to a height of 8,000 feet or so, the aviator must keep at a high altitude above the ground to secure safety. In the early days our aviators smiled at the efforts of the Germans to bring them down, and characterised them as bad shots. But the antiaircraft gunners of the Allies were no more expert; the percentage of misses was equally high. This was because gunnery. was being practised under new conditions. It was problematical whether the shells reached the altitudes claimed, and even if they did, one could not be sure that the most effective means of aiming at the rapidly moving target had been discovered. It was maintained that the aeroplane, being able to move in the three dimensions. held an overwhelming advantage, but it was very quickly discovered that there was one dimension in which the warplane was vulnerable. This is in the vertical plane, since the heavier-than-air machine climbs Therefore if the comparatively slowly. gunfire can be concentrated upon the hostile warplane when it is moving under these conditions, there are greater possibilities of scoring a hit.

The Germans undoubtedly held a distinct advantage in this branch of artillery. They had ample guns of the calibre which were certain to be effective, but they had very poor gunners. The Allies adopted similar weapons at a later date, and

although they were handicapped in the paucity of men fitted to such work, they speedily mastered the problem and became first-class shots. But of late the Germans have improved, as a perusal of our casualties among the flying corps speedily reveals.

So far as the prowess of the Allies is concerned, it is difficult to obtain definite data, inasmuch as the German casualties in this section are not announced, but there is every reason to believe that they are equally heavy.

#### AN ARAB WEDDING.

How an Arab wedding is arranged is described by Beatrice Ellis, in an article in the "Girl's Realm."

It is generally known in the neighbourhood when girl is of age to marry—the average age being sixteen years, but some marry at the age of fourteen, or even thirteen. When a man wants to marry he sends his mother and sister to see different girls, as he himself is not allowed to see his future bride. It the, girl seems suitable, the bridegroom, accompanied by the father of the bride goes to the Cadi, and they discuss the price to be paid. Half the money, or, more often, three-quarters, goes to the father, and the rest is given in jewellery to the girl. The price varies according to the young girl's accomplishments and charms. If she is pretty and a good house-wife, a higher price is paid. A wife can be bought in Algeria from £25 upwards. When all the business part is arranged on paper and duly signed and witnessed, the two men go back each to their house to make preparation for the wedding feast, which lasts three days and nights, both the man and woman feasting with their friends at their respective houses.

A girl is never asked among the Arabs if she would like to marry, or whom she would like. Her opinion counts for nothing, so she has no voice in the matter. One may easily understand the bitter disappointments those marriages bring. But

is it not often so in Europe?

## POPULAR SCIENCE

## THERMAL ANALYSIS.

This is a new term used to describe a method of determining the quality of metals by observing their rate of cooling. It is effected by means of a pair of galvanometers, so arranged that they throw from a mirror a beam of light whose curves are recorded on a photographic plate. The instrument is particularly valuable in the study of intermetallic compounds. The quality of iron, for instance, can be determined by studying the recorded curve. Each metal apparently has its own characteristic cooling curve.

## WATERPROOF MATCHES.

You can easily make your matches waterproof by the following simple process: Melt a little paraffin wax, taking care not to have it too warm, and drop some matches into it; the matches will be coated with a thin layer of the wax, which will harden as they cool after being taken out. If properly carried out this process will make the matches absolutely waterproof, and they can be immersed in water for hours without injury. To strike them it is merely necessary to give one rub to get rid of the paraffin, and then another rub in order to light them.

## THE BIRTH OF THE MOON.

Millions of years ago the moon and the earth were one body. But the spinning earth, bulkier and more fluid then than now, was also more shaky and unstable; and there came a time when it was rent asunder. The moon was torn from the earth, and after revolving in contact about it at last parted company and withdrew ever farther and farther away. At the time of the parting tremendous explosive energy must have been generated, and masses of the earth were flung into space. It is quite possible that considerable quantities of the smaller masses were carried along by the blast of escaping gases and were projected to such distances that they escaped the

earth's attraction. From these vast distances they are now returning in smaller and greater masses as meteoritic stones.

### WIRELESS ELECTRICITY.

Dr. Milner, an American, claims to have invented an apparatus by which electric light can be transmitted for miles without wires.

## MEASURING DISTANCE AT SEA.

A method has been devised whereby a ship can determine its distance from another vessel or from shore. The vessels, as well as the shore station, are provided with wireless telephone apparatus, which is used to transmit the sound of a submarine signal bell. The difference in time which it takes for the sound to be transmitted by wireless telephony and to travel through the water enables the receiver to determine the distance of the sending station from him.

#### DANGER IN VENTILATING FANS.

Recent tests of ventilating fans in Brussels have shown that in many places they do more harm than good by stirring up germ-laden dust. In the restaurants and cafes investigated, the number of germs in each cubic metre of air ranged from 10,000 to 20,000 before the ventilators were started, from 17,000 to 48,000 after they had been running an hour, and from 27,500 to 85,000 after two hours' running. In a laboratory where remedies for consumption were prepared, the germs increased from 8,500 before the ventilator was started to 45,000 after one hour's running, and 75,000 after two hours. In a private room the germs numbered 650 before the starting of the ventilator, 2,500 in one hour and 4,000 in two hours, and after the ventilator had been stopped they again diminished to 700 in two hours.

## SEEING RED.

Red lights are discernible at a greater

distance than green ones. A redlight of one candle-power is clearly visible one mile away; one of three candle-power at two miles; ten candle-power, through a binocular, at four miles, and thirty-three candle-power at five miles. On an exceptionally clear night a white light of 3.2 candle-power could be distinguished at three miles.

## THE EARTH'S INSIDE.

Camille Flammarion has revived his old scheme of digging a deep well to ascertain the internal constitution of the earth. The imaginative scientist proposes to find an economic and almost inexhaustible source of heat, to verify the rate of caloric increase, to find out if the materials constituting the terrestrial globe are in a state of fusion—in a word, to do directly what has been done slightly and a little by chance up to the present time in mines. But who will undertake the digging?

### LIVING WITHOUT OXYGEN.

Prof. D. D. Mayne has just announced the result of an experiment which he believes has exploded the old theory that oxygen is essential to life, and that death will result from breathing carbon dioxide! "The old physiology theory is all wrong," declares Professor Mayne. Excretions from the pores, he believes, are poisonous, and. are fatal when one is shut off from oxygen. To demonstrate this theory Professor Mayne confined a steer in a hermetically sealed stall and another in an open stall. The first animal was shut off from oxygen completely, and at the end of several days was found to be in as good condition as the other. The experiment was repeated, with the steers exchanged in the stalls. The result was the same—"both animals could live in the hermetically sealed stall without oxygen, and neither suffered poisoning from carbon dioxide thrown out by their lungs."

## TEARS ARE BLOOD.

A French scientist has recently published some curious facts concerning the nature and purpose of tears. "When a human being gives way to sorrow," he says, "the blood pressure in the brain decreases. The tear helps in this process, which benumbs the brain for the time being, causing passiveness of the soul almost approaching indifference. Tears are blood, changing colour by their passage through the lachrymal glands. One can really drown his sorrow in tears as one can benumb his senses by the use of alcohol or drugs. Children, whose nervous system is particularly tender, derive great benefit from crying occasionally. The act of crying relieves their brain. The same may be said with respect to women."

## SECRET WIRELESS TELEGRAMS.

A workman named Naudin, employed at the Toulon Arsenal, claims to have invented, after six years' work, an apparatus, by means of which it is possible to direct the Hertzian waves for wireless telegraphy purposes, so that messages may be directed by wireless stations situated on the three other points of the compass. Naudin's invention is stated to be easily transportable, and able to be operated without masts. Some experiments were recently conducted with it before prominent officers of the French Mediterranean fleet, and are declared to have been highly successful.

#### WHY FOAM IS WHITE.

No matter how deep the blue of the water may be, there the foam at the edge is of the same whiteness. If the blackest ink be beaten into foam, the foam will be as white as the froth of milk. The reason for this is that we see all objects by reflected light. If they reflect all the rays they appear white; if they absorb all the rays, they seem to be black. The ink absorbs all the light, and is black. When beaten into froth the bubbles reflect the light from their surfaces—for their extreme thinness makes them nothing but surface—and thus they are white.

### INVENTED BY CHANCE.

An electric lamp which can penetrate the densest fog has been made in somewhat romantic fashion. Scientists have been trying for years to find such a light, but the inventor stumbled on it by chance while seeking to make a non-glare lamp for motor-cars. He succeeded in making such a lamp, and, to his surprise, he discovered at the same time that he had produced a fog-penetrating light, hitherto unknown. The society of Illuminating Engineers and other scientific and engineering bodies have long sought such a light, which, in technical language, "excludes the ultra-violet rays." The new lamp produces a clear, greenish penetrating light like moon light. It gives great illuminating power, without heat, and it is thought possible it may be useful, like the X-rays, in surgical cases. A committee of surgeons is carrying out experiments to ascertain whether this is the case.

### WHAT BUBBLES ARE.

It is not necessary to remain long by the side of a stagnant pool before noticing that the surface of the water is from time to time disturbed by the rising of bubbles. If the material at the bottom of the pool is stirred up the bubbles rise much more rapidly. They look like air-bubbles, but surely air cannot be given off from the bottom of a pool. To find out what the bubbles do really consist of is an easy matter if carried out in the way described below. Put a good-sized bottle under the surface of the water, and after it is full invert it and place a funnel in its mouth. If this apparatus is placed over the rising bubbles they enter the bottle instead of escaping to the air, and as they enter the bottle an equal volume of water is driven out, and gradually the bottle becomes filled with gas. The gas in the bottle is not ordinary air; apply a lighted match to it and it will take fire and continue to burn. It consists of hydrogen and carbon, and hence it is called hydro-carbon.

## How Attraction Acts.

Attraction acts very curiously. For instance, if there were a man in the moon, and if he were like the men on the earth, he would be able to leap over a three-storied house with as much ease as an ordinary jumper springs over a three-foot fence, in consequence of the forces of attraction being much less at the moon's surface than at the earth's. An elephant there would be as light-footed as the deer here. On the other hand, the reverse of all this would happen in Jupiter or Saturn. They being so much greater than the earth, their attraction would so impede locomotion that

a man would scarcely be able to crawl, and large animals would be crushed by their own weight.

## How OLD IS THE EARTH?

A new estimate of the earth's age has recently been given by Professor William Morris Davis. For the usually accepted one hundred million years he estimates sixty million, based on an examination of the cliffs in Arizona and Utah, where the time taken to deposit the strata can be easily computed.

## VACCINATION FOR VEGETABLES.

Preventive inoculation for plant diseases is one of Science's latest discoveries. Hypodermic injections of certain germ-cultures are given to the plants, which, being mildly sickened for a while, presently recover, and are thereafter proof against infection. For such crops as wheat and oats and beans, as well as roots, a preparation of apple acid or grape acid has been found the most effective in the destruction of these germs. But care has to be exercised in its use, as some crops—peas for example—depend largely upon species of bacteria for their healthy growth.

#### THE USES OF CALCIUM.

Calcium is by no means a new metal. It is abundant in nature, being the metallic base of all so-called lime compounds, and therefore forming an important part of all animal skeletons, the shells of shellfish, etc. Until recently, however, no use has been made of it. In the pure metallic form it has been simply a laboratory curiosity—a metal with the sheen of silver and the hardness of aluminium, very malleable, and a good conductor of heat, but rusting so fast in moist air as to be practically impossible to preserve. Enthusiasts are now looking forward to a career for it not unlike that of aluminium. It may be of great aid in refining other metals, owing to the readiness with which it combines with oxygen and sulphur, and it often forms with impurities compounds in which their presence is less objectionable. Its combination with oxygen produces great heat, and this may possibly be utilised in the same way as the similar property of

aluminium, in generating intense local heat for welding and analogous operations.

## THE IRON AS A DISINFECTANT.

The ironing of linen may have a greater effect than is expected of it. As the temperature of the iron may greatly exceed 266 deg. F., it has been suggested that the process of ironing may suffice to sterilise surgical dressings and hence be of valuable service in the absence of disinfecting ovens and sterilisers. Nearly all microbes can be killed by a sufficiently long application of a temperature of 158 deg. F., but a temperature of 266 deg. F. is required to kill certain spores of bacteria and to produce absolutely complete sterilisation. It has been proved by experiment that it is possible to disinfect clothing very satisfactorily by ironing. Clothing which had been worn by children affected by various contagious diseases, and which contained bacteria of pus, diphtheria, etc., was sprinkled and ironed. It was then rubbed on plates of gelatine prepared for the culture of bacteria, but not a single colony was developed.

## ELECTRIC CLOCKS.

Our ancestors used to tell the time by the sun, and after centuries of time-pieces more or less elaborate, we are returning to this ancient simplicity, though with a difference. Greenwich time, which rules the world, is fixed daily for observations, solar and sidereal, and is transmitted by electricity to various important centres. This has been going on for many years. But there has been a development of this system within the last decade. The Synchronome Company has performed much the same service for clocks as Professor Metchnikoff proposes for the human being. It has removed the large intestines, and many public institutions and private firms are now equipped with synchronous electric clocks which never require winding up. The motive power is an electrically driven pendulum which will operate any number of electrical impulse clocks. One little dry cell costing a shilling, it is claimed, contains enough electricity to work forty clocks for four years.

### FLOWERS OF LIGHT.

Mr. Edward Weston, the well-known

engineer, promises the invention of light without heat. 'It is not practicable yet," he says, "it is merely strange. In a little laboratory behind heavy shades objects are gleaming with the new pale light that is spoken of as the light of the future. The light comes from a substance that can be painted on any object, causing it to glow in its own colours and giving out a luminous mist of light by which it is easy to read. To have instead of a lamp or electric drop or chandelier a vase of tall flowers in the corner glowing with light sufficient to illuminate not only themselves but the whole room would be a wonderful turn in the magic wheel of modern life."

## FIRM AS A ROCK.

Among the grants made by the Carnegie Institution in support of scientific investi-gations is one item bearing the quaint title, 'For investigating the flow of rocks." It appears, therefore, that the solid rock can flow, and that it is of importance in science to ascertain the exact facts about this strange flowing. Such investigations are conducted with the aid of a hydraulic machine capable of producing a pressure of one hundred and twenty tons to the square inch. Under such pressure marble, limestone, granite, and other solid rocks actually exhibit the phenomenon of flow, although, of course, the rate of motion is exceedingly slow. The import of these investigations relates to the shaping of the earth's crust under the force of gravity.

## No More Liver Wings.

Mr. W. A. Bertman, of Illinois, has succeeded in raising a wingless chicken. He has found that wings decrease the value of chickens in cities and towns by making their confinement in yards more difficult. He conceived the idea of crossing common breeds with the Wyandotees and the barred Rocks, whose wings are similar in proportion to their weight than those of other chickens. After several seasons he has produced a fowl which has only a few pinfeathers where nature meant wings to be, and which cannot jump a fence highest than two feet. "It will be easier," Mr. Bertman says, "to fatten chickens which do not reduce their weight by the exertion of

flying. More flesh on drumsticks on wishbones," he thinks, "will compensate for the disappearance of the wings."

POTATOES PRESERVED ON COKE.

A new method for keeping potatoes and preventing sprouting is reported by Mr. Richard Guenther, a consul at Frankfort, Germany. It consists of placing them on a layer of coke, and Doctor Schiller, of Brunswick, who is responsible for the idea, is of the opinion that the improved ventilation thus gained is not only responsible for the result. He believes that it is due to the oxidation of the coke, which, however, is a very slow process. Coke contains sulphur, and he considers it quite possible that the minute quantities of oxides of carbon and sulphur which result from the oxidation, mixing with the air and penetrating among the potatoes, are sufficient greatly to retard sprouting. Potatoes treated thus are said to keep in good condition for a year.

### SEEING DOUBLE.

Why drunken men see double is explained by "Science Siftings." Two good eyes are essential for this feat. No amount of liquor would make a one-eyed man see two half-crowns where only one exists. When we wish to see distinctly we adjust the eves by converging them more or less so that the image falls upon the sensitive point of the retina (the sensitive screen at the back of the eye-ball). If the object is too far off to enable us to get a distinct image in either eye the eyes are so constructed that they can bring the object nearer, or we can, by contracting the eye muscles, bring the retina nearer the lens, thus getting a clear sight of the object. If we converge the eyes so that the two images fall on the sensitive point of the corresponding retinas we get in the brain a sharp image. If, however, from any cause we are not able to move the eye-balls so as to let this image fall squarely on the retina we see double. This seeing double can be caused by temporary or permanent paralysis of the muscles of the eye-balls. Under the influence of strong drink the controlling muscles of the eye, like others of the body, are not under command. hence some drunken men stammer in their speech, others stagger in their walk and others see double.

TO PHOTOGRAPH THEMSELVES.

A new camera, with which wild animals can take their own photographs, has been invented. A piece of string is suspended between two trees, and when the animals come into contact with the string it fires the fuse cartridge and opens the shutter of the camera simultaneously.

### REMARKABLE GRAFTING.

A notable operation was performed by the surgeons in one of the leading hospitals of Chicago. The patient was a man who had the tibia, or shinbone, of his right leg shattered, and, after cutting away the shattered portion of the bone, the surgeons successfully grafted in its place a portion of bone from the leg of a lamb. The surgeons state that the man's recovery will be complete, and that he will not even be lame.

## SEEING TWO WAYS.

A prominent official of the Paris police has perfected, for the use of the men under his command, specially ingenious spectacles, by the aid of which they may not only see very plainly what is going on ahead of them but at the same time command a view of what is going on behind them. At the outer edge or corners of these unique glasses, small, concave mirrors are attached. They are very "true," and so placed as not to interfere in the least with the forward view of the wearer of the spectacles.

### THE EARTH'S INTERIOR.

In the course of the prize essay of a German student, he says that the mean density of the earth is known to be more than five times that of water. As the surface rocks have an average density of only 2½ and water of 1, the interior must have a density of about 7.7—that of iron. It is fairly certain, also, that the rigidity is slightly greater than that of steel. He concludes that the earth's crust is about 930 miles thick, instead of the 30 miles of the common estimate, and that it encloses a very dense and rigid core which he calls the barysphere.

#### A BICYCLE FOR WATER.

The "Amphi-bicycle" is a French invention, and can travel either by land or water. To fit the machine for the latter purpose, it is provided with a long cylindrical float on each side. These are rather longer than the cycle, and pointed in front. When the cycle is travelling on land, they are lifted up, and let down when it enters the water. The motive-power when in the water is a propeller placed behind, and worked by the pedals. There is a rudder in front, and it is claimed that five or six miles an hour can be easily accomplished in the water. The weight of the whole machine is 270th.

### GAS POWER AND CLOCKS.

It may not be generally known that gas has been successfully employed in the control of clocks. At Leamington, by arrangement with the gas company, the pressure is automatically increased every day at 3 A.M. by an automatic master clock. This momentary increased pressure travels through all the town mains, and by means of special apparatus makes an electric contact inside each building where the synchronised clocks are fixed, moving the hands backwards or forwards just sufficiently to make them correspond with the master clock. The difficulty of the difference in time taken by the pressure in reaching different parts of the town has been overcome by taking the exact time required to reach any particular locality, and the necessary allowance made. A slight temporary alteration in the current of an electricity supply main could also be similarly utilised, were it not for the danger of stopping motors, lifts, etc., at awkward moments.

#### A TREBLE SAVER.

An American inventor has devised a frying-pan with three partitions, so that three things may be cooked at once, without mixing. This is for small households where the quantities are really not sufficient to need a whole pan for each article of diet. It saves time, labour, and fuel.

## WINGS FOR RUNNERS.

At first blush running and flying seem widely different modes of motion, but an ingenious inventor is seeking to prove that by adopting the eroplane idea in running a fast runner might travel faster. The ostrich, which cannot fly, but which can run faster than any known animal, uses its comparatively short wings to great advantage when going at full speed. When the ostrich spreads its wings so that they act as balances, they also serve as kites or small æroplanes, carrying a considerable portion of his weight. It is the above principle which the athlete might apply with advantage in the practice of running. The arm æroplanes would not have to be very large, for it has been found that while short wings would be of great assistance, long wings would be a hindrance. Another thing which helps the ostrich is the fact that most of his weight is in front of his wings-the arrangement shown would enable a man to incline much more forward when running, and the rush of air under the planes would not only balance, but also support a great part of his weight.

#### CELLULOID BRISTLES.

Until recently, brushes have been made with celluloid backs, but a Paris firm is now selling brushes which have the hairs or bristles made of that material, so that the article is entirely of celluloid. It is claimed that those brushes, while answering every purpose for which the ordinary article is used, are easier to clean, and that the celluloid bristles do not retain dirt and impurites like the older kind.

### TO TELL THE TIME.

Should you lose your watch, or all the household clocks conspire either to go wrong or strike work altogether, you need not be quite at a loss to tell the time. You may make a sun-dial thus:—Take a plain glass water tumbler, and close its top with a thin round piece of wood, into the centre of which stick a darning-needle. On the outside of the glass paste a narrow strip of paper which has been soaked in oil. Then place the glass on a slanting piece of wood, and the sun-dial

is ready. At five in the morning place the glass so that the needle throws a shadow on one end of the strip of paper, and mark the shadow of the needle, and up to, say, seven in the evening you will have a reliable sun-dial.

## PHOTOGRAPHING ELECTRICITY AND HEAT.

Mr. Frederick Hovendin claims to have photographed the etheric waves of heat and electricity, which are invisible, of course. He says they are a fluid which, properly illuminated, becomes visible to the naked eye and can be cinematographed. He fills a square glass box with tobacco smoke, puts his finger through a hole in the side and turns on the box the rays from a powerful electric lamp. Then, he says, he sees the ether issuing from his finger and permeating the tobacco smoke. The ether escapes from his finger even when it is covered with a tightfitting rubber cap. Mr. Hovendin also demonstrates that the air we breathe is coal black in colour. He illuminates powerfully and microscopically enlarges ordinary air issuing from a hole in a glass box. Then the black molecules forming the air can be seen and photographed.

## A NEW FREEZER.

A sanitary crystal glass ice-cream freezer, placed on the American market by a Hartford company, freezes without motion or labour. It consists of a glass jar with a hole in the bottom and a glass cover held in place by a spring ball. There is also a push plate or false bottom to fit in the jar when freezing cream. A push rod, bail, and stopper, made of porcelain and rubber, with a rubber packing ring to go under the cover, complete the outfit. A freezing mixture of one part of rock salt and three parts to five parts of finely-pounded ice is used, and the operation of freezing takes about three hours.

## AN ANCIENT "PENNY-IN-THE-SLOT."

Nothing would seem to belong more distinctly to the twentieth century than the automatic penny-in-the-slot sweet, matches and gas-registering machines. But the inventors of these useful contrivances were really anticipated by the people who

lived 300 years B.C. In a work written by Hero of Alexandria about that time the description is given of an ornamental urn used by the priests for delivering measures of a liquid which had miraculous qualities. It was certainly of very beautiful form, and the makers of those unsightly things that disfigure our railway stations might take a hint. The coin was dropped through the slit on the top, and falling on the pan underneath, raised the plunger, with result that a certain quantity of the liquid flowed out. Whether the pious folk put their mouth to the tap or carried home the precious liquid in bottles Hero does not narrate. One of the advantages this machine possessed over ours was an arrangement by which the purchaser knew when it was empty, and was never cheated of his coin, as so many of us are.

## FRIENDSHIPS IN FLOOD-TIME.

Floods cause wild things to resort to unaccustomed situations, expedients and companionships, says A. B. Cooper, in the Girl's Realm. When a weasel or stoat, a rat and a rabbit find themselves on the same rough stone wall, with the flood surging within a few inches of their, unsafe retreat, an amnesty is sometimes tacitly maintained, if not proclaimed, in face of the common and imminent danger; but neither the weasel nor his larger cousin is to be trusted long, and both rabbit and rat would do well, when the earliest opportunity presents itself, to seek a lonelier location. Hares and rabbits swim very well when they are forced to take to the water, and the former, when hunted, occasionally do so as an expedient for putting the hounds off their scent, but it takes the persuasion of very exceptional circumstance to make either of these animals take the plunge, and in times of flood rabbits leave their burrows and hares their "forms" and sit patiently upon any wall or rising knoll which may provide a little isle of refuge until the waters subside. As for the young rabbits, they are commonly drowned by the thousand in their burrows. This may not be an unmixed evil. Since the rabbit is so prolific that such a wholesale check upon its fecundity is scarcely too drastic.

A rabbit was once observed \*to have taken refuge on the back of a cow which

was standing knee-deep in the flood. Bunny seemed quite content, and the cow made no objection to her presence. In the view of the fact that rabbits are not expert climbers it must be presumed that she

reached her perch whilst the cow was lying down, or at least while her head was lowered. Perhaps the rabbit saw the flood coming and took time—and the cow—by the forelock.

## THE CAMPAIGN OF HATRED

BY WILFRED WELLOCK.

NE of the most disheartening things in this war has been the Press traffic in hatred. And it has been so blatant, so utterly shameless. I suppose it is customary to stir up hatred in a time of war, nay, to rank it along with ships and guns as part of a nation's fighting force. But one would have thought that in a highly civilised age-but alas! For as soon as hostilities commenced, and long before the people quite realised why they were fighting, the campaign of hatred had begun, and the most outrageous and inconceivable stories were put into circulation; with what result we, to our intense disgust and shame, to some extent know.

Such conduct on the part of the Press was, to say the least, diabolical, for hate knows not justice and can produce nothing but evil. Of its very nature it is bound to overreach itself, and thus to injure its own cause by laying the foundations of a new

But then that is precisely what the instigators of hatred desire, their object being perennial warfare, which they know cannot be secured without hate. Hatred makes a people revengeful and cruel, and excites a like spirit in their enemies; it thus clouds the moral sense and obscures the moral issues and so makes a reasonable and permanent peace impossible. Darkness and death are its offspring, and it is the beginning rather than the end of atrocities, being the creation of huge debts of crime which not even centuries can obliterate. But, of course, so far as the gun, powder and newspaper trades are conterned, one war is as good as another.

That there are those who for the sake of profit will shamelessly preach the inher-

ent barbarism of human nature, and not hesitate to open the floodgates of wild passion, or use any means within their power to poison the public mind, and thus perpetuate a condition that would otherwise naturally and quietly pass away, is an ominous sign.

And who does not quake when talking about the war with a stranger, until one has learned which newspapers he reads?

And rightly so, for hatred is the vilest and subtlest of the passions, being incapable of any sort of good, but poisoning and destroying everything it touches. Fear is pitiable, but hatred is diabolical. The former may accompany love and a wholesome enjoyment of life; but the latter is the negation of love, the poisoning of the life-stream at its source. Hatred is the dissolution of the spiritual organism, both individual and social, the negation of civilisation; it undermines man's finest instincts and powers, even the instinct for fellowship and the power to create it.

And how it conquers! Subtle as atmosphere, it grips like an octopus and spreads like fever. To hesitate a single moment is to become its victim. Three lines of a newspaper article venomed with its poison is enough to shatter the entire fabric of the soul. Being an elemental passion it is easily aroused and exceedingly contagious; for which reasons, of course,

the Yellow Press appeals to it.

Hate can accomplish no good purpose, not even the expurgation of evil, for it is itself evil, and as such can only destroy. Like love it begets its own kind only; and being highly contagious its power of destruction knows no limit. It is a frenzied fiend from whose nostrils

exhaled the vampid vapours of disease and death. Everything that is done in this war as the result of hate will be as a huge barricade of evil in the path to peace, and will prevent the further advancement of civilisation until, through the persistent operation of good will, it has been removed. Hate is war eternal, the closing of all the avenues along which a right understanding might be reached. Thus to hate is to commit a paramount social

crime. One sometimes wonders if fear is stimulated in the belief that it will increase interest in the war and thus cause it to be carried on with greater vigour and tenacity, and so brought to an earlier close. But that, as I have tried to show, is an illusion. There is only one thing to do regarding hate and that is to neutralise it whenever and wherever we encounter it.

## REVIEWS AND NOTICES OF BOOKS

### ENGLISH.

I. Gokhale The Man: By Mrs. Sarojini Naidu. Pp. 37. A. V. Pillai and Son, Hyderabad—Deccan.

The writer of this booklet needs no introduction to our readers who would, we believe, anticipate our judgment that this booklet is perhaps the most cloquent and exquisite tribute to the memory of the Great Patriot, yet written.

In this short sketch, Mrs. Naidu has striven and let us say striven successfully, "to set down a few of (her) reminiscences of him, not as Gokhale the politician and social reformer, but simply as Gokhale the man," as she knew him. Mrs. Naidu rightly remarks that no chronicle of a great man's work and character can present a complete human document without some of those more personal touches which, however, slight and incidental in themselves may yet act as passing

flashlights to reveal the inmost qualities of his mind."
We are not at all surprised to learn from a private letter that the book has received an enthusiastic

reception all over the country.

II. Hints on Education, by The Sister Nivedita of RK-V. Pp. 98. Price As. 4. Pub. by Brahmachari Ganendranath, 1, Mukerji Lanc Baghbazar, Calcutta.

If there was one object which the late Sister Nivedita had more at heart than any other, it was undoubtedly the education of Indians. The book before us consists of three general papers on Education, one on the Future Education of Indian women and one on the Indian Vivekananda Societies.

While anything from the pen of the late Sister Nivedita must compel respectful attention, she has a special claim to be heard on the subject of education. The Sister Nivedita, besides taking a keen interest in the general educational problems of her adopted country, was an experienced teacher and the actual founder, proprietor and principal of a school in America before she came out to India. There are so many commendable ideas and excellent suggestions crammed into the small space of sixty-eight pages that it is rather difficult to summarize them in this brief note.

The central idea of the book, however, is that education is the greatest need of Modern India, educa-

tion for the masses as well as for the classes, for men as well as for women. We believe there is a large number of people in India now, thanks to the work done by Mr. Gokhale and others, who realize the great need of education but very few who know what education is or aught to be. The Sister Nivedita gives us a valuable idea of a perfect education. It consists, says the Sister, of three stages. The first stage is that of "preparing the mind to learn, of training it to receive impressions....."The second is the impartation of "certain characteristic fund of ideas and concepts which is common to society as a whole, and must be imparted to every individual if he is to pass as efficient."

These two stages, however, the Sister thinks, are only preparatory stages. They only prepare the mind for real education. "Having them, the mind has become a fit instrument. That is all. The real education is obtained in the third stage "when the man meets his guru and devotes himself to a perfect passivity. Or he surrenders to some absorbing idea, which becomes the passion of his whole life." Instead of generalizing he begins to specialize. It is now, when, to quote a familiar proverb, he knows something of everything and everything of something, that he "stands a chance of contributing to the riches of humanity as a whole."

III. Haridasi, by T. K. Mukerjea. Translated from the Bengali by Mrs. T. B. Kotlingham. Pp. 51. Price As. 4. The Baptist Mission Press, 41, Lower

Circular Road, Calcutta.

This is the sad story of a highly respectable and fairly prosperous family, known to the author which came to irretrievable grief—losing its wealth, its honour, its prestige, its everything—on account of the pater familias, a brilliant and promising lawyer, falling victim to the "lure" of Drink. The book would be found useful for Band of Hope work.

Mrs. Kotlingham's translation is free from mistakes of idiom and we believe adequately conveys the

sense and spirit of the original.

IV. War and Religion, by Dr. N. Macnicoll. Pp. 20. Price 1 Anna. The Christian Literature Society, Madras.

"The War," says Dr. Macnicoll, "is the measure of the world's failure to rise to its ideal"—an ideal which we must never lose sight of. In our daily lives, however, we have to deal with the world, not as it ought to be, but as it is. And in this world as it is "so pitifully involved in evil", calamitous and unrighteous as war is, we may yet sometimes be compelled to fall upon the method of force "to prevent or ward off yet greater calamity and unrighteousness." "If it is mere force," \*explains the venerable writer, "that we are opposing to force, no good can come from it. But if our exercise of force is demanded by a clear call of duty (as it is in the case of England and her Allies in the present war) then its victory over violence of pure self-aggrandizement (such as that of Germany) is a triumph of right over wrong." We compliment the writer on explaining a difficult question successfully.

Dr. Sir Ramkrishna Bhandarkar contributes a preface in the course of which he says, "If the Parliament of Man" and the 'Federation of the World' come out as the results of this atrocious war, the punishment inflicted by God, for the torpor and complacency that have led humanity to neglect spiritual culture in favour of the elusive pursuit of material advancement, will not have been inflicted in vain. Such indeed are

the thoughts of all right-minded persons.

V-XI. Oxford Pamphlets, Volumes V, VIII and XI to XV. Price One Shilling per volume. Published by the Oxford University Press.

A pamphlet, unlike a book, is something which, generally speaking, one reads and throws away. The reason perhaps is that most pamphlets are written for the moment and possess no permanent value whatever. The case of the Oxford pamphlets is, however, different. We cannot deny that they are, in a sense, written for the moment, but they contain matter which will remain valuable and interesting long after the war is over.

We should have been sorry, therefore, if these pamphlets were left to suffer the fate of the ordinary pamphlet and are glad that they have been brought out in a more permanent form in the shape of stiff-cover volumes. Seventy-five pamphlets have been published up-to-date which are obtainable both separately, in paper covers and in volumes of five or six

each, with stiff covers.

We have already reviewed a number of these pamphlets in these pages and expressed our general opinion about them. Of the volumes now before us, Vol. V has interested us most as Indians and members of the British Empire. It contains a pamphlet by Sir E. Trevelyan on "India and the War", another by Mr. H. E. Bgerton on "The British Dominions and the War", and a third by the same author in which he gives a reasoned and emphatic answer in the negative to the question—"Is the British Empire the result of wholesale Robbery?"

The most important pamphlet in Vol. VIII is one entitled—"The Double Alliance versus The Triple Entente," in which Mr. James M. Beck, a distinguished American lawyer, reviews the British and German white Books, treating these official documents precisely as they would be treated in a court of law. We wish we had enough space at our disposal to reproduce the final "Judgment" of the learned writer which amounts to a verdict of "Guilty" against Germany

and Austria.

The more interesting and remarkable pamphlets in the remaining volumes before us are—(a) the Bishop of Lincoln's "Church and the War", (b) Dr. Wilhelm Wundt's "Concerning True War" (Vol. XII); (c) Mr. A. E. Duchesne's "Asia and the War" (Vol. XIII); (d) Mr. William Archer's "Fighting a Philosophy"; (e) Mr. E. F. Row's "Outlines of Prussian History to 1871" (Vol. XIV); and (f) Mr. A. N. Hilditch's "The Stand of Liege" (Vol. XV).

XII. War Atlas, Compiled and drawn by B. V., Darbishire, M.A. Pp. 16. Price 8d. The Oxford University Press.

The possession of an Atlas is indispensable for everyone desirous of understanding the actual course of the war, or its real causes. The Atlas under notice has been prepared and printed with the special object of providing the students of war with a good and reliable Atlas of historical geography at a cheap price. There are about forty maps altogether large and small. They are all good, but some of them like the six small maps on pages 6 and 7 illustrating the historical geography of South Eastern Europe or the nine maps on page 14 showing the territorial growth of Prussia are particularly clever and interesting.

XIII. Christiana Georgina Rossetti: An Essay. By N. K. Venkatesan, M. A. Assistant Lecturer in English, Government College, Kumbaconam, Pp. 35.

This pamphlet contains the reprints of three articles originally contributed to the "Educational Review," and dealing with the life and poetry of the second great English poetess of the Victorian Age. The author has added an Introduction and a few words by way of conclusion. Mr. Venkatesan is a painstaking writer and has evidently devoted a good deal of time to the study of his subject. The first of the three papers deals with the birth, education and the early poems of Christiana Rossetti and covers the period from 1830-1847. The second describes "the First Love Shock and the New movement." It covers the period from 1848 to 1861. The third paper tells us of Rossetti's sickness, second love-shock and her later life and poems. The period covered by this paper is 1862-1894. The pamphlet should commend itself to all students of English literature.

GURMUKH SINGH MONGIA.

## HINDI.

Rogi Sewa, Part I, by Guru Payara, Head Master, Arya Kanya Pathshala, Bannu (N. W. F. Prov.) Pp. 162. Price—As. 10.

The lovers and well-wishers of Hindi Bhasha have done a good deal during the past few years in producing healthy and useful literature in *Devnagri*. There is, however, still a keenly felt dearth of suitable text-books in Hindi bhasa for girl schools

on practical subjects.

The publication of the book under notice on the eminently useful subject of first-aid and sick nursing would be welcomed by all engaged or interested in the education of girls. It is to the mother, the wife, the sister or some other lady relation that the arduous and selfless task of nursing the sick to health in every home naturally and rightly falls. This book, therefore, has been written specially for girls. The fact that the author is an experienced teacher and the past proprietor of an Ayurvedic medical shop is a sufficient guarantee of the usefulness and suitability of the book. The Director of Public Instruction, N. W. F. Province has approved the book for use in Hindi Girls' Schools in the province.

The author deserves every encouragement and we hope this book would be introduced into the curriculum of all Hindi schools throughout the country.

#### GURMUKH SINGH MONGIA.

### GUJARATI.

Priya Darshana, by Keshavlal Harshadrai Dhruva, B.A., Printed at the Union Printing Press, Ahmedabad, pp. 104. Cloth bound. Price Re. ò-8-o. (1915).

Harsha, the Prince-poet of Early India, (sixth century A. D.) whose successful arms have reached the borders of China, is the author of this play in Sanskrit called Priya Darshika or as the learned translator has chosen to call it, Priya Darshana. In an erudite introduction Mr. Dhruva has given a very interesting account of the times before and during which this destroyer of Huns flourished. Thaneswar, his capital, though small in area, is shown to have rivalled Pataliputra, in the extent to which it sheltered wealth, valor, and learning within its precincts, and for each and every event mentioned by him, he has quoted an authority, such as cannot be gainsaid. The incomplete record of the life of

Harsha, (इपेन्ट्रिंग) written by the famous Bana, has no doubt furnished the data, but they have been laboriously supplemented by materials drawn from other sources, such as the Danapatras of Harsha, the account of those times written by the Yavan (China) Chang, and other contemporary works. The several details of the numerous battles waged by the Emperor are of great historical import, and sure to furnish food for thought and reflection to European scholars, if presented in English. The translation bears the stamp of intelligence and scholarship usual with all his works, and it need not be said that each

carefully so as to bring out its full significance.

Sukavi Samiti, by Chhotubhai Dajibhai Desai, Printed at the Deshi Mitra Printing Press, Surat, Paper Cover, pp. 63, Price Re. 0-4-0. (1915).

word in the translation seems to have been chosen

This book purports to be a farcical representation of those poetasters who think that poets are made and not born. The humor is too latent for an ordinary reader to find out, follow or understand.

Yogavashishtha Ramayana, Part I, published by the Society for the Encouragement of Cheap Literature, and printed at the Diamond Jubilee Printing Press, Ahmedabad, Cloth bound, pp. 911. Price Rs. 3-0-0. (1915).

This substantial volume of the Vashishtha Ramayana, translated into easy Gujarati, is published and sold at the very moderate price of Rs. three. We are sure that the Gujarati public would appreciate the work at its true worth.

- (1) Jain Drishtiye Yoga, Part I, by Motichand Girdharlal Kapadia, B. A., L.L. B., Solicitor, High Court, Bombay, printed at the Gujarati Press, Bombay, Cloth bound, pp. 198. Price Re. 0-8-0. (1915).
- (2) Ananda-shana Padya-Ratnavali, Part I, by the same author, printed at the same press, pp. 636. Cloth bound. Price Rs. 2-0-0. (1915).

Mr. Motichand is engaged in a profession which is quite incompatible with the idea of study or scholarship while inharness, but all the same, as his previous works and those under notice show, he is struggling bravely against the uninspiring tedium of an attorney's business to follow the paths of esoteric religious study. In spite of the best efforts

of the author the first book-Yoga as seen by a Jain—has not been shorn of the technicalities of the subject nor presented in a form which would make the ordinary reader take in what is meant by that branch of the Indian philosophy and we are afraid that owing to several inherent peculiarities of the subject it is bound to reamain-notwithstanding such sporadic attempts as made here—a scaled book to the generality of mankind. The second book is a commentary on the first fifty poems of a Jain saint, Anand Ghanji, and the commentator has tried to give to the reader the inner meaning of the verses as expounded to him by another Jain saint. It is preceded by a very exhaustive introduction, which bears testimony to the persistent laboriousness of the writer, who has therein touched on the various aspects of the life and work of Anand Ghanji. It will go a great way towards acquainting both the Jains and the non-Jains with the valuable work of this Jain poet who flourished in the latter half of the 17th century of the Vikram Era. Both books have got excellent indexes, at the end.

K. M. J.

#### MARATHI

## Mr. Tilak as a Moral Philosopher.

BY SHRIDHAR V. KETKAR, Ph. D.

The popularity of Mr. Tilak's recent work on the Bhagawad-Gita cannot be estimated with accuracy. About 5,000 copies of the first edition were sold within one week. The remaining copies were sold away as soon as they were bound and the demand is yet unsatisfied. But how far this fact indicates the popularity of the work cannot be definitely ascertained. The subject matter itself is such as would always command readers for any important piece of writing pertaining to it. The Gita has been commented upon by a great many writers, in all the cultured languages of India, if not of the world. The chief merit of the present work lies in the historical interpretation of the meaning of the Bhagawad-Gita independent of the advocates of particular systems like those of Sharkara, Ramanuja, Nimbarka and others.

In the interpretation the method which has been followed is both deductive as well as historical. Logical consistency is in itself regarded a test of a "true"

interpretation of a document.

The work consists of Text and translation into Marathi of the Bhagawad-Gita and also a commentary. All these take over two hundred and fifty pages, with an introduction of about six hundred pages. Although apparently a long work, the method of presentation is very concise. The work is difficult reading and offers great difficulties for review.

The introduction is a scientific treatise on *Duty*. It commences from the doubts with regard to duty and seeks to establish, that

(i) A life of action after proper self-realization and not a life of renunciation is the aim of human existence and that

(ii) A life of renunciation is not preached by the Gita, but a life of action, and that

(iii) This teaching of the Bhagawad-Gita is based on a proper realization of the mutual relationship between the human body and the universe and that between the destructible and the indestructible, and that

(iv) The ethical teaching of the Bhagawad-Gita is superior to all other moral teachings of both East and West,

The work, if it can influence the other parts of India as it will influence Maharashtra, will prove to be a document of socio-political interest to future historians.

Asceticism has so long been regarded as the ideal of Hindu life. This book criticises the doctrines of asceticism with logic, deductive in its method and merciless in its rigour. While reading the book one very often feels himself to be in the grip of a severe and heartless master who compels the unwilling listeners to accept his thesis by producing a silencing argument. With such a power of logic, and with great learning displayed on every page the thesis of a Life of Action is supported. While reading the chapter on sanyasa and karma-yoga one feels strongly tempted to compare the life of the commentator with the life which is presented as the ideal with the new interpretation. Germs of the interpretation that the Bhagawad-Gita preaches a life of action and conveys definite ideas as to how the life of action ought to be led, are observable in pre-existing works. Mr. Tilak himself has admitted this, but it may fairly be said to the credit of Mr. Tilak that nobody has ever before advocated it so boldly, laboriously standing in direct opposition to the ancient revered masters like Shankaracharya, and has maintained the thesis so ably. There is one thing more about the presentation; although the sharpest criticism is made on the previous interpretations, even the greatest devotees of the Acharyas will not feel themselves hurt by the criticism. The method adopted to ward off the possible hostility of the orthodox is briefly this. Mr. Tilak shows us how the old interpretations

arose, and how the old interpretations alone were possible under the then-existing intellectual conditions, and how new knowledge has been acquired regarding the past which makes the acceptance of the old interpretations difficult, if not impossible. Thus did he disarm orthodox hostility towards his Arctic Home in the Vedas, where he has placed himself in direct opposition to Yaska and Sayana. The same method is followed in contradicting the old masters, while giving his own interpretation of the Gita

while giving his own interpretation of the Gita. The studies of Mr. Tilak in the Gita commenced in 1872, at the death-bed of his father, to whom he was reading a vernacular commentary on the Gita called Bhasha-vivriti. Thus his acquaintance with the work can claim a duration of nearly forty-three years. In the introduction Mr. Tilak tells us that he conceived at an early age a doubt regarding the purpose of making Krishna give to Arjuna a homily on the path towards liberation (Moksha) when the real intention of Krishna was to persuade Arjuna to resort only to fighting and to remove from the mind of his disciple the horror of fighting against his own kinsfolk. Further labours on this work and on other works of Indian philosophy caused by this doubt have culminated in the creation of this great commentary.

Instead of entering into the examination of the accuracy of the new interpretation, it will, I think, be a more acceptable service to the readers if I concentrate attention on presenting faithfully the main aspects of the argument. This I intend to do in a second notice of the work.

The second edition of Mr. Tilak's Gita is promised by the close of August.

## COMMENT AND CRITICISM

# The Indian Dynasty in China.

With reference to the article published by Dr. Ramlal Sarkar in the June number of the Modern Review, it will perhaps interest him and others engaged in the study of Indian history that A. K. Yu, the Indian Prince who went and settled in the province of Yunan in the distant past, is evidently identical with Ayu, the eldest son of Pururavas mentioned in the Puranas (e.g. Vishnu Purana, Bk. IV. ch. viii,

This inference derives considerable support from the fact that Abul Gazi quoted by Tod in his annals of Rajasthan mentions one Ogz or Ogux having two sons, Kium—the Sun and Ay or Ayu—the Moon of whom Ayu was the ancestor of the Tartars. The account given in the Puranas and the Chinese annals, about the birth of Ayu or Yu agrees in many respects. Thus, according to the former (IV.1), Budha (Mercury) saw Ita when she was staying in the vicinity of his abode and having espoused her, had by her a son, Pururavas, and his eldest son was Ayus. According to the latter, Yu or Ayu was the son of the Star (Mercury or Fo) who struck his mother while journeying and she gave birth to him. He is

said to have reigned 2207 years B. C. and was the ruler who divided China into nine provinces.

#### U. S. DALAL.

#### Forests and Rainfall

The idea that the presence of well-wooded areas in a country goes a great deal to increase the quantity of rain there, dates back to the distant past, and recently, various theories have been advanced to substantiate it, although nothing has yet been conclusively proved.

As a general-rule, the fact that in and about large forest areas, the air is much cooler than away from them, causing more condensation of aquous vapour and more rain is naturally acceptable. But beyond this, strictly speaking, we are not in possession of sufficient data or any scientific and tabulated experiments proving rainfall or an increased quantity of it, caused by forests: The observations made in Europe simply "claim" and not prove the above process of nature.

Now, quite a remarkable point, in this connection, is that the so-called increase of rainfall attributable to the wooded state, is, in a much larger measure, due to, and rises "with, the altitude of the locality

concerned." The following table shows an interesting averange increase :-

Elevation of the locality Mean annual excess of above the mean sea-level. rainfall. 328' 1.25 per cent. 328' up to 555' 14.20 1247' 16.00 ,, 2000' up to 2300' 19 00 2300' up to 2625' 43.00

To amplify the above: Rain originates at about ten thousand feet above the mean sea-level and what has been popularly called the "attraction" would seem to be nothing more than this: the water-laden currents travelling at a tremendous rate, strike against the splendid huge forest which, as a matter of course, causes precipitation by its sifting action. The Conifers are the well-known prevailing species growing on such great heights (excepting a few of the Pinus species that have a lower yone, thriving in Assam and the Lower Himalayas, in India) and equipped by nature, with the "needles" applied for the purpose.

That there is not much additional increase in rain-

fall, on the whole, attributable to the forest, would not be far from reasonable: in fact, such precipitations, cannot but be small in themselves; and assuming most precipitations occur between the Earth's surface and an altitude of, say, from 8 to 10 thousand feet, the influence of forest on rain, given a particular locality, would naturally remain on an average a negligible percentage. While discussing the subject and inclined to favour the popular idea in his treatise on Sylviculture taught at the Imperial Forest College Dehradun, the learned author says on p. 22:

"It must, however, be admitted that the above mentioned observations, and the deductions from them, with regard to the increased rainfall in forests, have not been generally accepted as conclusive and so far as India, at any rate, is concerned, further experiments and observations are required to establish, as an indisputable fact, the effect of forests in materially increasing the rainfall of a locality."

The most useful and indisputable utility of forests, however, with regard to rain lies in the fact that it retains rainwater which enriches the soil and feeds the neighbouring streams, a distinct advantage that need not be confused with the above controversy.

This unique capacity of woods, quite a main factor in the economy of Nature is accounted for by:-

"The trees, littre, humus, and undergrowth successfully retard drainage.

(2) The deep penetration of water facilitated by

the loosening of soil by the roots.

(3) A lower degree of evaporation helped by somewhat lower temperature owing to higher relative humidity in the forest.

S. S. SHIVAPURI, Forest Ranger, Gwalior.

#### THE PRESENT INDUSTRIAL SITUATION

By The Hon'ble Dr. Nilratan Sircar, M.A., M.D.

HE present industrial situation in India is one which calls for great watchfulness as well as prompt action on the part of both the Government and the people. The disappearance of Germany from the Indian market implies a displacement of trade of enormous value, a widespread disturbance of the economic equilibrium, which, unless it is guided by far-seeing and provident statesmanship, is bound to end in disaster. For Japan's industrial conquest of India by methods of peaceful penetration will not be restricted to those spheres of interest which have been vacated by Germany; this invasion, already a fait-accompli, and proceeding by rapid strides, if unperceived, will gather an irresistible momentum as it goes forward, carrying everything before it,-not merely chemicals, soaps, toys, or other commodities made in Germany and imported therefrom but also cotton, silk, glass, leather, matches,

etc., in fact the staple commodities of Indian industry and of India's trade with Great Britain, and the real significance of the transfer of trade lies deep below the surface. In all the factors which go to build up the economic organisation of a people, whether geographical or social, in cultural traditions as well as in the standard of living, Japan combines the hereditary virtues of the East with the scientific acquisition of the West, the fecundity, the productiveness, the tenacity, the subtlety of an Oriental stock, with the versatility, the progressiveness, the effi-ciency, the spurt and dash of the most go-a-head Occidental type. And the Japanese will, therefore, penetrate in an Oriental country to spheres of interest which the Germans and other European people found effectually closed against them. And it must always be remembered that the British economic connection with India has this great advantage that Great

Britain and India have in one sense been complementary economic units, one predominantly manufacturing, and the other predominantly agricultural; and even as regards manufacturing industries dividing line between large-scale machine production and small-scale machine-cumhand production is the line which will for some time keep Indian and British interests from wide or injurious over-lapping as well as from irresistible conflict. But Japan's combination of hand-power with the power of machinery, of small-scale as well as of large-scale production, of cheap labour with hereditary skill, of low consumption with an increasing efficiency, of artistic craftsmanship with mechanical manipulative and inventive gifts,—all this has been rendered possible because her manufactures have an indigenous agricultural basis, such as Great Britain lacks. The unique combination of gifts and advantages gives her an irresistible power in the Indian market which she will not be slow to employ, and is in fact even now employing with marked or rather unmarked success. And it ought to be borne in mind in this connection that none of Continental European countries (barring Russia, which does not yet count in the tale of economic expansion) has any political ambition, possibilities or spheres of influence in this country, while as much cannot be said of any of the powers in the Far East. The question, therefore, of India keeping to herself the fields of trade which till recently were occupied by Germany is one which neither the Government nor the people can shelve and it will require for its solution the prompt and whole-hearted co-operation of both, the vast resources of the Government in organising, financing, and, if need be, legislating power, being judiciously employed in helping and equipping the people to meet this new economic situation.

The economic revolution in India in the last century was the displacement of the hereditary Indian artisan class by European machinery. In the present century a new revolution is threatened,—the fresh displacement of India's hard-won economic balance by a hardy and fecund race of Orientals gifted with Occidental efficiency and resourcefulness; and yet in the coming struggle all the factors are in India's favour if only the fight is properly led. Indian labour is sufficient in quantity,

cheap, teachable, and capable of becoming more and more efficient under economic pressure. The overseers and middle men are available; as also are, in some industries, even the trained scientific experts, who require only business experience and knowledge of local materials and conditions to become competent guides, and indeed in some directions the supply tends to out-run the demand, with resulting evil.

The raw materials are also there, lying unutilised, or utilised in a small part in the country; and improvements in agriculture and mining will supply whatever finer staples or improved materials may be required for successful competition. Private capital, though insufficient, is not entirely wanting, but it is shy and cannot be attracted towards "fresh fields" and new ventures without some degree of reasonable security. No doubt in Bengal we are sadly lacking in business ability and instinct, but it is only after many costly failures, and much trial and error that we can expect to have in our midst captains of industry, entrepreneurs able to create favourable conditions and command success. The crying evil in this, as well as in other fields, is that the people are without power of initiative and without power of joint action and organisation. It, therefore, behaves the Government, as being the ultimate directors and managers in this great co-operative business and joint concern which constitutes the life of a nation, to supply the organising power, which in such circumstances is more competent than labour power or power of machinery.

But what stands in our way is a theory or a ghost of a theory, concerning the legitimate scope and functions of government, a theory which is now obsolete, dead even in England-its home. The theory of "laissez faire, laissez aller", of leaving things to the course and drift of nature, the forces of competition and of individual effort, may be and is no doubt a sound rule for the ordinary conduct of administration, but in all national organisation where the problem is to equip the nation as a unit in the international struggle, this theory has hopelessly broken down and nowhere more so in recent times than in Great Britain, where the whole trend of recent legislative, financial, and administrative activity has been in the opposite direction. But Indian conservatism is a hardy perennial; even in the hey-day of Lloyd-Georgian finance with

its gospel of State Aid and State Insurance, the Secretary of State ordered a retreat in India even from those spheres of State-aided Industry into which a gradual, continuous and successful advance had been made under a paternal Government keenly conscious of its obligations of guardianship to the millions of artisans who had been dispossessed of their heritage of labour and. a barren pittance. The experiments of the Directors of Industries in Madras had given aluminium and chrome leather to the depressed classes of South Indian artisans and they promised to be the mothers of a hundred more fruitful industries, but these were strangled in the womb. No doubt we can point to some beneficent State Institutes in aid of Industry; Agricultural Research Institutes and Technological Institutes doing research work as well as the work of the ordinary bureaus, -even an Advisory Board of Commerce and Industries with a minister presiding over it;—but only the big capitalists and capitalistic organisations can possibly avail themselves of their valuable advice and profit by the fruit of their valuable researches; and the people who are most in need remain as helpless and hopeless as before; for them the one thing needful is not to be advised but to be trained to practical work, to be shown the way by being led by the hand, and to be supported with capital and credit, the sinews of their economic war; and it is certain they will in the threatened economic vicissitudes and revolution drift helplessly and aimlessly as before, a disorganised rabble, until and unless the Government gives them the lead, the practical driving power, which is their one supreme need of the time.

No distribution of blue books and pamphlets, no model farming, breeding, or seed-distributing, no activities of bureaus or research institute, no technical education in the country or provision for such education abroad, no labours of labourcommittees, mining committees or conferences will save the situation created by the present crisis. In fact what is now needed is a more active industrial policy of Government;-the Government should take the initative in organizing such industries as may have a hopeout-look in the present condition of the market and with the available resources at the disposal of the country. The methods of Government help and organisation will vary according to the varying needs of the industries so selected.

Some industries, as sugar and indigo, may require a great deal of preliminary experimenting, both as regards the cultivation of crops and the subsequent manipulation of the raw material; and these important industries, for which India has special capabilities, can be rehabilitated only if Government were to carry the initial experimental stages to completion so as to place them on a market basis and then make over the concerns to private parties or companies on fair and reasonable terms. In some industries Government may help by the supply of the raw material, as Mr. Swan points out in his report. The Forest Department may make a suitable arrangement for the supply of suitable wood to industries such as matches, and pen and pencil making. In other cases, the chief difficulty is to find an adequate market for the manufactured commodity which cannot be profitably produced except on a large scale, and here Government may help by placing large orders and contracts during the initial stages, as for example at the Tata Steel and Iron Works. In other industries, such as those of cotton weavers, silk weavers and brass founders, improved tools, for example, fly shuttle looms, lathes, hand machines, may be supplied on a system of loan and recovery by instalments. Local demonstrations may be given in the use of these tools and processes, and co-operative credit societies may also be established among cottage workers where the conditions are suitable. But of all the ways in which Government can render material help to the growth of new industries in the country the most fruitful and far-reaching are :-

(i) The supply of loanable capital on easy terms on the basis of reasonable secu-

rity, and,

(ii) the grant of transport facilities by the control of railway rates and steamer freight, as well as by extension of railway lines.

As regards the supply of capital, it may be noted that there are important industries, for example, dyes, glass-ware, etc., which under present conditions of competition require larger capital than private individuals in India are in a position to invest, and joint-stock companies as yet do not command sufficient credit to raise the money. For financing such industries

a central bank advancing loans on adequate security, on cheap terms, should be among the first concerns of the State in India. It is a matter of common knowledge that in France and in Japan State Banks such as the State Bank of France and the Bank of Japan were originally founded with the object, among others, of assisting industry and agriculture by supplying the use of loanable capital at a moderate charge to farmers and manufacturers on reasonable security. For some time here in India the project of a central State Bank has been in the air; but in the various schemes proposed while such necessary matters as the custody of the Government balances and the Government reserves, the adjustment of the currency, etc., have been properly kept in view, I do not notice that one of the primary objects of such banks in all progressive countries, namely, the supply of loanable capital to support agriculture and industry has been at all mooted in the course of the discussion. It will be said that this will be within the province of the Presidency Banks. But as a matter of fact the Presidency Banks do not serve this primary need of financing the indigenous industries. They enjoy many of the advantages of State Banks as custodians of Government deposits and balances and in many other ways, but they confine themselves to financing the carrying trade and the export and import business and some well-established mills, and their resources, though repleted by public funds, are not available for discharging some of the vital obligations and responsibilities of State Banks. Only the establishment of a State Bank in India with the object of not only carrying on the currency operations but also of supporting the agriculture and industries of the country with the use of capital on reasonable security can meet the needs of the situation.

In the same way facilities for transport are necessary in a much larger degree than are now granted by the existing Railway administrations. As Mr. S. C. Ghose points out in his note, increased control on the part of the Government in the matter of fixing Railway rates is required in the public interests as well as the appointment of a permanent commissioner to hear complaints from the trading interests concerned. There have been V. Thackersay once instances, as Sir remarked, where equal rates under equal conditions have been refused to certain mills and traders. The following extract from Mr. Ghose's report will show the anomalous position in this regard:

"According to the E. I. Ry. scale the charge for flour for 550 miles is Re. 0-7-2 per md. and over the G. I. P. Ry. Re. 0-8-9. But if the traffic was carried for 275 miles over the E. I. Ry. and 275 miles over the G. I. P. the freight would

be Re. 0-11-0 per md."

Whatever may be thought of the policy of the State-working of Railways in India, there can be no doubt that the control over rates should be assumed by the Government in the public interest.

Another important help which the Government may render to the development of indigenous industries would be by the starting of bureaus and agencies for the creation and expansion of markets in the country and abroad, and in this matter we cannot do better than follow the example set by the Japanese Government.

These are some of the ways in which the Government may help the Indian people to meet the growing economic situation brought on by the war. Indeed this momentous problem can be solved only by the Government assuming the leadership of the people.

# THE GREAT UNREST

The Great Unrest. Beneath smoke-tarnished skies, We weary of dull dwelling and drab street; We tire of tramping still with toil-worn feet To futile tasks in jarring factories; We will no longer honour honoured lies; We are grown intolerant of knave and cheat; We will not rest till all brave dreams and sweet Swoon in the splendour of realities.

Unsullied heavens to far horizons bent;
Wide spaces kindling to a crimson West;
All wonders of the wheeling firmament;
Immortal music; visions loveliest
Of loftiest Art. Dross-driven, impotent,
To dream of these—this is the Great Unrest.

(Selected)

HAROLD H. DANBY.

## THE INDENTURED COOLIE

There he crouched,
Back and arms scarred, like a hunted thing,
Terror stricken.
All within me surged towards him,
While the tears rushed.

Then, a change.
Through his eyes I saw Thy glorious face,—
Ah the wonder!
Calm, unveiled, in deathless beauty,
Lord of sorrow.

C. F. Andrews.

# INDIAN PERIODICALS

In an article entitled

## The War and some lessons for India

in the June *Indian Review* Sir Narayan Chandavarkar states some of the lessons which people have learnt from the present war.

The writer holds up the example of Belgium, from which country we may learn the great lesson that

A people's greatness depends not on their numbers or the extent of their territory but on their self-less spirit. A nation may be small and even weak as compared to others, and yet it can stand up and fight the foes of God and liberty and serve humanity and earn its reward in the Eternal Book of Life if its soul is great.

And we further learn that "we see how life is full and worthy only when we struggle with life's difficulties and endure hardships for God, country and righteousness." "Anonymous Courage" is another thing that we learn—"the courage that seeks no fame but does its duty known only to God", the courage that "loves Heaven's silence more than fame."

The writer goes on to say that "the sacredness of motherhood and the sanctity of the marriage tie are now realised more vividly than before the war," when marriage was getting into disfavor. But now

in England, we are told, Archbishops have been advising volunteers in the following strain:

"Better be married a minute than die an old maid." "Men save the country, women the race."

"Man is progress but woman is tradition."

The war has also taught us that "mere development of the intellect is no education. Education must be of the heart."

Sir Chandavarkar thus puts the greatest lesson of the war:

Our politics and industrialism must needs be dominated by the spiritual force of the loving heart, which shall burn by its consuming fire our race pride, our caste pride, and intellectual self-conceit and enable us to strive for political and industrial advancement as humble worshippers in the Temple of God. \*\*

## Concerning Appreciation

is the name of an article penned by Capt. J. G. Willoughby, who has since been killed in action in Mesopotamia. The article under review which has been given the place of honor in the July East and West contains many pregnant observations concerning the appreciation of art.

"The appeal of all arts," we read, "whether painting or sculpture, architecture, music or letters, is essentially the same, but though the vibration of the emotional

chords in human nature is the only test of truth there can be no real appreciation of art unless the intelligence be brought to direct and control these vibrations."

The following observations of the writer should be taken note of by artists and art-

lovers alike.

A just arrangement of lines and proportion of design, which we call "composition," is however the unvarying accompaniment of great art, and is no more to be acquired by the study of written laws of symmetry and series alone than other subtle qualities of greatness. A true artist has the sense of right proportion and the using of form and colour to express himself as an instinct which he cannot explain or impart, though he may, of course, develop this instinct by experience and application. The idea that a subject, noble in itself, is necessary for the creation of a noble masterpiece, is one of the errors into which Ruskin fell, great and earnest genius as he was. As beauty is subjective, so nobility lies, not in the theme around which the masterpiece is wrought, but mirrored in the creation from the emotional forces of the creator, who will most surely be influenced in the choice of his subject by the opinions and opportunities of the age in which he exists.

There are some people who are apt to confuse Art with Morality. They ought to remember that "art and morality have no quality in common."

Noble deeds or thoughts, may, it is true, move a poet or a painter to artistic expression, but the very word morality implies a certain circumscribed pettiness which true art will not brook. Nature is unmoral yet sublime, and similarly art cannot be examined from the standpoint of morality and made subject to human laws, since it is a god-like quality and superior to all such restrictions. Though a man naturally prefer an image which reflects vividly the emotions strong in him, this fact need not obscure his appreciation of the genius inherent in another reflecting contrary emotions to which he is unsympathetic.

The writer sums up his say in the following lines:

True appreciation of the significant in Art, demands an understanding of sufficient breadth of view to sift and reject, if necessary, the verdict of ages, to stand firm in the face of severest opposition once one's emotional intelligence is convinced of the rightness of a decision, yet to be ready to bow to an opinion which one honestly recognises as more truly inspired than one's own; to test continually and with remorseless severity the genuineness of one's sensations, lest the canker of habit or environment creep in to weaken their pure aestheticism; and to realise that art is independent of local ideals and petty restrictions which bind humanity.

Incidentally the writer pays a tribute to the Germans who are in great disfavor at the present moment.

Says he:

The Gemans after all have a certain justice in their claim to a "Kultur" superior to other European nations. For instance, any connoisseur or art-dealer of European reputation will tell you (or would have before the war) that the Germans are acquiring the majority of the first creations by modern artists, and that they are generally more appreciative of true artistic genius than any other public of the present day, even though they may possess the divine gift of creation in less degree than some. After all, the best, almost the only books on Cezanne and the early post-impressionists are in German, and the biographer of the Belgian Verhaeren is a German—a poet scarcely yet appreciated in France and almost unknown to us in England.

In an informing article in the July Sikh Review Sardar Gurbakhsh Singh makes us familiar with some

# Sikh Relics in Eastern Bengal

Says the writer:

From Rajmahal in the west to Sylhet in the East and from Dhubri in the North to Banskhali and Fatikcherri in the south there was hardly a place of importance during the days of Moghal viceroyalty, where some Sikh temple did not exist or some Sikh ascetic had not established himself and gathered a number of followers round him. The movement had even spread to some Islands like Sandip, as early as Shah Jehan's time.

People might wonder to hear Eastern Bengal mentioned in connection with Sikhism. We are told that "the Mahomedan conquerors in Eastern Bengal interfered but little with the worship and religious beliefs of the Hindus," and further, Eastern Bengal

lying at the border of the Empire and remaining for ages the hunting ground of turbulent neighbours the Assamese, the Arakanese and later on the Portuguese of Sandip, the imperial hold on it was always very weak and it was the policy of the Delhi Government to encourage immigration on a large scale of a foreign element into these parts, and to carry on the Government in a more liberal and broadminded spirit than it was necessary in Northern India where the Mohammadan Government had been firmly established. It was under these circumstances that a large number of Sikh temples sprang up here and there for the spiritual solace of the Nanakpanthi immigrants from Behar and Hindustan and received help and encouragement from Government officials along with the Bairagi Sangats and Mohammadan shrines.

The contact of Eastern Bengal with Sikhism began very early, in the pre-Moghul days.

The sixteenth century was yet in teens, when Guru Nanak the founder of the faith visited Dacca in the time of Hussein Shah, the good At that time Sonargaon was the capital of the Bengal Province; and what is called Dacca now, was only the seat of a thanadar. Guru Nanak had left his home and travelled on foot with a single companion through Hindustan and Behar to Kamrup, visiting all the important sacred places, Hindu and Mohamadan en route. From Kamrup he turned his steps south and

was on his way to the temples of Kali and Jagannath Puri. The temple of Dhakeshwari one of the most famous places of resort in olden times lay on the way and was not simply to be passed by. Guru Nanak therefore broke his journey here and landed at the northernmost Ghat at Robberbazar through which place the road to Upper India passed. A well commemorates this visit to the present day. Out in the waste near Jafarabad half hidden in bramble growth, a well and a heap or two of debris are the only visible signs of the Sikh monastery that once flourished here. To judge from the signs the temple consisted of a square small building with arched doorways and a vaulted roof, with a fair sized tank in the front, and a baradari on the edge of this tank. The well is known as Guru Nanak's well and there is a local tradition that the great teacher drank from the well. The Sikh story, a little rationalized, is that he dug a hole for drinking water with the lance he carried in his hand as a walking stick and as a weapon for defence against wild animals. However that be, the place became sacred in the eyes of the Sikhs and Sikh ascetics soon followed to establish a monastery here; so that after the two mosques (that of Binat Bibi and another) built about 1458 in the days when Nasiruddin Mohammad Shah was king of Bengal, this well is the most ancient relic near Dacca. Miraculous properties have been attributed to the water of this well ever since the visit of the Guru.

## The writer goes on to say

The next centre of interest in order of time is the Sikh temple of Shujatpur near Ramna, the present Civil station of Dacca. This Sangat or monastery is contemporary with the rise of Dacca into importance. It is said that the Sixth Guru sent a very zealous missionary and a holy Sikh, Almast by name, to Dacca and it was he who established this monastery. Third in succession to Almast was Nathe Sahib, after whose name the Sangat is known among the Sikhs. A stone inscription in the well dated Sambat 1890 and erected at the time of repairs to the well, tells us so. Another stone inscription, of a nuch earlier date has fallen into the deep water of the well and is lost. Nathe Sahib brought the Sangat on a very firm footing and spread his influence to the whole Hindu population of the town and suburbs. In his time the Sangat was in a very flourishing condition and the present building was raised then.

We are informed that "the Sikhs in Dacca besides being very devoted must have been rich too."

When in his younger days Guru Govind Singh wanted a palanquin to enable him to travel from Patna to the Punjab, it was to Bulaki the *masand* at Dacca that a requisition was sent. He complied and sent a golden palanquin. A few years later when preparing for his life-mission and organizing the Sikhs on a military basis, requisitions for first class war elephant, for men and munitions as well as for the famous costly Dacca fabrics, fit for *Saropas* or robes of honour given to the deserving, followed; for the Guru's was now a royal darbar where all these things were wanted.

Mr. K. Ramachandrachar contributes to the June Educational Review an article entitled

# The Physical and Mental Value of Games.

The writer thinks, and rightly thinks it a "matter for regret and surprise that a major portion of the Indian Public should hold a bad and wrong notion about games."

The idea that "over-studiousness without gamesomeness can elevate a nation in any way" should be condemned strongly. People talk of excess in games *only* as pernicious but they lose sight of the fact that-excess in everything, including studiousness, is no less so. And then

The worst that falls to the lot of one wholly devoted to games exclusively can in certain respects be preferred to the worst happening to one indulged in studies exclusively; the former has at least the boast of good physique and a healthy man while the latter, having claim to good knowledge, suffers all his life in weakness, disease, from want of good sleep, and such other ailments consequent upon mental over-strain. Further the latter leaves his weakness as an unavoidabe legacy to his children; thus he perpetrates the crime of not only self-destruction but of destroying the manhood of his children.

The writer goes on to say that "in the selection of physical exercises, the choice of a kind which is active and open air is the best, and the necessary inducement to it must exist in the form of amusement."

We agree with the writer when he says:

The co-operation of players in games is the fruitful source of the feelings of keen competition, mutual help, sympathy, union, etc., which, if realised in a nation, would serve to make it a civilized and enlightened one.

Taking the football game as an example we find that "the principle of the division of labour which comes to our serious notice in the higher stages of our educational career is seen guiding the activities of the players."

Carefully considered, the foot-ball or any other game has as much to teach as any handbook of those principles on which a nation's life can be based. The games are early amusing experiments for the practical application of the principles of a corporate existence, besides giving us at the same time a healthy body, and a fund of good fun.

The writer advocates the early physical training in games which confer such great advantages on the men of a country.

More opportunities, encouragement and sympathy must be extended, and the system of prizegiving should be continued with unabated vigour as it offers a very successful bait for the display of the sportive skill, and without sufficient inducement, the games would go on unnoticed and unattracted. The seeds of efficiency of our countrymen must be sown on the play-grounds and the harvest will show that the game is certainly worth the candle.

To the June Mysore Economic Journal Mr. H. F. Marker contributes an useful article entitled

**Economic Use of Waste Matters** 

in which he has endeavoured to show how, "in the absence of elaborate and more scientific methods for the disposal of waste matters as refuse, nightsoil and sewage as are seen in the more advanced cities, these waste matters are to be best disposed of."

The waste matters of a town can broadly speaking be divided into three classes (1) The refuse (both household and street refuse), (2) Human excretal matters or nightsoil and urine, and (3) Liquid wastes

or the sewage.

The following are the methods generally in vogue for the ultimate disposal of refuse according to the means and the local circumstances of the city.

1. Destruction by fire in destructors.

2. Reclaiming marshy and waste land and filling hollows etc., and tanks.

3. Mixing with earth and nightsoil and disposing

of as manure.

4. Selling to farmers, manure makers brickmakers.

5. Discharging into the sea at a convenient

distance from the shore.

6. Pulverising by machinery and using the product for manure and in the manufacture of fuel by an admixture of tar.

7. Separating the crude refuse by hand or machinery and using the constituents in such trades

as can profitably employ them.
In the course of the article the writer has tried to show that "in an agricultural country like ours where manure is in great demand and where the Municipalities cannot afford to have more up-to-date and costly schemes at their disposal, "Back to the Land" is the best and Economical way of getting rid of the waste matters of a town and deriving some income out of it."

Briefly the methods advocated are:

1. Trenching of the nightsoil and leasing out the trenching ground or the annual auction sale of the right of collecting nightsoil, (2) selling of refuse as manure or dumping it on land to be leased out subsequently for cultivation, and (3) utilization of sewage for agricultural purposes by laying out sewage farms.

The writer has given some figures of the Revenue derived by some of our munici-

palities from this source.

Following are the figures for Bangalore Cantonment Municipality :-

1912-13 ... Rs. 22,350 1913-14 17,080 ••• ٠., 1914-15 13,020

Nearly 100 cart-loads of rubbish and 33 carts of 110 gallons of capacity each, of nightsoil from the European portion of the Town are turned out every

The following are the amounts for which the right of collecting refuse and nightsoil in the Bangalore

City Municipality, had been leased out during the past four years

our yeans.			
1911-12	***	• • •	Rs. 6,824
1912-13	•••	***	8,092
1913-14			12,068
1914-15			6,384

In the year 1912-13, Ahmedabad Municipality made an income of Rs. 24,000 from the waste matters. Rs. 12,000 from the sewage farm and Rs. 12,000 from the sale of nightsoil and refuse.

Poona Municipality makes an income of about Rs. 10,000 from the sale of nightsoil and refuse.

The combined income from refuse, nightsoil and sewage farm at Baroda comes to about Rs. 10,000 a year.

Housing the Poor.

The problem of housing the poor and the management of the houses they live in is a serious one. This problem is present both in the East and the West. Rev. R. M. Gray has told us in the course of an article in the Social Service Quarterly for July, how this problem was tackled in London by Miss Octavia Hill as far back as fifty years ago.

We read that

Fifty years ago when the housing conditions in London were very much worse than they are to-day, Miss Octavia Hill, directed at first and constantly Miss Octavia min, directed at hist and constantly encouraged by John Ruskin, discovered how much could be done, even in the case of a very poor class of people and long neglected houses by treating tenants as every landlord, if he were humane and intelligent, ought to do. Her plan was "to make use of and improve the personal relations that can be of and improve the personal relations that can be based on the collecting of rent, by fully recognising the duties of the landlord to the tenant, while insisting on the performance of the latter's obligations." It was not done as a 'charity.' She knew that the experiment would be much more 'fruitful if it could be made to pay, and she succeeded in proving that houses for working people could be made and kept healthy and comfortable, and at the same time pay a reasonable interest on the capital invested.

Her plan was to take over some old houses, wellbuilt, but "in a dreadful state of dirt and neglect" and to manage them herself, collecting the rents weekly, and gradually to induce the tenants to rise to a higher standard of order and cleanliness. Necessary repairs were executed at once, and other comforts were added as the people showed themselves capable of making use of them. Nobody was turned out without a trial. "Each family had an opportunity offered of doing better: those who would not pay, or who led clearly immoral lives were ejected." She believed that even the very poor could be educated to appreciate cleanliness, and could be roused to feel a sense of obligation not only to their landlord. but to their neighbours. And with infinite patience she set herself to the task. One of her first rules was that the rent must be paid when it became due. When she took over the property the arrears were enormous, so that the honest tenants were virtually paying for the dishonest ones. Two years later, when she wrote her first report, not one tenant in any of the houses owed anything. She never allowed a second week's rent to become due, even if it were necessary to take legal steps. And her inflexibility in

this matter was due not only to her conviction that the business of housing the poor ought to pay a reasonable return, but to her knowledge that, if once the people formed a habit of punctuality and regularity in the payment of their rent, it would be the beginning of a general orderliness in their lives, which would in the end be of immense benefit to them. She induced them to save, so that when the season came round when work was scarce they had something in hand to help them through. When the men were out of work she tried to find them jobs in the houses, clearing away rubbish, whitewashing, and the like, thus not only ensuring to them some small wage, but also getting them interested in the improvement of the property. The elder girls were paid to scrub the passages, thus learning habits of cleanliness which soon showed themselves inside the houses as well.

Miss Hill's methods were so successful that they have been adopted not only in London but in most of the great cities of Great Britain. A number of educated women have been specially trained, and have equipped themselves with the very considerable amount of expert knowledge required for the management of house property. The secret of the success of this work is that it leads to the humanising of a business relationship, the relationship between landlords and their tenants. These workers begin their relations with the people on a purely business footing. They go to their houses as of right, to collect the rents, and to do whatever is legally and justly required of a landlord. Their entrance is not resented as that of many other "visitors" is. There is no sense of interference or of patronage. But there is no limit to the use they can make of the entry thus gained.

They learn to know the people and to make friends with them more quickly than they could in any other way. And once friendship has been reached, and the confidence of the people gained, anything else may be attempted which wisdom and goodwill may prompt.

The writer concludes by saying:

What is wanted is that some men or women should undertake the management of houses not merely as a matter of business, but as an opportunity for social service, that they should discharge the duties of it in a way that will create friendliness and win confidence, and that they should use the influence so gained to encourage their poorer neighbours in the paths of self-improvement and self-respect and to instil into them a desire for a more orderly and comely

Recently a Social Service League has been brought into existence in Calcutta. We like to draw the attention of the promoters to the line of work stated above.

In the July Arya has appeared an account of

Nammalwar

the "supreme Vaishnava saint and poet," from which we cull the following:

His life story

Maran, renowned as Nammalwar ("Our Saint") among the Vaishnavas and the greatest of their saints and poets, was born in a small town called Kuruhur, in the southernmost region of the Tamil country—Tiru-nel-veli (Tinnevelly). His father, Kari, was a petty prince who paid tribute to the Pandyan King of Madura. We have no means of ascertaining the date of the Alwar's birth. We are

told that the infant was mute for several years after his birth. Nammalwar renounced the world early in life and spent his time singing and meditating on God under the shade of a tamarind tree by the side

of the village temple.

It was under this tree that he was first seen by his disciple, the Alwar Madhura-kavi,—for the latter also is numbered among the great Twelve, 'lost in the sea of Divine Love.' Tradition says that while Madhura-kavi was wandering in North India as a pilgrim, one night a strange light appeared to him in the sky and travelled towards the South. Doubtful at first what significance this phenomenon might have for him, its repetition during three consecutive nights convinced him that it was a divine summons and where this luminous sign led he must follow. Night after night he journeyed southwards till the guiding light came to Kuruhur and there disappeared. Learning of Nammalwar's spiritual greatness he thought that it was to him that the light had been leading him. But when he came to him, he found him absorbed in deep meditation with his eyes fast closed and although he waited for hours the Samadhi did not break until he took up a large stone and struck it against the ground violently. At the noise Nammalwar opened his eyes, but still remained silent.

Subsequently Nammalwar permitted his disciple to live with him and it was Madhura-kavi who wrote down his songs as they were composed. Nammalwar died in his thirty-fifth year, but he has achieved so great a reputation that the Vaishnavas account him an incarnation of Vishnu himself.

From the philosophical and spiritual point of view, his poetry ranks among the highest in Tamil literature. But in point of literary excellence, there is a great inequality; for while some songs touch the level of the loftiest world-poets, others, even though rich in rhythm and expression, fall much below the poet's capacity. In his great work known as the Tiru-vay-moli (the Sacred Utterance) which contains more than a thousand stanzas, he has touched all the phases of the life divine and given expression to all forms of spiritual experience.

Here are a few specimens of Alwar's poetry, which we are told has suffered considerably in the translation.

'Tis glory, glory, glory! For Life's hard curse has expired; swept out are Pain and Hell, and Death has nought to do here. Mark ye, the Iron Age shall end. For we have seen the hosts of Vishnu; richly do they enter in and chant His praise and dance and thrive.

We have seen, we have seen, we have seen—seen things full sweet for our eyes. Come, all ye lovers of God, let us shout and dance for joy with oft-made surrenderings. Wide do they roam on earth singing songs and dancing, the hosts of Krishna who wears the cool and beautiful Tulsi, the desire of the Bees.

The Iron Age shall change. It shall fade, it shall pass away. The gods shall be in our midst. The mighty Golden Age shall hold the earth and the flood of the highest Bliss shall swell. For the hosts of our dark-hued Lord, dark-hued like the cloud, dark-hued like the country and the same middle the sam like the sea, widely they enter in, singing songs, and

everywhere they have seized on their stations.

The hosts of our Lord who reclines on the sea of Vastness, behold them thronging hither. Mescems they will tear up all these weeds of grasping cults. And varied songs do they sing, our Lord's own hosts, as they dance falling, sitting, standing, marching leaving beginn

ching, leaping, bending.

# FOREIGN PERIODICALS

Dugald Macfadyen draws a picture of

### America in 1915

in the London Quarterly Review which gives us some idea of the wonderful developments which have taken place in America within the last fifteen years.

We read that

In New York the street traffic used to be so rapid and disorderly that it was an adventure to cross the streets. Policemen were powerless, and pedestrians crossed at the peril of their lives. This abuse has vanished. The opening of the sub-ways—our tubes—with their four parallel tracks, has relieved the congestion of traffic and foot-passengers. The police have regained control of the streets. It is now easier to get about New York than to move about London. The development of hotel living has made life in moderate-sized towns much more livable. Quite ordinary hotels provide a separate bath-room with every bedroom, and this is the invariable rule in the larger towns. The standard of comfort has been raised both in the homes of the people and the hotels. Taste n buildings, pictures, and music has improved almost beyond belief.

Writing about the colleges and universities of America and the efficiency and goaheadness of the American people the writer says:

Colleges and Universities in America have a place a social life which makes it very difficult to compare hem with British institutions. The right to a University education is part of the heritage of the American born. But it does not imply the same liferentiation of function which accompanies it in England. The sons of families of good social station in New England will take any job that offers during a summer vacation. They will conduct a trolley car, it work on a farm, serve in a store, or make a voyage in a ship. An American student who loafs through long vacation is looked down upon as a man of the original of the control of the mains to check the American passion for specialization. The craving for efficiency which America has sorrowed from Germany appears everywhere in the Jniversities, even in athletics. The football eams, the college boat, the base-ball team, are rained with a severity of which we know nothing. When the great football match between Harvard and Yale took place in the Yale Bowl before 70,000 pectators the writer was in Boston. A crowd of everal thousand people met on the Common, and istened to a minute description of the game delivered rom a speaking trumpet. The speaker stood on a alcony outside one of the newspaper offices and the rrogress of the game was telegraphed from Yale point by point.

We are told that the American Univer-

sities "have stood for a good deal in the religious life of the nation."

The Appleton Chapel at Harvard has a daily morning service, which includes an address. It is entirely voluntary, and is well attended by college men. This must be almost unique in university life. At Princeton the morning service is a compulsory chapel, and is more like an ordinary chapel service at Oxford or Cambridge. Bryn Mawr has a daily service, and has adopted a daily service book prepared by the Christian Association of the College. Elsewhere there are daily morning services, but they are generally found on foundations which are specifically religious. At one time it was not usual for professors or lecturers to exercise a pastoral office among the men of their university, but it is said that this is getting less common.

The American intellect is never at rest, they are constantly questioning the problems of American life. The Monroe Doctrine is one such problem which is engaging the attention of very many Americans. Then there is the question of immigration towards which the American attitude "has completely changed within the last fifteen years."

For a century America has been the refuge of the oppressed, the land of promise to every hardpressed population laboring in the Egyptian bondage of European feudalism. It was the pride of America that it conferred citizenship on all who came—black, white, and all shades between. That sentiment is gone with the snows of yester-year. The modern American has become alarmed about his heritage. His vote is swamped by thousands of Irish, Germans, Poles, Lithuanians, Italians, Hungarians, and Jews who care nothing for American traditions, but have a keen eye for the dollar value of a vote.

According to Mr. Macfadyen "America is the great laboratory of democratic experiment". Up to the year 1912 "the group of political and economic traditions which came to a head during the Civil War continued to prevail." But now "the acid of progressivism has disintegrated American political traditions. The Progressives draw support from both Republican and Democratic Parties, and the standing of a politician is determined by his relation to the progressive movement."

In some of the states of America experiments are being made which have for their object "to increase the authority of the Executive while putting it more directly

under popular control." And this is done because

America has discovered that it can get its government done neither fast enough nor well enough unless more authority and freedom are given to the Executive. In its practical common-sense way America has arrived at the method of giving more responsibility to its Presidents, and at the same time increasing their direct responsibility to the societies or organizations they control.

## Witchcraft

forms the subject of an article in the New Statesman in which has been recounted some of the horrible atrocities that were committed, in Christian Europe, on unfortunate men and women, specially the latter, who had the misfortune to be suspected of witchcraft.

In the middle ages people lived in "a world of magic influences and Satanic interventions."

Men had not yet invented the laws of nature. They perceived no law in nature save that anything might happen. In the later Middle Ages the pobble that had no toes would have been no laughing matter. No intelligent man would have been surprised to meet him in his perilous vessel in the course of a sea voyage. Practically all the best scholars and judges were agreed that Satan had both the power and the will to populate the earth with grotesque shapes capable of doing impossible things. The witch riding on her broom through the air was as common a feature of mediæval life as the aeroplane is of our own.

It is true that people have believed in witcheraft in all ages,

but at no time or place in the world's history has there been the same wholesale system of torture and murder of feeble old women as in Christian Europe in the centuries immediately before and after the Reformation. The number of women—it was almost always women who were accused of witchcraft—who were hanged and burned and strangled during this period as witches is to be computed not in hundreds but in hundreds of thousands: some writers even put it at several millions. In 1515 about five hundred witches are said to have been burnt in Geneva alone in three months.

In England, at the time of Shakespeare, "the monarch on the throne believed in witcheraft as one believes now-a-days in electricity."

Queen Elizabeth was as superstitious as Dr. Dee, and with James I. horror of witchcraft was a cruel passion. King James was firmly convinced that it was witches who caused the storm that tossed his ship on his return from Denmark with the Princess Anne. A schoolmaster named Dr. Fian was accused of having collaborated with them, and the King himself was present at the tortures by which it was attempted to wring a confession from him. The boot was applied, and the bones of the man's legs broken to pieces. This proving unsatisfactory—"his

nails upon all his fingers were riven and pulled off with an instrument called in Scottish a turkas which in England we call a payre or pincers, and under everie nayle there was thrust in two needels over, even up to the heads."

## And how about Scotland?

Scotland, with an imagination inflamed by belief in an all but omnipresent and omnipotent Devil, set herself with terrible zeal to the task of exterminating the Devil's daughters. So ordinary were accusations of witchcraft, that boxes were put in the churches to receive them. When once a woman was accused of witchcraft, the authorities left nothing undone to prove her guilt. The witch's bridle was bound round her head, with its four iron prongs in her mouth, and she was then tied to a wall in such a way as to make it impossible for her to lie down. In this position she was "waked" day after day, night after night, by relays of men till her spirit was broken and she confessed to the sins she had never committed. Practically all the witches who were burned during the Middle Ages and the ages that succeeded the Reformation confessed their guilt. Who would not in similar circumstances?

The methods employed in those days to 'discover' witches would hardly be believed now-a-days but they were nevertheless true. Here are some of them:

There were in Scotland people called "prickers" whose duty it was to prick the accused persons all over with long pins, partly in order to keep them from sleeping, and partly to discover that insensitive spot which was supposed to be the special mark of a witch. Another method of "discovering" witches was to tie the thumbs and the great toes of the accused woman crosswise, and then to drag her through a pond. If she sank, she might be drowned, but at least she was vindicated as a Christian. If she floated high, as she usually did in such circumstances, it was regarded as proof that she had not been baptized and that the water was therefore trying to reject her.

We read that "the last 'witches' known to have been put to death in England were Mrs. Hiks and her nine-year old daughter who were hanged at Huntingdon in 1716."

But the belief in witchcraft still survives in all parts of the uncivilized world, and in many parts of the civilized world. In London the wealthy believers in witchcraft are only prevented by the police from having an abundance of professional sorcerers and sorceresses to get knowledge and help for them from the Devil. The Italian peasant believes in the witchcraft of the evil eye far more fervently than in Imperialism, and the witch that steals the butter is still a sinister figure in the imagination of the elderly small-farmer in Ireland. The belief in the power of witches to transform themselves into animals is also common among country people. Everybody has heard stories of the hare that mysteriously disappears after being shot, while a witch is discovered shortly afterwards not far from the same spot with her leg bleeding.

Marchesa Peruzzi De' Medici, who knew

## Walter Savage Landor

intimately writes a few reminiscences of him in the Cornhill Magazine, which are very interesting. The writer was staying near Siena in the late fifties. The Brownings lived close by. The writer's father had, we are told, the greatest admiration for Mr. Landor as a "master of the noblest English." Mr. Browning one day brought Mr. Landor to the writer's home at Siena.

Mr. Browning explained his reason for bringing Mr. Landor at once to Siena. It was a most pitiable story. He had met the old gentleman in Florence quite casually. He was coming towards Casa Guidi, and looked hot and weary, for he had walked down the long dusty road from Fiesole in the hot sun. He told Mr. Browning that he and his wife had had a violent quarrel, and that she and his children had turned him out of the villa and bade him "be off for ever." He had only fifteen pauls in his pocket, and knew not what to do; but had wandered down from Florence broken and disconsolate, but with enough of the old heroic force in him to breathe out wrath against the family which had disowned him. Mr. Browning at once took him to Casa Guidi and tried to arrange a reconciliation with his family, but in vain; then not knowing what to do with Mr. Landor until he had time to communicate with his friends in England, and having no room to offer him in Casa Guidi, he had brought him to Siena, sure of the welcome he would have there from my father and mother.

Of Mr. Landor the writer tells us that

No more agreeable guest could there have been found; not a word escaped him that would have revealed a violent temper. A very early riser, Mr. Landor devoted many hours to writing in his room Latin and English verse, and an occasional "imaginary conversation." These he would read to us, and with the utmost courtesy and a grand old-fashioned bow present the MS. to me the young daughter of the house, as he continued often to do in after years. He gave me my first lessons in Latin every morning, and after the lesson would repeat to me long passages from his favorite poets. Nothing would rouse his anger more than anyone speaking of Latin as a dead language: "It will live when all other languages are dead and buried, as it has lived all these years."

We read that of the early poets Chaucer was Landor's favorite." He used to say—"when I read Chaucer, I feel as if I were in the fresh open air; and when I read Spenser, I feel as if I were shut up in a room full of perfumes." He had an unbounded admiration for Keats of whom he said: Keats is the greatest poet the world ever saw, other great poets there have been, none more wonderful. He is a Greek.

The writer goes on to say

Mr. Landor never dwelt on his family bickerings

with his children. In fact, he often told us of the delightful romps he used to have in the old days at the villa of San Domenico, with his fine boys and "his sweet little Julia." Only once, I remember, he touched the tragic chord, when he brought me an epigram he had just written, that very morning:—
"Out of his paradise an angel drove Adam.

A devil drove me out of mine. Thank you, madam."
Mr. Landor was most extravagant in the expression of his likes and dislikes. His admiration of Garibaldi amounted to hero worship, and he followed every act of his life with intense interest; not so with Louis Napoleon, for whom he had the greatest contempt, never losing a chance when he could utter his anathema against him. He had known him well in England, and near acquaintance seems to have given him the worst possible opinion of the man. Mis. Browning, with her face hidden under her large hat and curls, would be stirred past endurance by these assaults on her hero who was her "Emperor evermore," and would raise her treble voice even to a shrill pitch in protest, until Mr. Browning would come into the fray as mediator.

come into the fray as mediator.

Nothing could exceed Mr. Landor's kindness to children; his generous impulses were never to let us

go away empty-handed.

## Alfred Noyes.

Mr. Alfred Noyes is the English poet who is a great favorite in England and America at the present moment. Gilbert Thomas contributes to the Bookman a neat little critical study of his poetry in which he has given us a few specimens of his beautiful compositions.

Mr. Thomas tells us that

Mr. Noyes is one of those happy men who have made the simple discovery that Fairyland is wide enough to embrace postmen, barrel-organs, Bast-End coffee-stalls, smelting-furnaces, and newspaper boys—yes, and wide enough, too, to include the wayside church and the stable of Bethlehem.

"We have named the stars, and weighed the moon,

Counted our gains—and lost the boon" is the burden of much of his work. He does not care in the very least degree what the moon may weigh; it is enough for him that "the moon is a ghostly galleon tossed upon cloudy seas." For him the stars are still the lamps of heaven, "the lights of home." He has not yet forgotten that lesson of childhood: that if you would increase your kingdom, you must diminish yourself, and bow humbly to the earth.

According to Mr. Thomas, "no writer of our time has introduced so many interesting metrical experiments or displayed such perfect technical skill. He is like a musician in deft command of a fairly-equipped organ—which does not lack that stop of humor which has been wanting in the instruments upon which some of the greatest poets have played."

Here are a few specimens of Noyes'

poetry:

For they say 'tis but the sunset winds that wander thro' the heather,

Rustle all the meadow grass and bend the dewy

fern; They say 'tis but the winds that bow the reeds in prayer together,

And fill the shaken pools with fire along the shadowy

In the beauty of the twilight, in the garden that He

They have veiled His lovely vesture with the darkness of a name!

Thro' His garden, thro' His garden, it is but the wind that moveth,

No more; but oh, the miracle, the miracle is the same!

In the cool of the evening, when the sky is an old story

Slowly dying, but remembered, ay, and loved with passion still,

. . . the fringes of His garment in the fad-Hush! ing golden glory

Softly rustling as He cometh o'er the far green hill."

"I will go back to my home and look at the wayside flowers.

And hear from the wayside cabins the kind old hymns again,

Where Christ holds out His arms in the quiet evening hours,

And the light of the chapel porches broods on the peaceful lane.

And there I shall hear men praying the deep old foolish prayers,

And there I shall see once more the fond old faith confessed,

And the strange old light on their faces who hear as a blind man hears-

Come unto Me, ye weary, and I will give you rest. I will go back and believe in the deep old foolish tales,

And pray the simple prayers that I learnt at my mother's knee.

Where the Sabbath tolls its peace thro' the breathless mountain vales.

And the sunset's evening hymn hallows the listening sea."

"Little Boy Blue, if the child heart knows, Sound but a note as a little one may ;

And the thorns of the desert shall bloom with the rose, And the Healer shall wipe all tears away.

Little Boy Blue, we are all astray, The sheep's in the meadow, the cow's in the corn;

Ah, set the world right, as a little one may Little Boy Blue, come blow up your horn!"

"Thou'rt flown too soon! I stretch my hands out still, O Light of Life, to Thee,

Who leav'st an Olivet in each far blue hill, A sorrow on every sea.

It is too soon amid the cynic sneers,

The sophist smiles, the greedy mouths and hands, Quite to forget the light of those dead years And my lost mountain lands.

It is too soon for me to break that trust. O Light of Light, flown far past sun and moon, Burn back thro' this dark panoply of dust, Or let me follow soon.

Mr. Noyes "realises that peace implies not the mere abstinence from war, but the substitution of new wars for old." Says he "to those who believe that Peace is the corrupter of nations":

"Peace? When have we prayed for peace? Over us burns a star, Bright, beautiful, red for strife! Yours are only the drum and the fife And the golden braid and the surface of life, Ours is the white-hot war.

Peace? When have we prayed for peace? Ours are the weapons of men. Time changes the face of the world. Your swords are rust! Your flags are furled, And ours are the unseen legions hurled Up to the heights again.

Peace? When have we prayed for peace? Is there no wrong to right, Wrong crying to God on high? Here where the weak and the helpless die, And the homeless hordes of the City go by. The ranks are rallied to-night."

## Typhus Fever

has been one of the great epidemic diseases of the world. The Nature has published a short but informing article on the disease from which we gather the following:

The name is of no great antiquity, for it was applied to a malady or group of maladies in 1759. Until then, from the time of Hippocrates downwards, it had been employed to designate a confused state of intellect, with a tendency to stupor. It was, or intellect, with a tendency to stupor. It was, in fact, not until 1850 that typhus fever was finally differentiated from typhoid or enteric fever by the researches of Jenner. One of the older synonyms for the disease was jail fever. Another name formerly given to it is Morbus castrensis or "military fever," on account of the ravages occasioned by it among soldiers and camp followers from the time of the Thirty Years' War and the English Civil War down to the siege of Sebastopol.

The average death-rate for all ages under favorable conditions is 15-19 per cent; no age is exempt. An attack of typhus affords marked protection, and second attacks are as rare as those of small-pox. No special treatment for it has yet been discovered.

Investigations have conclusively proved that it is conveyed by the body-louse, possibly by the head-louse also. This important fact explains how it is that typhus is so prone to appear in times of stress, war, and famine-when misery prevails and personal cleanliness is difficult or impossible to maintain.

Prevention of the spread of the disease largely resolves itself, therefore, into extermination of lice.

### The New Russia

is the title of an informing article from the pen of Charles Johnston which has

appeared in the American Review of

Reviews for May.

The article under review tells us of the great progress that Russia has made during the last ten years, which may broadly be enumerated thus:

1. Civil and religious liberty.

2. A Parliament, of two houses, rapidly becoming fitted to the national genius.

3. A new principle of citizenship, affecting a hundred million Russian peasants.

4. A new ideal in education.

5. A new cultivated area of 50,000,000 acres.

6. An increase in national revenue of \$500,000,000.

7. A new epoch of agricultural and industrial prosperity.

8. An added population of 40,000,000.

We are told that "owing to extraordinary increase in the national savings due to prohibition (of the use of Vodka) the enormous outlay occassioned by the war had caused no wide-spread hardship in Russia."

The condition of the peasants in Russia is improving and has improved a good deal. They are becoming sober and practical, thanks to the settlement of the land question in Russia.

There were in Russia, at the time of the Japanese war, some seventy million peasants, gathered in village-communities, with a huge, straggling settlement of log houses as the center of cach. Of villages with not more than 100 inhabitants, there were more than half a million. The land about these villages, owned in common, was distributed every seven years, being cut up into little parcels, so as to give some land of each kind and quality to each household. So it might often happen that the holding of a peasant's family consisted of a hundred strips of land, some of them no larger than ten feet square, and as much as twenty miles from his home. He wore out soul and shoes walking from one little "cemetery-plot" to another; and, at the end, if he had made improvements, drainage, clearings, or fertilizing, he saw them all "redistributed,"—practically confiscated,—at the end of the seven years. The results were poverty, thriftlessness, apathy.

The peasants of France are the "happiest, the richest, the most effective in the world," because,

Each one of them knows that he owns his farm down to the center of the earth; and that every stroke of work he puts into it, every ounce of fertilizer, will come back to him, and to his wife and children. On such terms, any man will work and save; and the reaction on his character, in thrift, energy, providence, self-respect, will be of incalculable value.

To bring about a like happy result in Russia, we are told, "the policy of Land Purchase was directed, and the new Russian peasant proprietors are already counted by the million."

The practical difficulties in the way of this great transformation were enormous; but most serious have already been overcome. required an army of land-surveyors merely to take stock of the lands to be converted, and this army had to be created and trained. This was successfully and rapidly done. Then the village communities had to be brought round to the new view, since their lands could only be distributed with their consent and good-will. Then, for every village which did thus consent, it became necessary to lay out parcels of land of from thirty to forty acres for each family, in such a way that all would feel that they were fairly treated. Then of each such plot two maps had to be made, one of which was kept by the owner, while the other was filed at the Ministry of Agriculture. And, last but not least, the new farmer had to transfer his house to the center of his farm. This was comparatively simple, seeing that a log house can be taken to pieces and put together again, almost like a house of children's building-blocks.

Talking of education Mr. Johnston

Very many villages possess their school fields and gardens, in which the children learn to plant and cultivate the fruits and vegetables and grains of their district. In addition to this, there are a thousand schools that teach bee-keeping. Three hundred give instruction in the culture of the silk-worm. In nearly a hundred, trades and industries are taught, and hundreds more specialize in manual training. During the last ten years there has been much activity in the establishment of new educational institutions all over Russia; notably technical and commercial schools, under the new Ministry of Commerce. It is curious that the Duma are pulling somewhat in opposite directions, in one part of the field of education, the ministry favouring the classical side of the schools, while the Duma rather favors the scientific side. It is worth noting, too, that Russia has long held an advanced position in the education of girls. In university education, the drift at present is toward physics, chemistry, and the natural sciences generally.

The writer has to say the following about the "village industries" in Russia, "in which many hundreds of men and women take part in a common enterprise."

The whole village, which may number thousands, is generally devoted to some special occupation, one village producing felt shoes, another flax thread, another wooden spoons, a fourth iron nails or chains, and so on. So certain gubernias (states) have grown famous for certain commodities. Moscow produces wicker-work, baskets, and furniture; Kostroma carves wooden bowls and silver ware; Yaroslav and Tula produce samovars and sauce-pans: In Petrograd, Moscow, and Warsaw, there has been a great development of tanning, and the dependent industries of shoc and glove making; while new and well-built\_factories are turning out paper, flour, tobacco, and hemp ropes.

One great advantage Russia possesses in the field of industries is that she "has her own practically inexhaustible supplies of raw-material."

As for instance

In lumber, she possesses the largest forests on

earth, stretching from the Baltic to the Pacific Ocean. Her cereals are one of the world's great supplies. She has long been a great flax country. Her expansion into Turkestan has made her a great cotton country. In the north, she grows millions of tons of rye and oats. In the south, fine grapes, tea, oranges, and tobacco flourish.

As for metals and minerals, Russia is running France neck and neck for fourth place among the iron-producing nations of the world. At the other end, she supplies, from the Ural mines, almost the entire platinum output of the world. Her railroads are increasing enormously in mileage. In 1860, Russia had 1000 miles of railroads; in 1885, 16,000 miles; in 1905, 40,000 miles; and the increase since has been equally rapid.

### NOTES

## Our Motherland.

Some months ago, in the course of a speech addressed to Indian young men in England, Professor Gilbert Murray said:—

Bande Mataram. I attended lately an Indian dinner where that motto met one's eye at every turn. You will work in devotion to your Mother. It is well that you should. And no one who knows you can doubt that you have among you the spirit of martyrs. That is a fine thing; in some emergencies of life an indispensable thing. But there is something far finer, and that is the spirit of a statesman. A martyr sacrifices himself rather than be false to some principle. A statesman, without thinking of himself one way or another, when he finds some evil or dangerous state of affairs, seeks how to make it safe or good. Let us serve our Mothers, you yours and we ours, as far as we can in the spirit of statesmen.

But is there not—I put this question quite practically—a Greater Mother whose children we all are, whose day is coming but not yet come? Cannot you and we work together in the service of this Greater Commonwealth, which is also the service of humanity?

We commented upon Professor Murray's observations in our May number and need not repeat the remarks we then made.

Last month His Excellency the Governor of Bengal laid the foundation of the new building of the Calcutta University Institute and made a speech. Some of the words which he addressed to the students are as follows:—

We must study the history and the wonderful literature of India and we must study the history of England and the history of the British Empire and in this way shall, I hope, attain to a true sympathy with each other based on a common feeling and the result of accurate knowledge. Our two races. British and Indian, have been brought together, we trust, in the providence of God for some wise purpose, but it is only by the perfect understanding of each other that we can make ourselves a fit instrument to carry out that purpose. In college these matters appeal to us keenly and I hope that this

institution will help to develop that understanding by bringing the University, both teachers and students, into touch with other interests and will give opportunities for co-operation in a sphere wider than the purely academic one. I hope this institution will be a powerful force in helping us to attain sympathy free from any idea of tolerance, free from any feeling of condescension, a sympathy which denotes unity of feeling founded on a perfect knowledge of each other, and which will lead to a wider conception of the motherland, wider than the land of the 'seven rivers,' wider than the India we know today, a motherland as wide as the British Empire itself. If we can only attain to that, most of the causes of friction between our races will be gone. There will be no question then as to the true meaning of Swaraj. There will be but one feeling that all must be free and equal citizens of one great Empire whose aim and object is to fit each individual to do his bit for the benefit of his fellow-citizens. No doubt we are far from that ideal, but we must always keep it before us if we are ever to attain to it and we must prepare ourselves by our education to appreciate the goal.

These words are conceived in the right spirit and are free from the feeling of condescension of which His Excellency spoke. Nevertheless, we think, exhortations like those of Professor Murray and Lord Carmichael are much too premature and very much in advance of the times. was in 1858 that the great Queen Victoria promised equal treatment to all her subjects, white and non-white. son and grandson wise firmed her promises. But their servants have not been in any particular hurry to give effect to Their Majesties' promises. At no time, either before or during the war, have any strenuous and persistent efforts been made to remove the existing inequalities based on race, complexion or place of birth. There is no doubt that in many respects all the inhabitants of the British Empire, irrespective of race, creed,

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complexion or domicile, are equal in status, and perhaps they may be in some more, but in many very important and essential matters, they do not all enjoy equal rights. These we need not specify, they are so well-known.

Words should not outrun actions. The formulation of ideals should not be perpetually far far ahead of the efforts, if any, to give them concrete shape. We would not object to more speeches like those of Professor Murray and Lord Carmichael, if we could see that active and earnest steps were being taken all the while, month after month, year after year, to make all inhabitants of the British Empire feel quite at home in whatever place, within its limits, they might be, or in whatever spheres of life they might be, or whatever positions they might actually fill or aspire to fill.

For a Motherland is the land where one feels that one is a child of the Mother equal to other children,—neither a step-child nor a stranger. Just as sons and daughters of the same mother are quite at home in each and every room and apartment of their mother's house, so do the sons and daughters of the Motherland feel quite at home, so far as political status is concerned, in all parts of the Motherland. But if Indians by some chance find themselves in South Africa, Canada or Australia, are systematically from which they excluded, they feel that they are in stepmotherland or, worse still, that they are utter strangers. Nay, such at present is the want of solidarity in the British Empire as regards imperial feeling that even in Bihar a Bengali is made to feel that he is not in his Motherland but in stepmotherland.

Whether Englishmen feel quite at home in all parts of the British Empire or not, we cannot say. But it is clear that they have no reason, politically, to feel anywhere that they are aliens. They can go to any part of the Empire they like and follow any profession they like; there is no permanent barrier set up against them because of their birth or complexion. In any part of the Empire they can fill any civil or military position for which they are fit, In the Army in all its arms,—infantry, cavalry, artillery and engineers,—in the Navy and in the Aerial Service, an Englishman is not debarred from any post because of his being an

Englishman. He can also be a volunteer. For self-defence or sport he can have what weapon's he chooses. The highest educational opportunities for all professions are his. Thus it is evident that there is no obstacle in the way of the growth of a feeling of imperial citizenship in his heart. If by study of the history of India and of its ancient literature in translations. and by reflection he can only banish from his mind contempt for India as a (so-called) conquered country, nothing stands in the way of his considering this country as a part of his Greater Motherland. He need not feel any loss of selfrespect in doing so. Moreover, there can be no doubt that if the British Empire is to hold together and to last, it is absolutely necessary that all its inhabitants, whatever their race or complexion, should be animated by a feeling of imperial citizenship. Nevertheless, we do not know of any English professor or statesman who has ever exhorted British young men at home or in the colonies to consider India a part of their Motherland, not a property. We do not know why British imperialists have not addressed themselves to this easier task, but have preferred, instead, to attack first the far more difficult problem of making Indian young men feel that they are children, not subjects, of the British Empire.

There are certain human weaknesses. observed to exist among all races, of which men cannot reasonably feel proud. One of these is the eagerness of poor people to claim kinship, real or imaginary, with the aristocratic, the wealthy, the great or the notable. Something akin to this failing of poor relations may lead some of profess to have towards us to British Empire the feeling that whole we really cherish for India or for our respective provinces. But we do not think that either Professor Murray or Lord Carmichael wanted to exploit this humanweakness, or want professions like these. They want genuine filial reverence for the Empire, a feeling more intimate and abiding than the mere political allegiance or loyalty which at present exists. Conditions favourable to the growth of this more intimate feeling do not at present exist, though we are not so dogmatic as to say that these conditions can under no circumstances come into existence.

Indians loyally obey laws made by Bri-

tannia's sons, pay taxes to be spent as Britannia's sons think best, fight battles as they direct. What is more, many of us inspiration from the characters derive and writings of some of Britannia's sons and daughters and are nerved in life's battle for the ideal by the examples set by some of them and by the words that have fallen from their lips, though they are not the only or even the main sources of our inspiration and strength of soul. But when all this has been said, it still remains a fact that Britannia has not yet been able to touch the heart of India. And India's heart can be won only as that of a Sister Queen, if not also as that of the Revered Mother of Oriental Civilizations. Should this sound presumptuous to non-Indian ears, we would beg to be forgiven; for a Mother, however lowly in the world's estimation, is to her children a Mother still, immeasurably higher than any other earthly

entity.

We do not blame Britannia's sons for expecting all her proteges to upon her also as their mother. But we will call upon them to rouse her mother-heart to feel for her proteges as she does for her own children. It is Britannia's proud boast that she has abolished slavery. But what are indentured coolies in her Empire but slaves in all essential respects? This may be denied. It does not matter what name is used. Let us grant that indentured coolies are not slaves. But we put it to all true Englishmen to say if they can bear to think of the most illiterate, ignorant, unskilled and indigent countryman or countrywoman of theirs having the status and leading the life of an indentured coolie? We are sure they cannot. We do not know if it gives a shock to true Englishmen to think that there are still slaves or semi-slaves in the British Empire, but we are absolutely certain that those of them who revere Britannia as their Mother and expect all inhabitants of the British Empire to pay her the same filial reverence, will be pained to hear her called the Mother of Free Men and Women and of Indentured Coolies, as she would be called if Englishmen had a wider idea of the motherland without, at the same time, the system of indentured labour being abo-

The very unequal proportions in which male and female indentured coolies, not

necessarily related as man and wife, are sent abroad make it absolutely certain that large numbers, if not all, of the women shall lose their chastity. That they do lead immoral lives and are the causes of many murders is a fact. the mother-heart of Britannia feel for these luckless women as it does for the victims of the white slave traffic? If it does, we shall soon see the end of indentured labour. If it does not, we ask all advocates of a common Great Motherland to carry to Britannia's ears the tales of woe of these coolie women so that her mother-heart may be touched and she may enable them. to lead lives of purity and domestic peace.

We need not enter into further details to show that, whatever the theory may be, all the inhabitants of the British Empire do not in fact have the same status. Suffice it to say in general terms that the growth of filial reverence for a common great motherland presupposes the existence of equal opportunities, equal rights, and an equal status for all throughout the Empire.

We now come to the consideration of the most fundamental and important aspects of the subject. If in a State, in addition to equal status and equal opportunities for all, there be one language, the type of culture and civilization, the same same aims and ideals, common traditions, memories of glorious achievements in which all have shared, and affinity due to racial fusion, it becomes quite easy for all the citizens to feel and say that they have a common motherland. But there are few large states which can be said to be advantageously situated in every one of these respects. Some factors seem to be more important than others. This may be illustrated by taking the example of a small state. In Switzerland the people do not all speak the same language. But all Switzers have an equal status, equal rights and equal opportunities, their type of culture and civilization is the same, their traditions of liberty are the same and they are proud of a common glorious past and of achievements in which their ancestors all shared. Their national aims and ideals, too, are the same. In the United States of America. the European immigrants speak many tongues, but English is the official language of the republic, it is the language of the Universities, and it is the language of all original American literature. There is

racial fusion also continually going on. The type of civilization and culture is also Broadly speaking, all enjoy the same. equal political rights and educational opportunities. Large numbers can boast of ancestors who fought the battles of political and religious liberty shoulder to shoulder. Later immigrants can boast of having participated in the victories of peace. All the citizens have common political and cultural aims, hopes and ideals. Thus a composite nation is growing up which can have the joy and the inspiration of possessing a common motherland.

In the British Empire none of the conditions at present exist which can make all its inhabitants sincerely feel that they have a common motherland. Its total population is 434 millions. Of these, 60 millions are white, mainly Anglo-Saxon, but partly French, Dutch and Spanish. The remaining 374 millions include 315 millions of the people of India and Ceylon, 40,000,000 Africans, 6,000,000 Arabs, 6,000,000 Malays, 1,000,000 Chinese, and 1,000,000 Polynesians, with various other elements, including 100,000 Red Indians in Canada. It does not seem probable that in any future time all these peoples will speak only English, their mother-tongues being forgotten or extinct. The chances of their becoming bilingual, using English as a second language, are also very remote, seeing that after a century and a half of British rule in India only 1.7 million persons out of 315 millions are literate in English, and the present official tendency is to make education in English increasingly costly and to otherwise decrease the facilities for such education. Equal educational opportunities for all within the Empire cannot be expected so long as the educational advisers of the Government of India hold the ludicrously false opinion that an agricultural population like that of India does not require much education. Under the circumstances how can we expect the same type of culture and civilization to grow up within the Empire? So far as India is concerned the remedy lies in making the educational facilities as ample here as in England. In order that the whole empire may have a composite culture and civilization, not only must we be imbued with the spirit of Western culture and civilization but Westerners are also to be im-

bued with the spirit of our culture and civilization. English literature is already a part of our educational courses. Indian literatures, ancient and modern, should be made a part of school and college courses in Great Britain and her Colonies just as Greek, Latin, or French now are. Equal opportunities might preeducational pare the ground for the granting equal political rights, but such means of preparation do not at present exist. They ought to be brought into existence. It is true in many countries illliterate people have enjoyed civic freedom and exercised civic rights, many do so still; but as in our country the most enlightened man is less of a citizen than many an ignorant person in Europe, we cannot dream of having civic rights without making great progress in education. The enfranchisement of the people ought to keep pace with the spread of education.

As for common traditions, and the memory of a common glorious past, these do not exist; for in the past Englishmen and ourselves did not lead the same historical lives. Common traditions as well as the feeling that we have walked common paths of glory, may grow up in the present and in the future. But this requires common spheres of work and enjoyment as comrades. This comradeship, however, does not exist. Indians work under English masters. Conditions favorable to the growth of true comradeship ought, therefore, to be brought into existence.

As regards common aims and ideals, let us say what some of our aspirations are. We want to have self-government. But Lord Morley, who of all British statesmen who have ever had anything to do with the Government of India held most radical views, declared that he could not imagine a time when India would have anything but personal rule, and the most powerful sections of Britishers and Anglo-Indians are also opposed to Indians having any real political The British political ideal is one of freedom broadening down from precedent to precedent. If the British and the Indian ideals are to be the same, some British minister of equal standing with Lord Morley ought to make an authoritative pronouncement on home rule in India, contradicting him, and back it up with legislation conferring

an increasing measure of self-government on the people of India as years roll on. Our industrial aspiration is that India should not merely produce raw materials but should also work them up and become a manufacturing country. But the powerful British capitalists and captains of industry and laborers are entirely opposed to any such evolution of India on industrial lines. It is true that some Viceroys and Governors have firmly declared their adherence to swadeshi principles. But these declarations have not yet borne much fruit. Let us hope they will in the immediate future.

There remains only one more factor to consider,—greater solidarity produced by racial fusion. But we cannot say that there is much probability of the white and non-white races of the Empire entering into marital relations on a large scale, though inter-caste and inter-provincial marriages may be promoted in India by education and social legislation.

But though at present the conditions are unfavourable in all respects, it must be said that Lord Carmichael's dream is grand, and it is not absolutely impossible that the dream should ever become at reality.

## "Tea-garden coolies too well treated."

The other day we were delighted to read in the editorial columns of the Indian Daily News that the coolies of the tea-gardens in Assam are too well treated. We thought that this must be a preliminary to an announcement to appear in its columns shortly that our contemporary was going to wind up business and, bidding adieu to journalistic life, was going to taste the luxuries and experience the wide and elevating interests of a coolie's life. But we have been disappointed; no such announcement has yet been made. The editor must have imposed upon himself a self-denying ordinance, which has prevented him from exchanging his cramped and joyless city life for the spacious wilds of Assam. What sacrifice!

# Official Patronage of Congress and Conferences.

When many of our public men are in an optimistic mood of expectancy owing to the apparently changed attitude of courtesy which some viceroys, governors and other lesser officials have adopted towards

the Indian National Congress and the Provincial Conferences subsidiary to it, it would ill become us who know so little of official ways and methods to don the robe of the sceptical critic. But duty compels

us to say our say.

That the rulers of India are now disposed to be more courteous towards political workers, shows that they are not bereft of statesmanship. This official courtesy serves to produce a moderating effect on our political pronouncements, demands It serves also to seand criticisms. "moderates" so-called the gregate from the so-called "extremists." . There have been hitherto difficulties enough in the way of a reconciliation between the two wings of Indian politicians; but the fear of the loss of official patronage has added immensely to these difficulties. Whatever our Bombay politicians may say, we are all of our Mother's house. We have not the least desire to be unfair, unfriendly or discourteous to any European official, high or low. We hope, however, to be pardoned for believing and saying that, utterly incredible though it may sound, even "extremists" revere and love India more than the most sympathetic and liberal-minded European official can do, and that, therefore, it is at least as important and necessary for "moderates" to have the brotherly co-operation of "extremists" as of European officials. We are not here speaking of the terrorists. They are a different group. It is simply ludicrous for the "moderates" to adopt a hectoring, patronizing or condescending attitude towards the "extremists." Much of the artificial importance of the "moderates" is due to the existence of the "extremists." At the same time the "extremists" ought not to boast of greater love of country, greater independence or firmer adherence to principle than all "moderates." That is not a fact. Here in Bengal we have known "extremist" pens for hire or sale, and "extremist" courage has sometimes oozed out at the finger tips like some other varieties of courage. And men have been known, on the other hand, to be courage ous irrespective of the label.

As a people, owing to causes over which it is needless to dwell at length, we have not been famous for backbone. The receiving of official patronage before our vertebral columns have become sufficiently stiff, has had the tendency to make then

more supple than is desirable. A man may be thoroughly loyal and constitutional

without seeking official favour.

It should be borne in mind that the usefulness to India of any party of political workers does not depend on official certificates, but on the rightness of the opinions, aims and methods, and the activity, the earnestness and self-sacrifice of the workers.

A theory has been propounded that a Congress President or other Congress leader should possess the qualification of enjoying the confidence of the Government. Before we can say whether this theory can should be be accepted or not, we and explicitly by what clearly told marks one may know whether a man enjoys the confidence of the Government or not. It may be a delicate matter to discuss whether a particular living politician enjoys Indian the dence of the Government. So let us take the case of the late Mr. G. K. Gokhale. Did he or did he not enjoy the confidence of the Government? We do not know. But this we do know that it was openly and prominently brought to the notice of Government in the council chamber that he was shadowed by men employed by the Government; and it was not denied that he was. Mr. G. K. Devadhar and other persons belonging to Mr. Gokhale's Servants of India Society were subjected to police surveillance when they were doing famine relief work in the U. P.

It is well-known what hopes of the political regeneration of India Mr. Gokhale had built on the free and compulsory education of all children in India. But when he brought in a Bill for providing such education for all boys and girls and took all possible precautions to soften official opposition, what reception did the Bill meet with at the hands of the bureau-

cracy?

We cannot say whether all these things showed confidence in him or its opposite. Post-mortem praise may be good in its way, but is no compensation for the frustration of a man's most cherished object

in life.
Among our "moderate" leaders Mr.
Gokhale was distinguished as the most
devoted of all to the welfare of India. But
as we cannot definitely say whether he enoyed the confidence of Government, we do
not know whether, according to the

theory under discussion, he ought to have been elected president of the Congress or followed as a leader by Congressmen.

## The last Bombay Provincial Conference.

Recently there have been two provincial conferences held at Poona. We have never been famous for a knowledge of mathematics. So we are somewhat puzzled as to which was the 17th and which was the 15th conference. Suffice it to say that we are speaking of the most recent. Many causes have been assigned by its promoters for holding a session so long after the Surat split. We do not question the reality of these causes. But had the holding of a provincial conference by the "nationalists" in May last in Poona nothing to do with the sittings of the later "moderate" conference? The "moderate" leaders are entirely silent on that point. They ought to have dispelled this doubt. It may be that the "extremists" or "nationalists" served to stir the "moderates" into activi-Would there be any harm if they got any credit for at least this service rendered to the national cause?

#### Lord Willingdon at the Bombay Conference.

His Excellency the Governor of Bombay attended the last Bombay Provincial Conference held at Poona and delivered a short speech. This is a new departure. There is no harm in officials attending the Congress or the Conferences; but if we be eager to obtain the favour of their attendance, as many moderate leaders no doubt are, then the popular cause suffers. It is essentially necessary not only that our political organizations should not really play into the hands of the bureaucracy but also that they should not even seem to do so. The "moderate" leaders perhaps do not suspect that by their solicitude for official patronage they are risking the support of even that small section of the people which they have hitherto had. They are no doubt men of wealth and position and a certainkind of "influence", but they should know that these things cannot command political adherence or heart-homage.

The opposition of the Congress is directed not against the British connection but against class privilege and the bureaucratic and autocratic system of administration. The Congress is loyal to the British connection, but that does not imply the existence of a Mutual Admiration Society of

which both the Congress leaders and the bureaucracy are members. We do not, of course, mean that the Congress and Conferences should adopt a hostile or discourteous attitude towards the members of the bureaucracy personally; but at the same time it should be clear that they cannot seek the favour of these officials without compromising their position and impairing

their own usefulness.

Lord Willingdon, like other rulers, has by attending the Conference shown that to some extent he knows his business. which is statesmanship. But the speech which he made seems to show that he is not as alive to the responsibility of his position as a provincial governor ought to be. Technically, no doubt, it is only the Viceroy who is the representative in India of His Majesty King George V. But virtually every governor or other ruler represents His Majesty and the British Government. In England the King does not take sides. When before the war the Ulster leaders were inciting their followers to rebellion and making preparations therefor, even then the King did not say that the Irish Nationalists or the Liberal Party were "the true constitutional party of progress and reform," implying that the Ulsterites were unconstitutional in their methods. But here in Poona the Governor of Bombay takes sides and says that the "moderate" conference "was a gathering of the true constitutional party of progress," implying thereby that the conference of the "nationalists" which met in the same city in May last was not constitutional. Nobody, however. is aware what unconstitutional methods the latter had adopted or meant to adopt. The proceedings of that conference and 'its resolutions show scrupulous adherence to constitutional methods. It is not wise statesmanship to rake up past history, though we do not mean to imply that as a party the "nationalists" had ever adopted or advocated unconstitutional methods; for that is not a fact. But even if in the past they had done so, their present methods being constitutional, it is not statesmanship to cast a slur upon them directly or indirectly. On the contrary a wise British statesman would encourage them to go on in the path of constitutional agitation, knowing that that was the best way to safeguard the interests of the British Government.

We have said it is not wise statesmanship to pay too much or exclusive attention to the past opinions of parties or persons; the antecedents of none can bear thorough scrutiny. Sir Edward Carson, the would-be rebel of 1914, is now a minister of His Majesty King George V. The political maxim of "divide and rule" may dictate the policy of rallying only the moderates. But there is a wiser maxim still which teaches that it is better to rally both the moderates and the extremists. Did not His Excellency the Viceroy try to rally even some "political dacoits" by pardoning them? And has he not succeeded in making them law-abiding and useful men?

Both the spiritually-minded and the worldly-wise would agree in endorsing the maxim, "Despise none." And however despicable or small a party may be considered, nothing is gained by irritating them.

## Unlit Lamps.

Mrs. Sarojini Naidu is rousing much enthusiasm by her addresses in various towns in the South. In one of these she compared the women of India to unlit lamps. The phrase is as full of truth as it is poetical. Indian women are full of latent sacred fire. Only the opportunity is wanting for them to shed light steadily. Without education that opportunity can never come.

There is a reserve of the fire of devotion in the hearts of Indian women accumulated by age-long sacrifice. Who will utilise it for the good of humanity, and how?

## Education of Girls in Bengal.

We are glad to find that this year on the results of the Matriculation examination the Director of Public Instruction, Bengal has awarded more scholarships to gir matriculates than in previous years. Compared with what is spent for the education of boys, Government spends too little for the education of girls. We hope, therefore female education will receive increasingly large pecuniary and other support from the education department. In Bengal, in addition to awarding a larger number of girls' scholarships, it has given a monthly subsidy of Rs. 275 to a girls' hostel start ed by the Sadharan Brahmo Samaj. I is to be hoped that the labour of the female education committee will bear abundan fruit at no distant date.

#### Female Education in Behar and Orissa.

It is a matter for congratulation that the Behar and Orissa Government have sanctioned the opening of college classes for girls up to the I. A. standard in Bankipore and Cuttack. For the present there may be only half a dozen students or less. But they being pioneers, their importance is great. It is by their means that female education will spread in the province in future.

#### A Doctor of Doctors.

Speaking of the original work in chemistry done by some of his pupils Dr. P. C. Ray observed in one of his addresses that if the papers describing these researches were submitted as theses they would obtain for the authors the doctor's degree in any foreign university. The accuracy of this estimate of the value of his pupils' work has recently been proved to the letter. The degree of D. Sc. of London University is admittedly at least as difficult to obtain as the doctorate of any other Western University. Two of Dr. Ray's former pupils, Mr. Hemendra Kumar Sen, M. Sc., P. R. S. and Mr. Bimanbihari De, M. Sc., P. R. S., have obtained this highly prized distinction, their original work having proved acceptable. This ought to encourage other and more brilliant pupils of Dr. Ray to try to obtain similar distinction.

## Intuitive Guesses of the Hindus in Plant Physiology.

Last month the Rammohun Library and Reading Room, of which Prof. J. C. Bose is the President, entertained him at an evening party. Babu Bhupendranath Basu and Dr. Brajendranath Seal welcomed him on behalf of the committee of the Library. In the course of his remarks Dr. Seal drew attention to teresting passage in the Mahabharata (Shanti Parva) which ascribes certain specific forms of sensibility and neural action to plant organisms:—e.g., response to vibrations, as thunder, (वायमामनिनियोंषै: फलं पुष्पं विभीयमते। श्रोनेण ग्रह्मते ग्रन्दस्तसा क नित पादंपा:॥); the sense of direction and (implied) response to light (वसी वेष्ट्यते वृत्तं सर्वतय व गक्ति। नहार्ष्ट्य मार्गीऽस्ति तसात् पथन्ति पादपा:) , the sense of smell as evidenced by favourable (or unfavourable) influence of various scents (प्रष्याप्रयास गन्धे पूपस विविधेरिप अरोगा: प्रव्यता. सन्ति [तसाज्जिनित पादपा:॥); also channels of conduction of nerve force ( पवन, वायु -(पवन संयुक्त: पादै: पिवति पादप:);-and finally pleasure and pain, and a sort of comatose consciousness (तमञ्जूज्ञज्ञानतया, Chakrapani, ग्रतिमन्दान्त:संज्ञितया, Udayana, Bhanumati. Kirnavali, सुखदु:खयोच यहणात्, Mahabharata). The Jaina writer Gunaratna (circa 1350) A. D.) gives a list of plants that exhibit the phenomena of what is popularly known as sleep and waking (अमीप्रवृताट सिंद्र सरका सन्दक वप् जागस्यामजकीकतिप्रस्तीनां खापवि वोधतः) and mentions the Mimosa Pudica etc., as showing a manifest reaction in the form of contraction ( बजाब प्रस्तीनां सङ्गोचादिका-परिस्कृटिकिया डपल्यभवते ).

Dr. Seal proceeded:

"Let none of my hearers imagine that all this amounted to scientific knowledge or discovery. This was felicitous intuition earned (if I may so put it) by intense meditation and guided by intelligent observation; but the gulf between this stage and the positive experimental knowledge of Science is profound, and cannot be traversed except by means of difficult and delicate methods of quantitative analysis and measurement such as have culminated, in the department of Plant Physiology, in the researches of Dr. Jagadis Chandra Bose."

## Dr. J. C. Bose at the Rammohun Library

In reply to the words of warm welcome and appreciation addressed to him by Babu Bhupendranath Basu and Dr. Brajendranath Seal, Professor J. C. Bose delivered an important address. He expressed his thanks for the great interest shown in different parts of India in the success of his work.

We do hope this interest will take tangible shape in the foundation of Research Scholarships for at least a dozen scientific workers to be trained in his laboratory, which also should be provided for him by our countrymen.

Dr. Bose said:

This was the fourth occasion on which he had been deputed to the West by the Government of India on a scientific mission, and the success that has attended his visit to foreign countries has exceeded all his expectations. In Vienna, in Paris, in Oxford, Cam-

bridge and London, in Harvard, Washington, Chicago and Columbia, in Tokio and in many other places his work has uniformly been received with high appreciation. In spite of the fact that his researches called into question some of the existing theories, his results have notwithstanding received the fullest acceptance. This was due to a great extent to the convincing character of the demonstration afforded by the very delicate instruments he had been able to invent and which worked underextremely difficult tests with extraordinary perfec-tion. Even the most critical savants in Vienna felt themselves constrained to make a most generous admission. In these new investigations on the borderland between physics and physiology, they held that Europe has been left behind by India, to which country they would now have to come for inspiration. It has also been fully recognised that science will derive benefit when the synthetic intellectual methods of the Bast co-operate with the severe analytical methods of the West. These opinions have also been fully endorsed in other centres of learning and Dr. Bose had received applications from distinguished Universities in Europe and America for admission of foreign postgraduate scholars to be trained in his Laboratory in the new scientific methods that have been intiated in India.

When foreign scholars have shown such eagerness to sit at his feet, it would be a shame if India could not give him some research scholars.

In the following fine passage Dr. Bose pointed out how Indians were fitted for the kind of original work in science which he had initiated:—

This recognition that the advance of hunian knowledge will be incomplete without India's special contributions, must be a source of great inspiration for future workers in India. His countrymen had the keen imagination which could extort truth out of a mass of disconnected facts and the habit of meditation without allowing the mind to dissipate itself. Inspired by his visits to the ancient Universities, at Taxila, at Nalanda and at Conjeevaram, Dr. Bose had the strongest confidence that India would soon see a revival of those glorious traditions. There will see a revival of those glorious traditions. There will soon rise a Temple of Learning where the teacher cut off from worldly distractions would go on with his ceaseless pursuit after truth, and dying, hand on his work to his disciples. Nothing would seem too laborious in his inquiry: never is he to lose sight of his quest, never is he to let it be obscured by any terrestrial temptation. For his is the Sanyasin spirit, and India is the only country where so far from there being a conflict between science and religion, knowledge is regarded as religion itself. Such a misuse of science as is now unfortunately in evidence in the West would be impossible here. Had the conquest of the air been achieved in -India, her very first impulse would have been to offer worship at every temple for such a manifestation of the divinity in man.

Any people would be proud of such characterization. Let us, and let our youngmen and young women in particular, show by actual devotion and achievements that it is fully deserved.

## What Dr. Bose saw in Japan.

Dr. Bose's statesmanlike observations in and on Japan are embodied in the following paragraph:—

One of the most interesting events in his tour round the world was his stay in Japan, where he had ample opportunity of becoming acquainted with the efforts of the people and their aspirations towards a great future. No one can help being filled with admiration for what they have achieved. In materialistic efficiency, which in a mechanical era is regarded as an index of civilisation, they have even surpassed their German teachers. A few decades ago they had no foreign shipping and no manufactures. But within an incredibly short time their magnificent lines of steamers have proved so formidable a competitor that the great American lines in the Pacific will soon be compelled to stop their sailings. Their industries again, through the wise help of the State and other adventitious aids, are capturing foreign markets. But far more admirable is their foresight to save their country from any embroilment with other nations with whom they want to live in peace. And they realise that any predominant interest of a foreign country in their trade or manufacture is sure to lead to misunderstanding and friction. Actuated by this idea they have practically excluded all foreign manufactured articles by prohibitive tariffs.

This is a splendid tribute to the achievements and wisdom of the Japanese Government and people, from which we have much to learn. We have in these pages repeatedly called attention to the spread of Japanese commerce in India, and pointed out what a menace it was to our industries and trade. Those readers who wish to refresh their memories may do so by turning over the pages containing our "Notes" in the May, September, October and other numbers of last year, and several numbers of this. We are happy to find that our conclusions based on the reading of contemporary periodical literature are confirmed by the direct personal observations of so competent a person as Dr. Bose. Our readers will observe that in an article contributed to this number the Hon. Dr. Nil Ratan Sircar also deals with the question of the expansion of Japanese trade in India. He does not think that the menace is a purely economic one. Directly it is merely economic; indirectly it is more. He

And it ought to be borne in mind in this connection that none of the Continental European countries (barring Russia, which does not yet count in the tale of economic expansion) has any political ambition, possibilities or spheres of influence in this country, while as much cannot be said of any of the powers in the Far Bast.

Dr. J. C. Bose also has observed that

"they [the Japanese] realise that any prodominant interest of a foreign country in their trade or manufacture is sure to lead to misunderstanding and friction." From this we may infer that the Government and people of India ought to prevent the Japanese from acquiring any predominant interest in our trade and manufactures, as that may lead to political trouble in the future. In previous numbers of this Review as well as in our Bengali magazine the Prabasi we have referred to possible political dangers to India from Japan's ambition.

The question then is how to prevent Japan from ruining Indian and British commerce in India?

Prof. Bose says :-

Is our country slow to realise the danger that threatens her by the capture of her market and the total destruction of her industries? Does she not realise that it is helpless -passivity that directly provokes aggression? Has not the recent happenings in China served as an object lesson? There is, therefore, no time to be lost and the utmost effort is demanded of the Government and the people for the revival of our own industries. The various attempts that have hitherto been made have not been as successful as the necessity of the case demands. The efforts of the Government and of the people have hitherto been spasmodic and often worked at cross purposes. The Government should have an advisory body of Indian members. There should be some modification of rules as regards selection of Industrial scholars. Before being sent out to foreign countries they should be made to study the conditions of manufacture in this country and its difficulties. For a particular industry there should be a co-ordinated group of three scholars, two for the industrial and one for the commercial side. Difficulties would arise in adapting foreign knowledge to Indian conditions. This can only be overcome by the devoted labour of men of originality, who have been trained in our future Research Laboratory. The Government could also materially help (i) by offering facilities for the supply of raw materials (ii) by offering expert advice (iii) by starting experimental industries. He had reason to think that the Government was fully alive to the crucial importance of the subject and was determined to take every step necessary. In this matter the aims of the people and the Government are one. In facing a common danger and in cooperation there must arise mutual respect and understanding. And perhaps through the very catastrophe that is threatening the world there may grow up in India a realisation of the community of interests and solidarity as between Government and neonle.

#### A Patriotic Call.

Professor Bose's address concluded with what is in effect an appeal to Indian patriotism to conserve the best in our ancient ideals and at the same time to take part in the modern struggle for progress.

A very serious danger is thus seen to be threaten-

ing the future of India, and to avert it will require the utmost effort of the people. They have not only to meet the economic crisis but also to protect the ideals of ancient Aryan civilisation from the destructive forces that are threatening it. Nothing great can be conserved except through constant effort and sacrifice. There is a danger of regarding the mechanical efficiency as the sole end of life; there is also the opposite danger of a life of dreaming, bereft of struggle and activity, degenerating into parasitic habits of dependence. Only through the noble call of patriotism can our nation realise her highest ideals, in thought and in action; to that call the nation will always respond. He had the inestimable privilege of winning the intimate friendship of Mr. G. K. Gokhale. Before leaving England, our foremost Indian statesman whose loss we so deeply mourn, had come to stay with the speaker for a few days at Eastbourne. He knew that this was to be their last meeting. Almost his parting question to Dr. Bose was whether science had anything to say about future incarnations. For himself, however, he was certain that as soon as he would east off his worn out frame he was to be born once more in the country he loved, and bear all the burden that may be laid on him in her service. There can be no doubt that there must be salvation for a country which can count on sons as devoted as Gopal Krishna Gokhale.

#### Great Britain's Industries.

Reuter telegraphed from London on the 26th July that the Board of Education of England has issued a scheme for the organisation and development of scientific and industrial research. The scheme says that it appears incontrovertible that if the nation is to advance, or even maintain its industrial position there must be such research as to enable the British people to expand and strengthen their industries so as to compete successfully with their most highly organised rivals. They must make substantial advance now and not await the difficult period after the war. The Committee of the Privy Council is responsible for the expenditure, while there will be a small advisory committee under the chairman-ship of Sir William S. Mcormick and including Lord Rayleigh and six other members of the Royal Society. The scheme suggests research studentships and fellowships, et cetera, and various means of promoting specific researches. It urges close co-operation between the Government departments, Universities, colleges and scientific societies and institutions and the co-operation of persons engaged in trade and industry. Work will be done principally through sub-committees reinforced by experts. Proposals from individuals are invited.

Industrially England is far in advance of India. But in spite of the preoccupation of the Government and people there with the most terrible and exhausting war that history records, there has been set on foot this strenuous endeavor not to be beaten by the most highly organised rivals of the British. What is our Government doing? It naturally wants the devotion which all national Governments receive. It should, therefore, show that it is prepared to do its part with as much enthusiasm and efficiency as the best of national governments display.

There are not a few Indian students in England who are willing and fit to receive such education as is required to make them manufacturers according to modern scientific methods. They should certainly have some of the research studentships and fellowships and other facilities referred to

in Reuter's telegram.

## Practical Scientific Education in India.

In speaking of scientific education in India we shall speak of the state of things that prevails in Bengal. A few years ago scientific education in our colleges was more theoretical than practical. There has been some improvement in recent years. Students are now expected to possess practical knowledge of experiments and have opportunities to handle apparatus. But for the Matriculation no student need possess an iota of knowledge of science. No time should be lost in making a rudimentary and practical knowledge of physical science a necessary part of the education of all who wish to matriculate. A syllabus ought to be carefully prepared, with a list of the apparatus, with prices thereof, necessary for the performance of all the ex-The Bengal Chemical periments. Pharmaceutical Works should be able to turn out cheap and serviceable sets. All high schools should have at least one set of these apparatus. Government ought to make a liberal grant for providing all schools in straitened circumstances with sets of apparatus. If they be sufficiently cheap, well-to-do parents may be able to provide their children with these apparatus, in order that they may be well grounded in scientific methods from their early This would also serve to create and foster a love of science in our homes.

The introduction of science in our high schools would have another beneficial result. At present the small number of science graduates turned out by the university cannot, in the majority of cases, have any careers that may be called scientific by any stretch of imagination. Many become lawyers, some clerks, and only a few demonstrators, lecturers and professors of science. In the absence of even an appreciable number of chemical and other scientific factories managed by Indians, science graduates cannot have scientific careers. But if science were taught in all our high schools, most science graduates might, if they chose, become teachers of science. This would be a great gain. It would also

allay "the unrest" to some extent.

In our vernacular middle schools, our children have to learn science. But that is entirely book knowledge. There are no laboratories, no scientific apparatus, and the teachers are ill-qualified to teach science. We think one of the first things that the education department ought to do is to ask some competent Indian scientist to draw up a list of the apparatus required to teach as much of each branch of science as has been prescribed for vernacular schools. When that has been done a firm like the Bengal Chemical and Pharmaceutical Works may be commissioned to supply these apparatus at cheap Government should undertake to supply all vernacular schools with one set each. If the money invested in recent years in bricks and mortar, or spent in making marked additions to the inspecting staff, had been expended in this way, the result would have been far more beneficial. Science would have been popularised in the country, and the manipulative skill and mechanical efficiency of the people increased to some extent. This latter object can be gained to a greater extent by manual training. This may easily be introduced in our schools in forms which would not rouse the caste prejudices of the people.

If the Bengal Chemical and Pharmaceutical Works were to draw up on their own initiative lists of apparatus with prices, as we have suggested, perhaps there might be friends of vernacular schools here and there who might provide some schools with sets of apparatus by way of experi-Will the firm consider the suggesment.

tion?

Indentured Labour.

There is some likelihood of the system of indentured labour being taken up for

final settlement at an early date. It would be good if Lord Hardinge could abolish it altogether before he left India for good. It would be entirely in consonance with his statesmanlike and humane character.

Even if the system were economically sound, even if it made the indentured coolies prosperous, and did not make them immoral we should be absolutely opposed to it; as it interferes with human freedom. Freedom with a half-starved body is preferable by far to the condition of sleek well-fed cattle. When the spirit is free, other good things are sure to follow sooner or latter. But when men have lost personal freedom; there is not much left to distinguish them from beasts.

The case against indentured labour does not, however, rest merely on these objections. There are many other very cogent arguments against them based on facts and figures. Mr. C. F. Andrews has stated some of these in a telling manner in a letter which he has addressed to the Civil and Millitary Gazette and some other papers.

Says he:—

It is true that there is a side of material prosperity connected with indentured labour in the colonies which is at first sight attractive, but the inherent evils of the system itself are so great that most of those Englishmen whom I met in South Africa, who had had a long experience of its working, were con-vinced that the sooner it came to an end the better. The vote in the South African Parliament on the Indian Grievances Bill was very remarkable. The Bill was understood to be a final blow at indenture. Yet I believe I am right in saying that only seventeen members were found to vote against the Bill and some planters themselves voted for it. In the Senate the largest employer of indentured labour in the Colony led the Natal vote in favour of the Bill. He said to me personally, "I know it will reduce my profits; but I am quite clear from my own experience that the system should be abolished and I will do everything to pass the Bill." I asked a medical officer, who had seen the inner workings of the system for twenty-five years, what he thought of indenture. He answered, "There's no getting over the fact that it is next door to slavery." The most strongly conservative paper in Natal (which is generally in favour of the planters) called the Natal Advertiser, wrote about the system as follows:-"We do not hesitate to say that the Indian Immigration Laws, if they do not reduce indentured labour to a form of slavery, at least establish conditions far more nearly approximating to servile conditions than did those which the British Parliament and people rejected in the case of the Rand Chinese."

Mr. Andrews goes on to show that the conditions which he saw in Natal, though bad, were not peculiar to that colonly, but that the table given in Messrs. McNeill and Chimman Lal's report go to prove

that the conditions in the Fiji Islands are very much worse.

To give one example, the suicide rate among indentured Indians in Fiji is double the Natal rate. It is the system itself which is inherently evil. Ordinary common sense would tell us that to transport Indian men and Indian women thousands of miles away from home and from all the old ties of religion and caste; to allow recruitment at the rate of 40 women for every 100 men; to bind them down to plantations for five years from which there is no possible escape;—to do this must inevitably lead to a kind of semi-slavery. It is almost useless to rely upon Government Regulations to mitigate the evil. The coolies, as I have seen with my own eyes in Natal, are so ignorant and illiterate that they do not know what the Regulations mean. A planter, who wishes to contravene the Regulations, can nearly always find a loop-hole through which to do so. An inspecting officer in Natal told me that it took him 18 years before he was able to convict one planter, who was guilty of gross breaches of the Government Regulations all that while. None of his coolies would give evidence against him in court, knowing that they would be obliged afterwards to go back again to his

We get an exact idea of the frightful suicide rate in Fiji from what Sir Henry Cotton has written in *India*. Says he:—

It will hardly be credited when I say that the number of suicides in Fiji during 1912, which is the latest year for which the Commissioners report, amounts to one in every 853 of indentured immigrants. In the Province of Madras, from which most of these unfortunates are said to come, the ratio of suicides in 1908, the latest year for which comparative statistics are given, was one in 22,873. That is a sufficiently startling figure in itself, but it is nothing when compared to the state of things disclosed in Fiji. The Commissioners observe that the greatest number of these suicides are due to "domestic quarrels and jealousy." They do not say how many of these suicides were men and how many women, and do not appear to have realised how relevant detailed information of this kind would have been to the objects of their enquiry.

Mr. Andrews observes that though the number of emigrants to the far distant colonies is comparatively small, yet this question stirs up a great deal of bad blood each year in India. That is only natural, as we feel that our honour and self-respect as a nation are hurt by this form of slave

traffic. Mr. Andrews writes :-

Now that the indenture system has been practically abolished within our own doors and in Natal, I trust that the time is ripe for Englishmen and Indians alike to work together towards the final abolition of the very small remainder. Separating off the emigration of coolies to Ceylon, Burma and the Straits Settlement (which is a different problem) I doubt if the emigration to the far distant colonies, such as Fiji, Trinidad, Jamaica, etc., amounts to more than 10,000 each year. This is an absurdly small figure compared with the 315 millions of India. Yet this indenture question, numerically so insignificant, stirs up more bad blood each year in this country than

almost any other single question. Why not then have done with it? Why not clear it away once and for all? Why should such an open sore be allowed to go on getting worse and worse?

Mr. Andrews shows that indentured emigration is not necessary either to relieve the so-called congestion of population in India or for the economic prosperity of the colonies.

If it be said that the abolition of indenture will increase the congestion of population, the answer is that large areas of India are still not populated enough, and how short-sighted it is, with the present scarcity of labour in India itself, to be sending out picked, able-bodied coolies abroad under conditions which approximate to slavery! If it be said that the abolition of indenture will seriously injure the colonies—again the smallness of the figures contradicts the statement. The colonies can get their labour more naturally, if not quite so cheaply, from nearer quarters. I did not hear of a single planter who had closed down his estate in Natal since emigration from India had ceased. In any case, the numbers are so very small that hardships to individuals could be overcome. If it be said, that we should do nothing till the war is over, I would answer that probably the most important contribution we can make to the eause of the King-Emperor is to abolish without any further delay evils which rankle in the minds of Indians themselves and lead to a sense of injustice and degradation.

Regarding the moral aspects of indentured labour Sir Henry Cotton writes in India:—

A former Chief Commissioner of Assam—it was not I—once described the condition of coolies on a tea estate as that of beasts in a menageric. He was referring rather to their moral than to their physical condition; but whether the remark is justly applicable to the coolies or not, there can be little doubt that it does apply to the Indian immigrant coolies in our

sugar-growing colonies.

Apart from all other explanations the root cause of the appalling sexual immorality which prevails in every colony is the overwhelming preponderance of adult males to adult females among indentured immigrants. The Commissioners know this very well, but they touch on this point only to evade it, and I search the 334 pages of their report in vain for precise figures. Fortunately they are to be found in a return which was presented to Parliament by the Colonial Office in March 1914 (Cd. 7262). From this return we learn that in Trinidad and Tobago the number of adult males is 31,989, and of adult females 17,159; in British Guiana the number is 53,083 to 34,779; in Jamaica it is 7,137 to 4,775; and in the Fiji Islands it is 20,062 to 8,785.

The mere statement of these figures is sufficient; and it must be remembered that these immigrants are ignorant and low-class people who live together on crowded plantations in colonies many thousand miles away from their homes, and that the unmarried men are absolutely unable to find wives or associates outside their own race. Mr. McNeill and Mr. Chimman Lal may truely say that the women who emigrate do so "to escape from the life of promiscuous prostitution which seems to be the alternative to emigration," but it would have been more true and appro-

priate if they had had the courage to add that promisenous concubinage was the only possible condition of life which awaits them after emigration.

of life which awaits them after emigration.

What follows? I will take only one colony, that of the Islands of Fiji, which is undoubtedly the worst in regard to the disparity of the sexes. The attention of the Commissioners does not seem to have been particularly drawn to the number of cases of violent crime which are due to marital jealousy. They allude to it parenthetically, but give no statistics. I do not know how many cases of grievous hurt, homicide, and murder are annually to be attributed to this cause. But I do know that an extraordinary number of persons are annualy sentenced to capital punishment in Fiji, and that the proportion of executions to population is larger in these Islands than in any other place within His Majesty's dominions. And I know also that most of these cases are among Indian immigrants, and that the cause of the crime is that which I have indicated.

### Regarding the remedy proposed Sir Henry observes:—

The present rule requires that for every 100 male adult immigrants 40 women over ten years of age should be shipped. The Commissioners propose that there should be no minimum limit of age, and that the percentage of females to males should be raised to 50. Was there ever put forward a more inadequate remedy for a gigantic evil? They observe that "an increase to 100 per cent, may seem at first sight suitable, but that this becomes less attractive on consideration," and that "unless women emigrated as wives insistence on a parity between the sexes would be anything but a gain to morality. I confess I do not follow this argument, for the relationship of one man to one woman, even though no marriage takes place, appears to me a more moral arrangement than the sort of polyandry which now prevails. But why not suggest that only married couples should be accepted? I suppose that the answer to this would be that the task of recruiters would become an impos-

If so, the whole system of recruiting stands condemned. The truth is, however, that indentured labour itself, within the confines of India and to distant colonies alike, is no longer defencible. It is no longer in the experimental stage, for it has gone on for more than fifty years. We are only too ready to blind our eyes to the inherent evil which accompanies it. With all the experience we have had we are unable to eradicate that evil, and the only effectual remedy is to put a stop to indentured labour altogether.

We have in the past published many facts regarding coolie life in Fiji supplied by Mr. Manilal M. Doctor, barrister at law, who is on the spot. These we need not repeat.

#### What an Indentured Coolie has written.

One Pandit Totaram Sanadhya who was wiled away to Fiji as a coolie and spent 21 years there has, on his return to India, written a book in Hindi named Fiji Dwip men mere ekwish varsh, or "My 21 years in Fiji." The name of the writer shows that he is a Brahman. This

Brahman coolie has written to the Indian Social Reformer to say

that he had lived 21 years in Fiji, was there when Messrs. MacNeill and Chimman Lal visited it, and had brought with great difficulty much information and material to disprove the conclusions of the two Commissioners. He sent us a copy of a book he had written in Hindi entitled "Twenty one years in Fiji." In his letter, he said: "It makes my heart burn with indignation when I read the remark (of the Commissioners)", "we are convinced...that its (of the indenture system) advantages have far outweighed its disadvantages." I was indeed very glad when I read your opinion that "these observations would be equally appropriate of slavery in its worst forms." Yes! Indenture system is slavery pure and simple. Mr. J. W. Burton, a Missionary of Fiji, rightly observes in his book "Fiji of To-day": "The difference is small between the state he (the coolie) now finds himself in, and absolute slavery. The coolies themselves for the most part frankly call it Narak (hell)! The system is a barbarous one, and the best supervision cannot eliminate cruelty and injustice. There is something dehumanising and degrading about the whole system."

It would be good if somebody could publish an English translation of Pandit Totaram's Hindi book. For its own information the Government of India might get it translated. It is a small book of 168 pages crown 8vo., printed in big type, and can be had of the Bharati Bhavan,

Firozabad, U. P.

Sir Henry Cotton is quite right in saying that Indian educated opinion has long been agreed on the point that indentured labour ought to be put a stop to altogether. Sir Henry thinks that "the policy of Government is tending in this direction and certain we may be that commissions and reports and half-way measures, such as this Report suggests, will avail nothing in permanently bolstering up methods which every instinct of morality rejects."

#### Anniversary of Vidyasagar's Death

The 29th of July last was the auniversary of the death of Pandit Iswar Chandra Vidyasagar. There is no phase of the character and activities of this great man which has not been appreciated and admired. But in Bengal there seems at present to be the least practical appreciation of the great social reform movement which he initiated and for which he is most famous, namely, the re-marriage of widows. Every year there are several Vidyasagar memorial meetings held in which the speakers deliberately omit any reference to widow-remarriage. But this silence, as it may proceed from a desire to refrain from criticizing a great man, is preferable to what an orthodox Bengali biographer of Vidyasagar has done. In the moderately bulky life of the great Pandit which he has written, this author has expressed the pious opinion that Vidyasagar is destined to go to hell because he inaugurated the widow-remarriage movement! We have not read this precious book. But we understand that an appreciative Bengalireading public has purchased three editions of it, and a fourth is in the market! Government has decorated this author with the title of Rai Saheb.

There is no argument against the remarriage of virgin widows that has not been refuted over and over again. Latterly its opponents took refuge in false statistics. They said that females naturally outnumbered males, and that, therefore, if widows were allowed to remarry, many maidens would remain unmarried. But it has been repeatedly shown that, whatever may be the case in other countries, in India, in Bengal, and among Hindus, the females do not outnumber the males; and that if only unmarried persons of marriageable age be alone taken into consideration, then, too, females do not certainly outnumber the males.

In Bengal the Musalmans are increasing at a faster rate than the Hindus. One cause of this greater increase is the greater prevalence among the former of the remarriage of widows. There is another cause which, for obvious reasons, is not usually alluded to. In the Eastern and Northern Bengal districts, cases are by no means rare of Hindu widows falling in love with Mahommedan men and marrying them. Those who want confirmatory details should read the appendix to the Bengal Census Report of 1901 prepared by Sir (then Mr.) E. A. Gait. There is another fact which, though not less painful, should not go unmentioned. In Eastern and Northern Bengal bad characters among Musalmans not infrequently kidnap and abduct Hindu women. In the majority cases these unfortunate women are widows. When with the help of the police or otherwise they are rescued from the hands of their ravishers, they sometimes find difficulty in getting back into caste and obtaining the shelter of their relatives. Then three courses are left open to them, suicide, conversion to Islam, or the life of a professional woman of ill fame.

We are not in the least drawing upon

our imagination. The pages of newspapers in Bengal will bear ample testimony to the accuracy of our statements. It is with great pain that we refer to these facts. We do so because it is necessary that the unfortunate widows have protection; and the most natural means of affording them that protection is

to get them married.

For adults of either sex, the married condition is the natural condition. If some men and women wish or feel it necessary to remain unmarried in order to be able to devote all their time and energy to some great or high object, they may adopt celibacy for life or for a number of years. But celibacy in itself is not holier or more sacred than married life. There is nothing more sacred than motherhood. That purity is synonymous with celibacy is a false monkish idea. Both married and unmarried life may be beastly, and both may be pure and high. But married life being more natural is more conducive to social purity, progress and strength. Hindu society recognises this in practice in the case of men, but does not do so in the case of women.

There are some Hindu castes and subcastes in which many men remain unmarried either throughout life or until they have lost the full vigour of manhood, because there is a paucity of spinsters. Not rarely these men form illicit connections with widows of their own or of other castes. It is a regrettable intellectual and moral obliquity which prefers such a state of things to the sanctioning of widow-re-

marriage.

Pandit Iswar Chandra Vidyasagar wasconvinced that humanity, justice, considersocial purity, the ations of Hindu scriptures,-all required that child-widows should be remarried. He tried to produce in the minds of others the conviction that had become deeply rooted in his own. How far he succeeded in his efforts is patent to the most superficial observer. Where the intellect alone is concerned arguments may be of great use. But where the disease is callousness of the heart, or slavery to social opinion, they are no remedy.

### Extinction of the "Star of Utkal."

Last month the Star of Utkal of Cuttack was called upon by the Behar and Orissa Government to deposit with the District Magistrate of Cuttack security to the amount of two thousand rupees, on the ground that it "contained in various issues during the past six months articles and words which are likely and have a tendency to bring into hatred and contempt, and to excite disanection towards, the Government established by law in British India, within the meaning of sub-section (1) of section 4 of the Indian Press Act, 1910.'

What followed is narrated by the editor, Babu Kshirod Chandra Ray Chaudhuri,

in the passages extracted below.

Then and there we returned the notice to the Rai

Bahadur with the following endorsement:—
"Received a copy of this notice. In the next number I will inform my subscribers of this notice and bid them farewell. I will stop the publication and I will not give any security."

Next morning we wired to the officiating Chief

Secretary the following:-

"Hon'ble Mr. H. McPherson, Chief Secretary, Ranchi.

Your notice dated 14th instant was delivered yesterday by Deputy Superintendent personally. Reply was handed on to him. I will stop publication of paper after next Tuesday's issue. I shall thank you to telegraph to me the articles and words referred to in second paragraph of your notice giving reference to page and date of issue and subject dealt with. I wish to publish your notice and your reply to this telegram with my reply in next issue. I am sending Rupees ten by Telegraphic Money Order for cost of reply. . KSHIROD CHANDRA RAY

Star Press, Cuttack." On Monday we got a communication from the Chief Secretary through the Commissioner of the, Orissa Division which runs thus:-

Commissioner, Cuttack. form Babu Kshirod Chandra Ray, Please inform Editor, "Star of Utkal", with reference to his telegram of yesterday to Chief Secretary that Government are not prepared to give him any further in-formation than is contained in the notice already handed to him by the Deputy Superintendent of Police.

P. S. Bihar.

Memo No. A
Dated Cuttack, the 18th July, 1915
Copy forwarded to Babu Kshirod Chandra Ray for information.

Sriram Chandra Bose, Personal Assistant to Commissioner. 19-7-15.

When a Local Government requires the keeper of a press to deposit security, according to sub-section (2), Section 3, of the Indian Press Act of 1910, the Act does not provide that the said Government should. state or describe the offending words, signs or visible representations. This is a defect of the law which should be re-

moved. For, if the keeper of the press wished to continue the offending publication after furnishing security, he would naturally be anxious to avoid falling into any legal pitfall again. But if he does not receive from the Government any definite information as to what article, paragraph, sentence, picture or sign has been considered objectionable, it becomes very difficult for him to decide what to publish and what not to publish. Subsection (2) of section 3 should, therefore, make it obligatory for a Local Government to state or describe the words, signs or visible representations which in its opinion have constituted an infringement of the law.

The Star of Utkal was the only English newspaper which we received from Orissa, and so we read it regularly, particularly those numbers or portions of it which contained criticism of Government measures or officials. From what we read we never apprehended that it would be called upon to furnish security. We think the Behar and Drissa Government have not been well advised in the step they have taken, as in bur opinion the Star was a help to good government. It is a pity there is no re-

medy in law.

#### The Daspalla Rising.

In the cases arising out of the Khond nsurrections in Daspalla Mr. J. F. Gruning, Commissioner of Orissa, has upheld the sentence of transportation for life passed on Baishnab Charan Deo by the lower court. We are not satisfied with this judgment. Nor can it be said that the judgment of either Mr. Lucas, who originally tried the accused, or of Mr. Gruning, who heard the appeal, affords an adequate explanation of the origin of the Khond risings. The evidence contains serious allegations against an official of this small State. These have not been satisfactorily disposed of. As far as we are aware only the appeal of Baishnab Charan Deo has been heard and ie was represented by a lawyer. We do iot know whether the other accused, most of whom are uncivilised jungle folk, have appealed. It is said they have no lawyers to represent them.

Under the circumstances it would be a great act of humanity and justice if the lieutenant-Governor of Behar and the Viceroy called for all the papers in the case and did whatever might be thought

necessary and practicable. The articles on Daspalla affairs published in the Star of Utkal of the 10th, 17th and 20th July last should receive particular attention.

#### The War and Morals.

Indian Education gives us the following welcome news :-

For many generations it was the custom of the British Navy-(as of all other Navies) that the men of ships who captured an enemy's ship, whether of the Royal or Mercantile Marine, should receive a share of its value as prize money. Shortly before the outbreak of this present war the Admiralty ascertained that the custom was against the wishes of men of all ranks to-day, as it placed their profession lower than it would stand if it knew no other motto than duty. Legislation on the point was about to be undertaken when the war broke out. It was then hurriedly put through, and to-day prize money is abolished. Here we seem to perceive, what is rarely visible in this defined way, a step in moral progress.

War would certainly become somewhat civilized if all plunder and all outrages on women could be entirely stopped.

## Sanitary Activities of Government.

The Herald of Dacca thus analyses the activities of the Government of India since the introduction of what has been grandiloquently called "scientific sanitation" in India:

1859-A Royal Commission is appointed to study

the question of sanitation.

1863-The Commission recommends the formation of commissions of public health in the presidencies of Madras, Bombay and Bengal, with a view to the diminution of sickness in the army, and the improvement of the health of the general population.

1888-Lord Dufferin's Government issues a resolution drawing the attention of local bodies and village unions to their duties in the matter of sanitation; and sanitary boards are formed in every province.

1898-The Government of India issue a statement of policy.

1908-Imperial grants amounting to Rs. 30,00,000 a year are made to local Governments.

1910-A new department of the Government of India is created in 1910 in order to relieve the Home Department of education, sanitation and some other branches of the administration.

Between 1910 and 1914-1. In addition to sanitary conferences held by local Governments, three all-India sanitary conferences are convened at

Bombay, Madras and Lucknow.
2. The Indian Research Fund Association is founded to further the prosecution of research.

3. To this fund the Government of India make

an annually recurring grant of 5 lakhs of rupees.
4. Since the constitution of the new department, imperial grants have been made to local Governments and Administrations to the amount of Rs. 4,61,47, 000 of which Rs, 55,23,000 are recurring and Rs. 4, 06,24,000 are non-recurring.

5. In addition grants amounting to Rs. 82.33

lakhs a year have been made to district boards in certain provinces.

6. The Sanitary Organisation is modified in 1912.

## The journal then proceeds to observe:

The above is an exhaustive analysis of the activities of the Government of India in the matter of sanitation, and it is for the people to say whether they are satisfied with the rate of progress revealed. in it. It is curious that the Royal Commision, appointed in 1859, took five years for no better appointed in 1859, took are years for no better purpose than to merely recommend the formation of other Commissions. These Commissions were appointed in due course, but they were soon replaced in each presidency by a Sanitary Commissioner. It appears therefore that the labours of the Royal Commission were of no help and the mint of money that must have been spent for it was waste pure and simple. Coming to more recent times we find that the Government of India have moved indeed but the rate of progress is very unsatisfactory. That the rate of progress has been slow is admitted by the Government themselves; but it is advanced in explanation that one must not expect the pace of the motor car in the land of the ox-cart. This, of course, means in other words, that the Government of India have no money to pay for the pace of the

But there are many directions in which curtailment of expenditure is possible. For the saving of lives and for education money ought to be and can be found. We can do without railway expansion, for example, for some years, but we cannot afford to allow our people to lie lingering out a good many years' death in life or to die untimely deaths.

#### A Brave Deed of two Musalman Boys.

While commenting on the lawlessness in the Punjab in a recent number we observed that there was no feud between Hindus as a body and Musalmans as a body. This conclusion is supported by the following account of the brave deed of two Muhammadan boys:-

A JHANG DACOITY.
Judgment in the Bindi Patoana Khurd dacoity case was delivered by Mr. Robson, Special Magistrate of Jhang, on the 25th June. The complainant was the only Hindu inhabitant of a hamlet in the Mauza of Bindi Patoana Khurd and he obtained permission to take his goods to the house of the leading Mahomedan inhabitant of the place, Amir Haidar Shah, for greater safety. He was proceeding to remove his goods to this refuge when the dacoits fell upon his house and shop and stripped it of all that remained. Before this happened, Amir Haidar Shah himself had been decoyed away from his house on the pretext of a requisition for help from some relations of his own. His sons, who had been left at the house, though too young to offer actual resistance to the dacoits, hit on the happy expedient of posting themselves with "Korans" upon their heads at the door of the house, where the Hindu and his womenfolk were in hiding and dared the ruffians to enter. The dacoits, who

were at the back of the building, endeavoured to force an entrance by digging through the wall. While they were so engaged, the boys' father returned and the dacoits were driven off. Eventually, 55 persons were arrested and 36 were brought to trial. Of these, 14 were discharged. Fifteen were convicted and received appropriate sentences, two ringleaders being sentenced to seven years' ringrous imprisonment. sentenced to seven years' rigorous imprisonment and the rest to five year's imprisonment.

It is possible there were other similar acts of chivalry.

#### The War and Famine in East Bengal.

At a meeting of the Bengal Legislative Council held in Dacca the Hon. Mr. Beatson Bell explained the causes of the famine in Noakhali and Tippera as follows:-

Owing to the war the cultivators lost, at a nioderate estimate four rupees on every maund of jute. In other words the cash which came to these two districts was less than what the cultivators expected by Rs. 2,38,50,800. This is the root cause of the distress and it is common to all the jute producing districts. Three special causes have however been in operation in Tippera and Noakhali which have rendered their condition worse than those of the surrounding districts. In the first place, the winter rice crop of 1914-15 suffered much—particularly in Chandpur sub-division and in Noakhali Sadar—from the disease known as 'ufra'. In the second place the districts of Tippera and Noakhali contain an unusually large number of landless labourers: in ordinary years these men earn good wages by working in the jute and rice fields of raiyats, sometimes in their own districts and sometimes elsewhere. This year owing to the general shortage of cash and to the general restriction in the area under jute the demand for labour has been greatly reduced and many of the landless labourers of Noakhali and Tippera have been thrown out of work. In the third place there have been serious floods in portions of these two districts.

So in two districts alone the war has reduced the income of the people by nearly

two and a half crores of rupees!

For the relief of the sufferers from famine, in addition to the Famine Insurance Fund, money ought to be available from the imperial and provincial war relief funds. When these were started last year the Viceroy gave an assurance that the funds would be available for the relief of any kind of distress or suffering caused by the war. India of the 12th March last wrote:

A Delhi telegram of Saturday last (6th March) states that the total of the war relief funds in India has now reached 90 lakhs of rupees, exclusive of 24 lakhs collected in Madras and 25 lakhs collected in Bombay. The aggregate, therefore, equals a million sterling. It is pointed out that the sum of 39 lakhs which was collected in 1900 is the largest ever raised in India for acute famine.

The aggregate of the war funds is much larger now.

Whatever sums may be available from official and semi-official sources, private

charity should not fail to respond to the many appeals for help now being published day after day in the papers. For the distress is very widespread and acute. Large numbers of people are without food, without clothing, without shelter, their houses having been submerged or swept away by the floods.

Contributions may be sent to Dr. Prankrishna Acharya, 211, Cornwallis Street, Calcutta.

## Distress in West Bengal.

Though the distress is greatest in some of the East Bengal and Assam districts, there is great scarcity of food in some localities in West Bengal, too. For instance, in the district of Bankura rice is selling at unusually high prices, and owing to the absence of rain laborers cannot work in the fields. The people of this district are not accustomed to voicing their sufferings. Hence their condition should receive greater attention from the Government.

## Bengal Industries.

At a meeting of the Bengal Legislative Council held in Dacca Mr. Beatson Bell made a long speech on the industries of Bengal. He said that the Government would give every patronage and support to industries. A special officer as Director of Indusries will be appointed, who with his expert knowledge, will be able to decide what industries will be suitable. There had been many failures. He compared Indian industries to an old graveyard, in which there were several old and crumbling graves showing the ruins of several industries and new graves dug for the burial of dying industries. There had been many failures. But if Indians had hundreds of failures, European countries, whose industries were flourishing now, had had thousands of them. Mr. Bell has done well to mention this fact. We are too apt to get discouraged by a few failures, forgetting that no nation can advance which can not make its failures the stepping-stones to success. There had been many causes of failures, of which the starting of unsuitable industries was one. The selection and ocation of an industry was a very important thing for success. Next there was also a great difficulty regarding the getting of information of existing industries.

## The Punjab Hindu Sabha and the Hindu University Bill

Sub-section (3) of section 4 of the draft of the Hindu University Bill reads as follows:

"Special arrangements shall, if funds are provided for this purpose by the Jain or Sikh communities, be made for the religious instruction of Jain or Sikh students."

We note that among the suggestions made by the Punjab Hindu Sabha there is one to the effect that in the above subsection the words "Brahmo and Buddhist" should be added to Jain and Sikh. The Sabha says: "The addition is obviously necessary and does not require any comment." The suggestion speaks much for the breadth of view of the Punjab Hindu Sabha, which is as orthodox a body as any other.

## "Native" and Pig.

One Barnes stood charged with causing the death of a man called Suchit at Benares by a rash and negligent act, that is, by firing a gun. It was 6-30 in the evening, the man was in a cactus jungle, and Barnes mistook him for a pig, fired his gun and the man fell dead. It would be interesting to know how many such mistakes occur in England. If the number is far far less there, what is the reason? One " reason obviously is that judges in India very rarely punish adequately such carelessness on the part of Europeans and Eurasians. In the summary of the judgment of the lower court published in the papers, we do not find the Magistrate Mr. Hamilton using a single word of pity for the dead man or his widow. But he says:

The accused was in a way very unfortunate in finding the deceased there where he had no right to be. I am certain that the anxiety of the accused has been such that it will be in itself a deterrent which will prevent him in future from endangering the life of others.

Yet I cannot altogether exouerate the accused from guilt and I think it proper that this court should exact such a fine as will make some impression on the accused and will effectively aid the widow of the deceased in gaining a livelihood.

deceased in gaining a livelihood.

I accordingly find the accused guilty under section 304 A, I. P. C. and sentence him to a fine of Rs. 150 which shall go to Mt. Bhagirathi, the widow, as compensation. In default six weeks' rigorous imprisonment.

Mr. Hamilton assumed that Barnes must have felt great anxiety, and apparently on that ground inflicted on him only a light fine. But we do not think his anxiety could have been very great. Barnes was certainly aware that in such cases of careless shooting of Indians, accused are usually let off with light punishments. In this particular case the accused appealed to the sessions judge even against this very trifling fine, but the judge saw no reason to interfere with the judgment of the lower court.

#### Central Provinces University.

The proposed Central Provinces University will be a residential one, providing for a total number of 1955 students, of whom 1580 will be in residence. For a province containing a population of 14 millions, the provision for only 1955 students is utterly inadequate. The residential system itself is quite unsuited to the economic and social conditions of India. In Great Britain itself all the Universities are not re-Yet nobody can say that a sidential. London degree has no value or that it stands for inferior character and attainments. The German Universities are not The Imperial Universities in residential. Japan are not residential. Vast numbers of Indian students are poor. As the residential system is expensive, it would necessarily stand in the way of poor students receiving education; and it is among them that some of the most brilliant of their class are to be found. We do not say that the residential system has no advantages, but they are not such that for their sake high education should be practically denied to large numbers of capable students. We are, therefore, very strongly of opinion that in whatever province of India residential universities may be established; very ample provision should be made for non-resident students. But the C. P. University has made very poor provision for them.

"The size of colleges will be limited." The biggest colleges have not unlimited accommodation. The real point is, what the limits are. The total number of students provided for in all the colleges taken together will be only 1955. This is quite inadequate.

The University will at present contain

only the faculties of arts, law and science. "Agriculture, Medicine and Engineering are not considered necessary at present." Why, pray? In an agricultural country like India. teaching in Agriculture is not necessary; in a country where every year plague, malaria and other diseases carry off millions, most of whom do not receive any medical treatment worth the name, the teaching of medicine is not necessary; and in a very partially developed country like India Engineering too is not necessary. We do not know what the framers of the C. P. University scheme understand by the word "necessary". Perhaps being foreigners we do not know the exact political or administrative connotation of the word; so that what seems to us essentially necessary, appears unnecessary to them. But we are puzzled to find that in all advanced countries the greatest importance is attached to Engineering, Medicine and Agriculture.

Of course, "the institution of the School-leaving certificate system as a proper test of admission to the University is insisted upon." That is the latest device for controlling the spread of English education. From the educational point of view alone, the Matriculation can easily be made as good as anybody wishes to make it.

## Wordsworth Anticipated by the Chinese.

There is nothing new under the sun: so goes the popular saying. Though it is not scientifically accurate, it contains a kernel of truth. In poetry Wordsworth's view of Nature is taken to be a new revelation. But this is not correct. Chinese poets and artists of the Sung Age, 960 A.D.—1280 A.D., anticipated him. Mr. Laurence Binyon writes in his Painting in the Far East:—

"The romantic feeling for nature (escape from actuality being of the essence of romance) developed with the Sung age into a more intimate emotion such as we do not find paralleled in Europe till the coming of Wordsworth. The peculiar mode of thought which tinges the verse of the English poet is indeed thoroughly congenial to the poets and the artists of Sung. Them too the mountains haunted like a passion. But instead of being part of a single writer's idiosyncrasy, the conception of nature was a permeating thought of the age, explicit in the doctrine of contemplation taught by the Zen sect.

# Milestones in Gujarati Literature

 $\mathbf{B}\mathbf{Y}$ 

KRISHNALAL MOHANLAL JHAVERI, M.A., LL.B.,

JUDGE, PRESIDENCY COURT OF SMALL CAUSES
AT BOMBAY.

Bombay.

1915.

TO BE HAD OF

MESSRS. D. B. TARAPOREVALA & SONS, FORT, BOMBAY,

OR

MESSRS. N. M. TRIPATHI & CO., PRINCESS STREET, BOMBAY.

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BIBLIOGRAPHY.

## REVIEWS'.

The Times of India (27th January 1915.)—Mr. Krishnalal has introduced his book very modestly to the world. Not only does he speak with becoming but unnecessary modesty of his own work, but he also makes for Gujaroti literature a claim so humble that many will disagree from him in his estimate of its value. There are many who will feel that Gujarati literature is more than "a pale reprint of Sanskrit literature." And they can justify their claim by the school of BHAKTI poetry—the erotic lyrics in praise of Krishna's ecstacy—which struck the real and distinctive note of Gujarati literature and echoed the most genuine emotions of the Gujarati character. The plan adopted by Mr. Krishnalal has been to make a brief sketch of the lives of each of the leading Gujarati poets and some analysis of his leading works and characteristics, illustrating their tone and style by fairly copious quotations. In each chapter he has also given a brief catalogue of the minor poets of the age. The book ends with Kavi Dayaram and makes no attempt to deal with later Gujarati writers in prose and verse. This plan perfectly suits the author's purpose and it has also the advantage of leaving room for future expansion, which it may be hoped the writer will some day undertake. The book will serve as a very useful introduction to Gujarati literature for European students, and should be helpful in illustrating its growth and history even to Gujarati lovers of their own literature.

There is no doubt that Mr Krishnalal Jhaveri has in this book accomplished a solid achievement. It should be read by all who have the interests of Gujarati literature at heart: but it still needs to be read with discrimination.

The Bombay Chronicle (10th February 1915).—Mr. Krishnalal M. Jhaveri has conferred a benefit, both on his country and on European students of Indian vernaculars, by presenting in an English garb, a very interesting account of the growth of Gujarati literature from its early commencement down to the middle of the last century.

Mr. Jhaveri is to be congratulated on a notable literary achievement and we hope at no distant date to review a revised and more amplified edition of his work.

The Parsi (29th January 1915).—Mr. Jhaveri's book is a laborious exposition of the main features of the Gujarati Literature, covering a period of five and a half centuries. The story of the literature of Gujarat, so far as it is revealed in books already published, is a comparatively simple story, but all the charms of that apparent simplicity have been effectively brought out by the author's critical acumen and sound literary judgment, which entitle the book to a high place among the few books in English dealing with the vernacular literatures of India.

East and West (April 1915).—The indigenous literature of India has, until recently, been a closed book to western nations, and the literature of Gujarat has been no exception to the rule. Mr. Jhaveri has, therefore, rendered useful service by the publication of his little volume and we hope that with its wealth of detail, simplicity of language and apt quotations, the book will make, so far as foreigners are concerned, the study of Gujarati literature more inviting. The Gujarati-speaking people also owe a debt of gratitude to Mr. Jhaveri for supplying them with a connected and concise history of their literature.

The Hindustan Review (May-June 1915).—Mr. Krishnalal M. Jhaveri has rendered a signal service to his mother tongue by the publication of this book. It has for its object a survey of Gujarati literature from its very beginning down to the first half of the last century. The author has succeeded in presenting it as a whole connected historical sketch, of a language which is looked down by some as

having no literature worth the name. The peculiar features of the language so prominently brought out, the richness of its poetic lore shown in all its variety, and the earnestness of its devotees so well demonstrated by the writer are sufficient to clear the doubts of the sceptic as to the place deserved by Gujarati in Indian literature. The book is written in English and as such has some justification. To a foreigner it can give an idea of a literature which he may be attracted to study or possess knowledge about. Moreover, for those Indians whose mother tongue is not Gujarati the book is a valuable and useful guide in comparing their vernacular literature with that of the Gujarati language. Again there are some who speak the language but hardly care to read its literature except through the second-hand agency of a foreign language.

The Gujarati (21st March 1915).—Students of Gujarati Literature will welcome with considerable satisfaction the publication in English of an instructive study of the leading poets of Gujarat, in the early and medieval periods. The author describes his work with characteristic modesty, as a "sketch of the history of Gujarati Literature."

It is considerably more than a "sketch" as it gives us a sympathetic and faithful picture, of the life and manners of the different periods, and paints the background in happy language with a good deal of knowledge and penetrating insight. There is an evident note of patriotic fervour running through the whole work, which those who have the good fortune to know the author personally can easily discover.

The Hindi Punch (7th March 1915).—Mr. Jhaveri has done genuine service to a priceless literature, which unfortunately has remained neglected. True to his name, he has dug out the priceless gems that lie concealed in the works of the great masters—the aphorisms, moral sermons, optimistic teachings, and practical philosophy of an Akho, or a Samal Pandit, a Narsinh Mehta or a Kavi Narmadashanker or Dayaram. From times of old, when a religious feeling gave vent to rude poesy as the beginning of literature, to very nearly the modern period when literature is more in quantity, though not always in quality, Mr. Jhaveri leads us to appreciate the works of the masters and the sages who expounded their thoughts in prose and verse of all types.

The Jamshed (30th January 1915).—After giving in a brief introductory sketch the origin and subsequent history of the Gujarati language the author proceeds to deal chronologically in the subsequent chapters with the great luminaries of Gujarati literature almost wholly poetic during more than five centuries, beginning with the two celebrated singers of the 15th century, Miran Bai (1403-70) and Narsingh Mehta (1414-81). There are few Gujerati readers to whom the name of Narsingh Mehta is unfamiliar. His poems and domestic misfortunes have formed the subject-matter of various plays in the language.

The Praja Bandhu (4th April 1915).—We welcome the above publication, which is a sketch of the history of Gujarati literature covering a period of five centuries and a half from early Jain writers down to the Middle of the nineteenth century. Its author Mr. Jhaveri is a well-known Gujarati scholar, and it must be said that he has on the whole done ample justice to his self-imposed task. Mr. Jhaveri has through his latest book rendered service to the cause of Gujarati literature, for the basic idea underlying it is his desire to make it known to non-Gujarati knowing people who take interest in the subject. We can safely commend the book to all those who desire to acquaint themselves with the state of Gujarati literature up to the period when Gujarati writers began to come more or less under the influence of writers and thinkers of the West.

# THE MODERN REVIEW

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#### NOTES

## Inferior and Superior Races.

In an article contributed to *The North American Review* Mr. Booker T. Washington, the eminent Negro educator of his race, shows that the nations now at war do not want to exterminate one another, because each is necessary to the other, but that each belligerent wishes to disable its opponent and compel it to accept a subordinate position. It is to gain superiority that so much wealth and blood is being sacrificed and so many young men are being killed and maimed and so much property destroyed.

When I consider the cost of this war; when I think of the blood that has been shed; of the property that has been destroyed and the misery that has been caused—I am sometimes inclined to thank God that I am not a member of a superior race. Rather I am disposed to thank God that I belong to a people that cannot hope and does not desire to prosper at the cost of any other race.

There is a certain advantage in belonging to a race that has to make its way peacefully through the world, a race that prospers, if it prospers at all, because it has made friends rather than enemies of the people by whom it is surrounded. There is a certain satisfaction, also, in belonging to a race whose hope of success in the world consists in making itself useful to the world, and it is not wholly a disadvantage to the Negro that, though he should fight in every war as he has in this, it is not to maintain his own superiority, but that of some other race, that he fights

These considerations have led Mr. Washington to ask what is meant exactly by racial superiority. With regard to subject races in particular he has been led to seek to ascertain the kind of superiority they should strive for. There is only room for one race, one group, and finally one individual to be superior, if superiority consists in holding a place on top with everyone else somewhere between that place and the bottom. On the other hand, there is opportunity for almost every one to be superior if superiority consists in performing some kind of service in an exceptional manner.

Therefore the races which are down and are seeking to rise should consider this road to superiority. They will make a mistake if they imitate the superior races in the struggle for a superiority that is grounded on force and conquest. We should ask each nation that claims to be superior, before we accept it as such and set it up as a model for ourselves, in what precisely its superiority consists. Nations, races, and individuals should not be classed as superior simply, but we should know in what they are superior, and then we can determine whether we desire to imitate them.

What we should strive to do, to put it simply and squarely, is contribute our part toward bringing into existence a civilisation in which superiority is based on service, and contribute no more than we have to to maintain a civilisation in which superiority is based on force. We should look forward to a civilisation based on racial peace rather than one based on racial war and racial subjugation.

Superiority in the future, Mr. Washington asserts, will depend more upon excellence in some service for the common good and less upon success on the field of battle. He looks forward to a time when no individual and no race will be considered superior to another merely because, being on top, he or it is able to hold that other race or the other individual down.

## No World-mastership.

The Toronto Globe expresses the opinion that world-mastership by any nation is undesireble. It says:—

"There must be no world-mastership by any nation: not German, nor Russian, not Oriental, not American, and, please God, not British. No nation is good enough to steteotype the national aspirations of humanity. No race is pure enough to make its life-blood the motive power of all the world. No people are so near perfection that their culture is fit to dominate civilization. When any nation sets itself to mold all peoples after its own fixed type the Great Lord God does as He has done many times in history: He smashes the pattern and begins again.

"Partnership, not antagonism! Co-operation, not conflict! Law, not force! Justice, not power! Equality for all, because mastership for none! For that Britain is ready to die. For that America ought to be fit to live. Nothing less is worth while. Nothing else matters."

# "Native" African soldier and the European soldier.

In one of the the earlier months of the war The Review of Reviews contained the following editorial paragraph headed "Arming the Native":—

Far the most serious news, if true, which has come from Africa is the report, that in southern German East Africa the Germans have armed the native tribes and used them in their attack on Abercorn, and that the British in self-defence have also called to their aid the tribes under their protection. This employment of the natives is most dangerous, and has only been resorted to in the last extremity. We know only too well what native fighting entails-massacre and rapine; but the greater danger is that, once let loose, it will be the work of years to bring them fully under control, for, having employed them for our own benefit, they may afterwards employ their arms for their own ends. If the natives are used in one part of South Africa, those in other parts may become restive. We know they are anxious to fight for us, and, though they have all given wonderful assurances of their loyalty, it may be difficult to control some of the wilder spirits, who will naturally chase when they hear that other tribes are allowed to fight while they are not. It was partly this fear of native disturbances which led Hertzog to oppose action in German South West Africa, since that action would remove the usual guards against native unrest and leave many parts of the country at the absolute mercy of a native raid. We do not believe any uprising of the natives will take place, but when once they are deliberately incited it is hard to know where it will end.

The editor says, "We know only too well what native fighting entails—massacre and rapine." Of course, European fighting does not entail massacre and rapine, as the present war in particular shows. Perhaps the real objection to "Arming the Native" is embodied in the sentence: "the greater danger is that, once let loose, it will be the work of years to bring them fully under control, for, having employed them for our own benefit, they may afterwards employ their arms for their own ends."

Juvenile Jails.

The annul Jail Administration Reports of the various provinces have now been published and they all contain some reference to the arrangements which have been made for the treatment of juvenile offenders. The measures adopted in the different provinces are by no means the same, though they all undoubtedly claim to have imitated the methods of the English Juvenile Jail at Borstal near Chatham. Each province has done what it could and there seems to be an absolute lack of principle governing the 'Juvenile Jails' in India. There is no set of general rules which guides their management, each

province having evolved a system which for the time being has appealed to the head of its Jail Department. But there is one thing in which all the Jail Reports agree,—it is in the spirit of self-complacence with which the various jails view their endeavours to reclaim juvenile offenders.

In the Bengal Jail Administration Report we read that the 'Star class' system has worked well and that the 'Monitors' who are chosen out of the 'Star class' have done good work.

"Special privileges are given to this class of juveniles as a reward for industry and good behaviour, such as writing and receiving letters from their friends and relations and interview once in six weeks and in case of 'Monitors' once a month, association with one another among this class for one hour daily at midday for reading and conversation. A gratuity of Rs. 2 per each year is also given in release. An average of 48 boys were taught elementary Bengali, Hindi, English and Arithmetic."

This summarizes the endeavours of the Bengal Jail to reclaim juveniles. Now it will be seen that the arrangements for the literary education of the boys are rather insufficient. The Juvenile Jail at Alipur had an average of 236.37 prisoners in the Jail during the year out of whom an average of 58 only received the most elementary education. It is nowhere stated how many teachers are employed for the purpose nor does it appear whether all the boys attend classes throughout the week or only on certain days.

Then again from the list of industries one would think that all the prisoners were taught some industry of other which might enable them to earn livelihood when they came out of the jail But look at the figures and the illusion i gone. It is stated on page 12 of the Repor that the average number of boys em ployed in the quinine industry of the ja was 96. Now excluding under-tria prisoners and making allowance for the daily average of sickness in the jail ther were about 223 prisoners on an averag available for labour. 96 out of these ar employed in an industry which, however much it may help to fill the coffers of Government, does very little to help th inmates to earn a livelihood when the come out of the jail. In running a Juvenil Jail the chief object should be the reforms tion of the inmates and all thoughts of gain should be abandoned. This is not don in the Bengal jail. It is said in the repor that the lack of 'After-care Associations

in Bengal limit the scope of work which is done by the Juvenile Jail. It is regrettable that there are no such institutions. But Government could do a lot if they only wished. If the training given in the Juvenile Jail is worth anything, many of the released prisoners could be employed in printing Government factories and presses. It is not stated whether any such attempt is made. It is when Government have done everything in their power that they should blame the public, not before. Besides, if the Government could demonstrate that the juveniles, as they came out of the jail, were useful citizens and good artizans, they would find ready employment. The real point therefore is, what sort of training you give to the Juveniles in the jails.

The institution of a Juvenile Court for Calcutta and a House of Detention (which is not a prison) are new departures in accordance with the latest ideas regarding the treatment of juvenile offenders, and are fraught with great possibilities. These institutions are at present

barely a yéar old.

In the United Provinces the Local Government have, it appears, made rules for the custody and trial of juvenile offenders and they have shown good result. It is stated than the Juvenile Jail at Bareilly continues to do splendid work. The discipline of the Jail is reported to be excellent and most careful attention is paid to the religious and moral instruction of the youths and the teaching of handicrafts is carried out systematically and efficiently.

"Every boy with a reasonably long sentence receives good manual training and a very large proportion of the inmates are capable of earning a livelihood at the trade which they have learnt in the jail after release."

One wishes that this could be said of the Juvenile Jails in the sister provinces. This good result in the United Provinces has been obtained almost entirely by the excellent work of the jailer Rai Mithan Lal Bahadur. This is as it should be. If the proper Indian officer is found out, he could achieve results which Anglo-Indians however sympathetic would fail to show. The system of keeping an Anglo-Indian I. S. M. D. officer in charge of the Juvenile Jail at Alipur should be abolished and the U. P. system followed. The Indian jailer should be given full powers and should be totally relieved of clerical duties. He

should be more of a school-master and disciplinarian than a jailer doing ordinary jail duties. The U. P. Report is almost silent on what the authorities have done for the literary education of the boys. The teaching of handicrafts is good, but no permanent reformation is possible until the mind is enlightened, and this can

be done only by education.

The Government of Behar and Orissa have recently made certain rules for the management of their juvenile jail at Monghyr. That jail was formerly a first class district jail, had a large prison population and many industries. But since the jail has been converted into a juvenile jail, everything has been changed to equip it for the work of reformation of juveniles. wards have been converted into school rooms and a gymnasium has been built within the walls of the jail. Three teachers, one for the Oriya boys, one to teach Hindi and a third for teaching Urdu have been appointed. Regular daily classes are held and the Indian jailor has the entire management in his own hands. He seems to have his heart in the work.

The industries taught in the jail are rather of a crude nature but they show a decent and earnest beginning. Tinsmithing, carpentry and Durri-making are some of the industries taught to the youths. Gardening is also taught. The gymnastic master looks to the physical exercise of the boys and the jailer himself gives moral lectures. It would seem that they in Behar have made an earnest beginning—the chief object they have in view is the reformation

of the youths.

The recent rules promulgated in that province will tend to make the institution a greater success. Rules have been framed to give the youths the best of it in the jail. Things have been so arranged that the inmates will not feel that they are in a

prison.

On behaving well the youths will be given small amounts of money which they would be able to spend on luxuries. They would be given respectable clothing and bedding and food. Every boy will have three hours of schooling and five hours of work every day. In Behar they have found out that the best way to reform these youths is to appeal to their self-respect and not to treat them as ordinary prisoners.

The C. P. report is interesting not on

account of what it says but on account of what it attempts to say. It remarks—

"'Back to the land' for those born in the state of life as 'hewers of wood and drawers of water' is sound policy instead of cramming them for the office stool."

The report proceeds:

"'They are crammed till they burst' was an expression I heard used, which fits the case."

After showing this unmitigated contempt for literary education the report says that in their juvenile jail at Nursingpur the C. P. Administration has made agriculture the chief industry. There are some other industries taught such as carpentering, blacksmithing, basket-making, tailoring, etc., but no teachers are employed, some of the youths being employed for the purpose. Once every month a lecture is given to the boys with the help of a magic lantern by a Deputy Inspector of Schools. Till now no arrangement has been made for the elementary education of the boys. The youths are given physical drill every morning and are also taught ambulance work with First-aid to the injured once a week. The I. G. of Prisons states that he is evolving the jail on his own lines.

In this note we have tried to summarise the attempts made in some of the principal provinces of India to reform juvenile offenders. In our next we shall try to summarise the attempts made in such advanced countries as England and America to reform juvenile offenders and make some suggestions for improving the juvenile jails

in India.

Χ.

### The Secretary of State for India.

The frequent changes in the office of the Secretary of State for India which we have noticed of late years recall to our minds a passage in James Anthony Froude's 'Short Studies on Great Subjects' (pocket edition, Vol. III, pp. 270-73). Here is the passage:

"The selections for every department are equally independent of considerations of specific qualifications. But the range of action which is permitted either for good or evil varies considerably and momentously. The Home Office is practically powerless. The Minister for India, if he chooses, may be almost as absolute as the Mogul whom he succeeds. The House of Commons, when the dominions of the Company were transferred to the Crown, became the sovereign of the Bastern Empire. It received two hundred millions of human beings as its subjects, with fifty millons of revenue; yet a debate on the game laws creates ten times

more excitement at St. Stephen's than the discussion of the most momentous question connected with India. When an Indian matter is brought forward the House subsides at once into apathy..... Yet over the head of the Viceroy and Council it has been thought a wise and intelligent thing to place a minister at homea noble lord or right honorable gentleman who, three mouths ago, may have been in the Privy Council, and two months hence may be at the Post Office—whose acquaintance with the duties of either of these offices may only be equalled by his self-confidence, and who is left practically to himself to do whatever he pleases ..... thus the instructed insight of the Indian Government is liable to be over-ruled in details at every moment by a statesman ten thousand miles off, to whom India was but lately a name, and their public policy controlled by the half informed or entirely ignorant crudity of our domestic popular sentiment."

That the exigencies of British party politics should foist on us a Secretary of State 'to whom India was but lately a name' is no doubt a crying shame: but so long as 'instructed insight' means the hidebound opinions of prejudiced Anglo-Indian officialdom, a Minister who has made his mark in the free atmosphere of English public life and brings an open mind to bear on Indian problems, is to be preferred to the other alternative of vesting the supreme power of control on the Executive head of the bureaucracy in India. The real remedy lies in Indian home rule.

## J. A. Froude on the Bengalis.

In the same essay, written in the sixties of the last century, we find the following delightful passage on the Bengalis and the right way to govern them:—

"Those who have formed their opinions on the spot, and not in England, tell us, that the cultivated Bengalees, who beat our own students in metaphysics and philosophy and mathematics, would have as much chance of governing India, if the arm that supports them were withdrawn, as a handful of tame sheep of ruling quietly over a nation of lions. A single sikh horseman would drive a thousand of then with the butt-end of his lance from one end of the peninsula to the other. Native officials selected by competition, as they can hope for no future when we are gone, so add nothing to our stability while we remain, but are one more superadded source of weakness. - The warlike races of India may hate Englishmen, but cannot despise them, for in their own arts we are stronger than they. These weak beings with the heads of professors and the hearts of hares they both despise and hate, and hate us with increas ed intensity for imposing on them the authority o wretches whom they disdain as slaves. Yet it may easily be—rumour says, we hope untruly, that the system is already begun—it may easily be that the Indian Minister, with his sails blown full by English vapour not only may persist in admitting thes people to high offices of state by the examination method, but may lend them additional and peculia facilities for distancing competitors from home. On

Indian Empire was won by the sword, and by the sword it must be held; and to suppose that we can ever abandon it except in defeat and disgrace is to surrender ourselves wilfully to the wildest, illusion.

'You English,' said General Jacob, one of the ablest officers that the Indian service ever produced, 'you English imagine that liberty means the same thing in all parts of the world, and that all mankind equally desire it. You could not make a greater mistake. Liberty with you means that you have a right to govern yourselves, and that it is tyranny to govern you. Liberty with an Asiatic\* means that he has a right to be governed, and that to make him govern himself is tyranny. If the people of India were your equals, you would not be here—your mission is to govern them; and you must govern them well, or they will cut your throats.' Cartloads of sonorous despatches from the India Office contains less wisdom than this single sentence, which is indeed the summing up and epitome of our relations with our splendid dependency."

In an allegorical piece, which forms the last essay of the series, Froude refers as follows to the judgment which posterity

will pass on his writings:

"A fluid was poured on the pages, the effect of which was to obliterate entirely every untrue proposition, and to make every partially true proposition grow faint in proportion to the false element which entered into it. Alas! chapter after chapter vanished away, leaving the paper clean as if no composer had ever laboured in setting type for it. Pale and illegible became the fine-sounding paragraphs on which I had secretly prided myself."

Whether at the hands of that all-seeing judge the above passage will merely grow pale or vanish away entriely, we leave the reader to infer for himself, but certain it is that it will meet with either of the alternative fates so frankly anticipated by the author; for, a 'great subject' could not suffer from a more ignoble treatment than has been the case in this 'short study.' And yet, Froude was by no means an ordinary writer, or a bad and malevolent man, as the above grossly spiteful exaggerations may lead some people to Along with Carlyle and Ruskin, think. he fought tooth and nail against the materialistic tendencies of the age, and the soulless doctrines of profit and loss, of wealth and capitalism, propounded by the political economists. He was never tired of preaching the lesson:

> Ill fares the land, to hastening ills a prey, Where wealth accumulates, and men decay.

While in politics he was a rank conservative, in religion he was a radical protestant, and a confirmed enemy of Catholicism. His historical studies of the Reformation are among the best in the English language. He knew nothing of India, though he took an affectionate interest in the colonies and was in that sense a staunch Imperialist. A good, honest, god-fearing man, a scholar and historian of considerable eminence and reputation, Froude had no hesitation in inditing a venomous diatribe against the Bengalis, and representing that the warlike races of India were groaning under the rule of these weak and despised and wretched tyrants, set in a position of authority over them by the trick of competitive examination which had recently been thrown open to the natives of India. The warlike races of India, whatever might be their condition in Froude's time, have since advanced considerably in education and enlightenment. How many of them, in spite of the professed sympathy of our rulers, have now been placed in positions of authority in their own province or elsewhere in India? If education has not made the Englishman less manly than he was before, why should it be presumed that an Indian belonging to a warlike race, when educated, should necessarily become a moral or physical coward? We should expect, therefore, to see educated expect, therefore, to see educated Sikhs, Rajputs, &c., filling the offices of chief commissioners, lieutenant governors, governors, &c. But as they do not receive such appointments, the objection to Bengalis holding a few collectorships based on their supposed cowardice is clearly seen to be insincere. In fact, behind all such virulent invectives against the physical degeneracy of the Bengalis, lies the illconcealed jealousy of his intellectual superiority—a superiority which makes it every day more difficult to shut him out of the loaves and fishes of office. The Bengali's want of courage, we know, has, since the time of Lord Macaulay down to the last Public Services Commission, served as a peg on which to hang all sorts of arguments against advancing him to positions of trust and authority. Mr. J. N. Gupta, himself a Civilian Magistrate, has in his evidence before Lord Ishington's Commission, knocked this comfortable theory on the head. But it is unnecessary to pursue this subject further.

### Efficiency vs. Liberty

We in India hear a good deal about 'efficient' administration and bureaucracy, as opposed to popular government and inefficiency. The ideals of liberalism, in

<sup>\*</sup> What of the Japanese? Ed., M.R.

England, as set forth by Froude, in his 'Short Studies on Great Subjects', will help us in knowing what is the liberal view on the subject.

"We cannot—so liberal opinion says—we cannot combine things which are essentially irreconcilable; we cannot have efficient administration and personal liberty, and liberty is the best of the two. [Cf: Sir Henry Campbell-Bannerman's well-known dictum, 'good government can not be a substitute for selfgovernment.'] According to this view, an ideal Government would interfere in nothing. In an imperfect world we have to be contented with approximations, with a Government which reduces its interference to a minimum. We are not to ask if there may not be a distinction of persons,-if the good may not have more liberty than the bad,-if the cheating shopkeeper, for instance, is to be allowed the same freedom in his calling as the honest tradesman. It is replied that distinctions of this kind have been tried but that they create more evils than they cure. The best condition of things is where all alike have a fair stage and no favour, where every man is permitted to order his life as he pleases, so that he abstains from breaking the criminal law, and where the laws which it shall be criminal to break are as few and as mild as the safety of society will allow. A thousand duties may lie beyond the boundaries enclosed by legal penalties, but it is assumed that the interest of every man lies in the long run on the side of right, that it will answer better to him to be industrious than idle, honest than dishonest, temperate than vicious. Let every man pursue his private advantage with all the faculties that belong to him, and nature and competition will take care of the rest. The state is thus cleared of responsibilities which it cannot adequately discharge. There is an infinite saving of trouble. The enterprising and the able are stimulated to energy by the prospect of certain reward, and every one finds and takes the position in life to which his exertions entitle him and the gifts which he has brought with him into the world. The prudent and the industrious succeed; the worthless and the profligate reap as they have sown, and natural justice is fairly distributed to all."

## Commercial Morality in England.

Froude had very strong views on the decay of commercial morality in England. Here are some of them:—

"From the great houses in the City of London to the village grocer, the commercial life of England has been saturated with fraud. So deep has it gone that a strictly honest tradesman can hardly hold his ground against competition. You can no longer trust that any article you try is the thing which it pretends to be. We have false weights, false measures, cheating and shoddy everywhere."

#### Again,

"We Londoners are poisoned in the water which we drink, poisoned in the gas with which we light our houses, we are poisoned in our bread, poisoned in our milk and butter, poisoned in our beer, poisoned in the remedies for which, when these horrible compounds have produced their consequences, we, in our simplicity, apply to our druggists, while the druggists are in turn cheated by the swindling rogues that supply their medicines."

The evils of adulteration are growing apace in India, and we learn from the newspapers that Government is considering the matter. If so, Government has not taken up the question a day too soon.

#### Some opinions of Froude.

Froude could express himself vigorously when he desired to do so. Commenting on the laissez faire doctrine of the Government, which he considered to be pernicious, he says:

"When Government interferes with commerce on a large scale, it is to coerce weak nations like the Chinese into the open system, and to forbid them to close their ports under pretence of morality against the introduction of drugs with which it has become our interest to poison them."

The causes of famines in India are thus described:—

"The native manufactures have perished under British competition. The people depend entirely upon agriculture, and their number has reached the limit which the land can support even in favourable seasons. Famines thus recur on an ever increasing scale, and we are confronted with an appalling problem."

We all remember what an Indian nobleman said about a 'white Sirdar coolie.' The following from an address delivered by Froude to the students at St. Andrews (of which he was the Rector) on March 19, 1869, would form an appropriate rejoinder.

"I suppose, if any one of you were asked whether he would prefer to be the son of a Scotch peasant or to be the heir of an Indian Rajah with twenty lacs of rupees, he would not hesitate about his answer: we should none of us object to the rupees, but I doubt if the Scot ever breathed who would have sold his birthright for them."

Here is a prophecy of Froude about Irish Home Rule and Ulsterite revolution which has proved remarkably true. It was made in 1872. In an Irish Parliament,

"In some shape or other the Catholics would make the Protestants feel that their turn had come to tyrannize, and if I know anything of the high-spirited, determined men in the north of Ireland, they would no more submit to be governed by a Catholic majority in a Dublin Parliament, than New England would have submitted to a convention of slave-owners sitting at Richmond. Within a year England would have again to interfere, or there would be a Civil War in Ireland itself...."

#### The War and the Colonies.

In a Reuter's telegram dated August 5 we find the following:

"Mr. Bonar Law [ Minister for the Colonies ] said at Folkestone that there was no more striking example of the reality and strength of the moral force in the world today than the part played by the

British Dominions......Things would not be the same after the war. The Motherland had already arranged with the Dominions that they should have a say in the peace negotiations. That was great step, but it was only a step. He had long hoped and now he believed that the time would come when the whole of the Dominions in proportion to their population and resources would share with the Motherland the duty and honour of governing the Empire."

This address is meant for the colonies. The only part of the Empire outside the colonies and the motherland, which are to share 'the duty and honour of Governing the Empire' between them, is British India. Therefore the address means that India will henceforth be ruled by Great Britain as well as the colonies and this will be the reward of the colonies for standing by Great Britain in the hour of her danger. The question for us is, what will be India's reward for greater services under more trying conditions rendered by her to the cause of the Empire? If the colonial Minister is to be believed, her reward will consist in the great honour and privilege of having the inhabitants of the colonies from which her children are all but excluded as her rulers in addition to those of British birth. It is indeed a noble prospect. As Etérnal Minors we should indeed rejoice at the prospect of an increase in

the numbers of our guardians.

Sometime ago the Secretary of State for India delivered a speech somewhere in England in the course of which he said various things regarding the war, but all reference to India was studiously avoided. *India*, the Congress organ in London, in commenting on the speech said that this was only possible for an Indian State Secretary, and it would be simply unthinkable for a colonial secretary to make a speech in these fateful times without dwelling on the hopes and aspirations of the colonies as affected by the European war. Reuter has also informed us that the question of giving grants of land to the Indian soldiers and employing them in civil offices on their return from the front is under consi-No desire to deal with the deration. whole question in a broad statesmanlike spirit is, therefore, entertained, and no intention of modifying the fundamental policies and principles on which the Government of India is based exists. Mere tinkering reforms in matters of detail will, it is evidently believed, satisfy the aspirations of the Indians. To employ Indian sepoys in civil offices would be to rob Peter

to pay Paul. The natural line of advance for military men would be to promote the sepoys to Jamadars, Havildars and Subadars, and to throw open the commissioned ranks of the army to Indian officers. On this point questions were recently asked in the House of Commons, and the only reply they elicited was that the matter was under the consideration of the Government. But so it has been for a long time past, and one may be curious to know whether the time has not yet arrived for the consideration to mature into action. Sir Ian Hamilton's despatch from the Dardanelles is a glorious tribute to the marvellous feats of arms performed by the Sikhs under his command. He says that future generations of the Khalsa will read their records of valour with feelings of the deepest pride. But is it not plain commonsense to say that heroic achievements like these will also fill the minds of Indian officers with larger hopes and ambitions? If the gulf between the veteran Subadar-Major and the youngest Lieutenant remains impassable as before, will not a sense of the deepest humiliation commingle with his feelings of pride? And while already the bounds of freedom are being widened for the Colonies, and promises of specific rewards at the end of the war are being held out to them, the expectations that were at one time roused in the minds of his Majesty's loyal Indian subjects by the studiously vague speeches indulged in by various statesmen in and out of Parliament, seem no nearer fulfilment than before. Indeed, the pæans of praise in honour of India's glorious selfsacrifice which were sung by everybody in England during the first few months of the war, when her attitude appeared to be somewhat uncertain to those who were ignorant of the law-abiding character of the vast majority of the people of India, gradually became less and less frequent till at last familiarity with the fact has caused them almost entirely to subside. If, however, the employment of sepoys in in civilian work and the grant of some crown lands be all that India has to expect as a result of her contribution in life and money to the common cause, the less noise is made about India the better. If there is to be no readjustment of political relations, if we are not to advance at least a step nearer the goal of self-government within the Empire, then it would appear that the reactionaries in England who found in "the wave of loyal enthusiasm" which passed over India at the out-burst of the war one more proof of the fact that Britain had done her whole duty by India and nothing more remained to be done, had entirely gained their point and obtained complete ascendancy in the counsels of the Empire. The report of the Public Services Commission, it is said, has been signed, and will soon be issued. The President of the Commission is now the Under-secretary of State for India. We shall soon know how far our position in the Public Services will be altered by that report, and whether for the better or for the worse.

## Effect of the War on Race Prejudice.

Will the War have any effect on colour prejudice or will it not? Writing in an American paper called the Southern Workman, Mr. Saint Nihal Singh answers the question thus:-

"The necessity that has led to the employment of coloured soldiers on the continent of Europe, deals a shattering blow to racial prejudices. After the war is over, the position of the dark people in the political economy of Greater Britain and Greater France will never be the same that it was before the conflict took place. The destiny of the Indian subjects of the British Empire and the Negro citizens of the French Republic is bound to be completely re-shaped as the after-math of the war. Hints of it have already begun to appear in the British and French press, even though both the nations are engaged in a life and death struggle and have no time to think of any constructive work.

"In thus writing about the issues that have led to the employment of dark-skinned soldiers on the Continent, and of their behavior on the battlefield, I have not sought to glorify war. Carnage is utterly repugnant to every humanitarian. All I have attempted to do is to show that good may come to the colored races out of this ghastly struggle in Europe. The war which has stirred up strife between white man and white man, may serve to reconcile the

Caucasian to his dark-faced brother.'

We do not attach the least importance to evasive expressions like "the new angle of vision." They may mean anything or nothing. We cannot believe that the Oueen's Proclamation is less solemn and than the frothy speeches of politicians and the opportunist writings of newspapers. If India is to be given any political rights, new promises need not be made; it would quite suffice if old ones were given complete effect to.

Mr. Joseph Edgar Chamberlin, writing in the New York Evening Mail, doubts Mr. Saint Nihal Singh's conclusion. Says

he:-

"Alas! Negro troops have done all this, or as much, before, and their courage has availed them. little in the way of social advancement. From the earliest dawn of history, in ancient Egypt, Negro troops have been celebrated for intrepidity in battle; but they have achieved no equal position with all their fighting. It may be said that our own civil war advanced them greatly, and that the ballot was the answer to their fierce bravery, their perfect sacrifice, in the pit of death at Fort Wagner and on other fields of battle. But when the war was over, this service was soon forgotten, and the Negro race in America has lost the boon of the ballot in about half of the United States.

"Negro troops, with splendid courage and coolness, saved the day at Las Guasisimas, in the Spanish war, and fought at San Juan Hill and El Caney with heroism unsurpassed by any white organization. But it would be hard to say in what place or in what manner that record of intrepidity has socially or

politically advantaged the race.

"France is about the only country that gives equality to the colored man; and presumably, in that country, the service of the Senegalese will not be forgotten. But in the white world at large, no shattering blow will be dealt to racial prejudice as a result of it."

Science and Nationality.

An eminent English physicist, Prof. J. Arthur Thomson, Regius Professor of Natural History at Aberdeen University, points out in an article on "German Science," contributed to *Knowledge* June), that genius is inter-(London, national; that no one nation may claim a monopoly of it, and that the eminent scientific man springs up now in one country and now in another. In particular, he gets an impression from comparative study that Britain, France, and Germany run neck and neck. He writes:-

"If we take a series of more or less analogous names, without attaching too much importance to this rough-and-ready method, we see that the balance dips now to one side and now another. If we could, as we can not, represent the merits of three counterparts—British, French, and German—by the three sides of a triangle, the lengths would now be in favor of Britain, again in favor of France, and again in favor of Germany; yet a superposition of a number of triangles sufficiently large to get rid of conspicuous inequalities would yield a not very irregular figure. . . Let us take a few examples, the British representatives being alphabetically arranged:

BritishBalfour, F. M. Dalton Darwin Davy Faraday Fitzgerald Foster Galton Graham Green Harvey Hooker

French Lacaze-Duthiers Lavoisier Lamarck Legendre Fourier Becquerel Claude Bernard Delage Berthelot Galois Bichat A. de Iussieu

German Roux Bunsen Kepler Weber Clausius Hertz Ludwig . Weismann Liebig Gauss Humboldt Sachs

Hunter Cuvier Gegenbaur Huxley Buffon Haeckel Behring Jenner Bordet Joule Carnot Mayer Kelvin Laplace Helmholtz Lankester Giard . Tohannes Mulle Virchow Lister Pasteur Lodge Ampere Ohm Maxwell, Clerk Poincare Boltzmann Ross Laveran Koch Burdon-Sanderson Brown-Sequard Bois-Reymond Smith, Wm. Gaudry Suess Rergson Spencer Lotze Stokes Lagrange Cantor Thompson, J. J. Cauchy Kirchhoff Quetelet Richet Weldon Zittel Wright, Almroth Ehrlich

Another impression produced by Professor Thomson's survey is that there are distinctive features in the scientific output of the different nationalities. There are, he says, a few French-like Englishmen and a larger who are German-like, but on the whole there are definable characteristics. British work seems to him to be by sanitỳ, perspective, criticism, and evidence of having been done for its own sake. French science is distinguished by clearness of style and vision, by individuality, originality, and defiance of traditions. German investigators are characterized by thoroughness, learning, orderliness, careful technique, and belief in the science as a whole, and of their own contributions in particular. He goes on :--

"The persistence with which one investigator will give almost the whole of his life to the study of the dogfish head, or another to the nerve-cell, or a third to centipeds, with occasional holidays among mill-epeds, is colossal. There have been changes within recent years, but many German investigators have held firmly to the old tradition of devotedness to the task undertaken, of plain living and high thiking, and of industrious productivity. But besides the tradition there is the temperament, accentuated by habit, of strenuous persistence. They have in high development that quality to which Darwin re'erred in himself when he said, 'It's dogged that does it.' No doubt the German investigators, like others, have the defects of their qualities. . . . In other nationalities there is a wholesome prejudice against longwindedness in science, against pushing detailed description beyond the limit of probable utility; but it is characteristic of descriptive science in Germany to recognize no limit but that of the available analytic methods of the day. There is, to available analytic methods of the day. be sure, something fine in this, and if it be sometimes a rather ridiculous little mouse that the mountain brings forth, it is usually an irrefutable mouse that has come to stay.

Regarding the alleged lack of scientific originality among the Germans, the professor says:

"It has been repeatedly asserted during recent months that German science is largely derivative, and

that German investigators get hold of the ideas of others, and work them out. This is probably true in regard to certain lines of investigation, just as for others it is true of Britain, Russia, America, and the rest. It is least true of France: but the fact is that there has been continual cross-fertilization in the evolution of science. Even if it be admitted that Germany has seen the birth of fewer big scientific ideas than France or Britain-which is doubtful-credit is due to investigators who have detected the promise of dormant seeds, and have brought them to development. To those who remind us that Hertz, for instance, stood on the shoulders of Fitz-gerald, it may be answered that Bateson stands on the shoulders of Mendel; and both statements would be ridiculously far off adequate accuracy. If it be maintained that the foundationstones of the theory of electricity have been mainly laid in Britain, is it not equally legitimate and futile to point to Germany as the cradle and home of cellular biology? And if we are asked how we can for a moment venture to compare German geologists with those of England and Scotland, we wait till the triumphant questioner discovers that, although Suess was born in London, and spent most of his life in Austria, he claimed Saxony as his fatherland. This sort of historical retort might be repeated twenty times over without being far-fetched. When we think of men like Sness, or Helmholtz, or Goethe, or Johannes Muller (to take a few outstanding names), we see the inaccuracy and arrogance of maintaining that the supreme title of genius is inapplicable to German investigators. What appears to be the truth is this, that each of the leading civilized nations has its fair share of scientific discoveries of first-rate importance, but that there is no sufficient evidence for correlating special fertility in scientific discovery with any nationality. Speaking now, not of men of intellectual eminence, but of the real giants, we believe that the great discoverers represent individual mutations. In its finest expression the discovering spirit means a particular alertness, freshness, eagerness, insight, and cerebral potential—born, not made. The spot of light which marks its emergence shifts from place to place, from nationality to nationality, from race to race, from university to university, shining forth now in Pisa and again in Paris, now in London and again at Leyden, now in Brussels and again at Berlin, now in Edinburgh and again in Petrograd, now in Amsterdam and again in New York. It is a rare spirit, sacred and inestimable, and moveth where it listeth, no one being able to tell whence it cometh or whither it goeth."

When will the names of Indian cities be mentioned by savants as the centres of scientific research, as readily as those of the West? Are we toiling and making sacrifices to hasten the arrival of that day?

### Famine Relief in East Bengal.

To the public of Bengal, inspite of the optimistic official accounts, the extent and intensity, of the distress in East Bengal have been well-known for some time past. The letter of Principal Holland, written to the press after a visit to the district of Tippera, has made the position cearer to

people outside Bengal. His estimate is that the distress will last for a year more and some 5 or 6 lakhs of rupees will be required to relieve the misery of the sufferers.

There are several agencies at work to help the sufferers in the flooded areas. We have personal knowledge of the work done by the Sadharan Brahmo Samaj, which has issued an appeal for help to the charitable public. We hope it will be promptly responded to, so that the Samaj may be able not only to continue its work at the centres now open, but to open new ones in places from which urgent appeals for help are coming to its workers. The

appeal is printed below.

"It is now widely known to the public that the people of some districts in Eastern Bengal and Assam are suffering intensely from the effects of famine and flood. The causes of the scarcity are also well-known. Almost from the beginning of the war in Europe there were signs of distress among the people, which various local agencies had been trying to mitigate. But when the sufferings of the people were greatly aggravated by the flood, the Sadharan Brahmo Samaj took the earliest opportunity to relieve them, and the workers of the Samaj began their work from about the third week of July last.

"Since then the distress has been increasing. At one time the flood showed signs of subsiding but it has reached its former

high level again.

"The people in the flooded areas have consumed all their savings, and the crops have been destroyed. They have now to depend entirely on the help given by Government and on public charity.

"The Sadharan Brahmo Samaj hasopened relief centres in the following places

in Tippera district:—

1. Sarail, 6. Magra,

2. Kalikachchha, 7. Jaydebnagar,

Sabajpur,
 Ranidia,

8. Kuti, 9. Shibnagar.

5. Bidyakut,

"Earnest appeals are coming to our workers for opening more centres, and the number of persons receiving doles of rice at each centre is rapidly increasing. At some centres the number is already 3,000, and nowhere is it less than 1,000.

"When the Samaj commenced relief work it was hoped that the flood would soon subside, and the people would not require help for a long period. But from all the recent reports received we cannot help concluding that relief operations must be continued for at least three months more.

"Our weekly expenditure now comes up to Rs, 1,200, and it is expected soon to rise to about Rs. 2,000. The funds at the disposal of the Samaj being very small. we have almost reached the limits of our resources. We appeal, therefore, to the generous public in the name of suffering humanity to strengthen our hands and enable us to carry on the work we have commenced.

Sivanath Sastri, Krishnakumar Mitra, Herambachandra Maitra, P. C. Ray, Nilratan Sircar, Brajendranath Seal, Ramananda Chatterjee, Pran Krishna Acharji.

"N. B.—All contributions should be sent to Dr. Pran Krishna Acharji, Secretary, Sadharan Brahmo Samaj, at 211,

Cornwallis Street, Calcutta."

Considering that rice worth one anna will enable a starving man to keep body and soul together for a day, we do hope whoever gets three meals a day will be able to provide at least one famine-stricken person with one scanty meal for a day.

#### Agriculture and Education.

Mr. H. Sharp, C.I.E., Education Commissioner for India, has in his "Progress of Education in India, 1907-1912," vol, I, p. 15, expressed the opinion that "where the bulk of the population is agricultural, the period of education is necessarily shorter than under more complicated social conditions and the amount of education required is less." But the Agricultural News of the West Indies writes:—

The day is past when it was considered that very little, education and practically no reading was required for a planter. Agriculture is now recognized as a science which needs the best educated men, and needs the continual application of education to the solution of its problems by those who practise it. In this way the profession of agriculture is elevated from mere drudgery, as a means of making a livelihood, to its proper position, as an occupation capable of employing the highest intellectual powers of any man, and as affording his intellect continual pleasure and satisfaction.

In our first Note in the April number of this year we showed the baseless charactter of Mr. Sharp's opinion. We cannot be

so vain as to think that the Education Commissioner of India would trouble himself with the criticism of his views contained in a periodical published in the East Indies; but it may not be presumptuous to hope that the opinion of a journal published in the West Indies would not be contemptuously brushed aside. Should Mr. Sharp, however, be imperially-minded, he might quote the Imperialist Bard and say, "East is East and West is West, and ne'er the twain shall meet." So what is true in the West Indies must, as a matter of course, be inapplicable in the East Indies.

## Medical Registration Bill in the C. P.

In the projected Central Provinces University "Agriculture, Medicine and Engineering are not considered necessary at present." But the official view is that the registration of medical men is an immediate necessity in those parts, for a Medical Registration Bill has been published in the C. P. Gazette. The Hitavada asks, "who ever wanted this Bill here?" and says that most of the medical practitioners in the C. P, are in Government service and "as such are already subject to the disciplinary control of Government through the Inspector Ceneral of Civil Hospitals.

The measure then seems to be intended for the special benefit of the independent Medical profession, whose numerical strength, all over the Province, will not come up to more than 50 at the outside. Unless the Bill is to be supported on the ground that the legislative mill must have some grist to grind, we do not know how any case can be made out for the enactment of this measure. We think the proposed measure is superfluous, and where it is not merely superfluous, it may easily be mischievous."

One of the objects of a medical registrastion act is to see that men who are notproperly qualified do not set up as qualified practitioners. But that object is not set up as. best gained by increasing the number of qualified medical men. But the official mind argues in a different manner. It will neither increase the number of properly qualified medical men by establishing more medical schools and colleges nor allow men to practise whom it does not consider properly qualified. Another example of the peculiar way in which the official mind works is to be found in the fact that though in this country the pay of teachers, both trained and untrained, is very low, and the number of training schools and colleges is small, it is said in the Provincial Educational Reports that the number

of schools cannot be increased because, among other reasons, a sufficient number of trained teachers is not available. But why will men seek to be trained as teachers, if their prospects be as dreary as they are? And how can there be a sufficient number of trained men if there be not an appreciably large number of training colleges and schools with numbers of scholarships for poor students?

## "Force is no Remedy."

There are extremists among the advocates of both non-resistance and war. Some letters were published in the London Inquirer representing the position of pacifists and that of the advocates of fighting when necessary. We give below two of these letters, chosen at random. Mr. A. Golland represents the party for war when it is considered necessary. He writes:—

Mr. Martin tells us that it is better to be ruled over by a foreigner thau to go to war. "After all," he writes, "some of the noblest lives have been lived and some of the noblest literature produced by men of a subject race." So then we should have allowed the German hordes to invade Britain, and when our women and children and old men had been murdered (as in Belgium), when our young men, under Prussian officers, were becoming proficient in the goose-step, we might have consoled ourselves with the gratifying thought that literary genius was making immortal songs about it all ! But what if even this consolation had been denied us? Is it not a fact that the great literature produced by some subject races has been inspired by discontent with their condition and the passionate desire to throw off the galling yoke, and at the earliest moment to achieve their freedom? Mr. Martin would now have had us content with our servitude. Indeed, I understand, we should have been expected to glory in it; since we should have recognised that by submitting to it we had taken the only righteous course. Under these circumstances how could our poets have sung their plaintive or passionate songs? They would perhaps have spent their time paraphrasing "all's right with the world." Still the result might not have been wholly evil; for one never feels so firmly convinced that all is wrong with the world as when hearing the opposite senti-ment mouthed. I fear that in any case, therefore, Mr. Martin would have been disappointed with the nation's temper.

To this Mr. Basil Martin, a thoroughgoing advocate of non-resistance, replies as follows:—

I believe Mr. Golland to be mistaken as to the result of a policy of non-resistance. The barbarities committed by the Germans in Belgium are the outcome of war and the fierce anger that has arisen from unexpected opposition. It is quite possible that an unarmed nation which offered no resistance would not be invaded, especially in the present day, when every country professes to arm itself solely

in self-defence. If it were peaceably annexed there would be little change in the routine of life, and it is doubtful whether the mass of the people would be much worse off. In the long run the government of a coutry depends upon the character of the population. If England became part of the German Empire the workers of both nations would soon get control of affairs. The greatest hindrance to the growth of democracy and industrial freedom is the military power, and that depends upon the fear of other nations. If all danger of invasion were removed, there would be full scope for social reform. Settlement by force means more reliance upon militarism, and that means more power to the capitalist class. Commercial interests lie at the back of it all.

But supposing all should turn out differently, and hardship and suffering follow, I should still maintain that it cannot be right for those who have received the enlightenment we posses to-day to engage in a war which can only be conducted by a large amount of deceit and by the employment of persons moved by that lust of bloodshed which is sometimes felt even by those who win a Victoria Cross. Not in this way will the Kingdom of Heaven come upon earth. If it is true that the blood of the martyrs is the seed of the Church, is it not likely that the sacrifice of independence by a great nation would lead to the salvation of the world? Jesus belonged to a subject race: a proud, patriotic people, always looking for an opportunity of fighting for liberty. He set before them a different ideal, showing what human life really meant, and pointing to a better way of attaining the dignity and glory of manhood.

## "Too Proud to Fight."

We are reminded in this connection of President Wilson's saying in a recent address that there is such a thing as being too proud to fight. It is said that, in the music halls of London and perhaps in other places, much sport has been made of it. London was for a few days an uncomfortable place for Americans, because of the jesting it aroused. "Of course," says the editor of the Continent, "it is the kind of saying which the average music hall entertainer or habitue could hardly appreciate; and it is easy to turn it into a jest."

Let us, however, try to understand what it means to be too proud to fight. The editor of the *Continent* says:—

Certainly it does not mean that, under no conditions and for no purposes, brutal measures may be adopted. When brutes demand to be taken as brutes, men are sometimes compelled to take them so. Dogs must sometimes be whipped into behaving themselves, wild animals must sometimes be cowed into submission; raging beasts must sometimes be reduced by superior force to their proper relation with each other and with men.

The thing that distinguishes man from the brute is the very fact that he does not depend on brutal powers for his ascendancy. An elephant is larger and stronger than a man, yet it is the man who masters. A lion is physically far more than a match for a man, yet it is man who locks the cage on the lion. Men have zoological gardens; brutes never have humanological gardens. The power by which men gain their mastery is a power which the brutes have not.

Yet, all the while, men have the powers of the brutes. As animals strike and tear each other, so can men do. As they bellow and rage at each other, so can men do. All the powers of the brutes are, in their measure, found among men. And always there are some who glory most in those powers. Men can do all that brutes do. They can kill each other; they can knock each other down; they can break each other's limbs; they can even eat each other. It is not because they cannot do this that they do not do it. It is because they have come to feel the dignity of their higher equipment. Most men are too proud to fight with their fists—too proud of being men.

The same spirit of human pride possesses the hearts of thousands of men, when they are challenged to settle any dispute with other rational beings on a physical basis. They prefer the human way of settling their differences. They prefer it in international relations. If they must fight, it can be only in deep humiliation, with no pride, with no gusto. They will adopt any decent measure first, any measure worthy of their being men, rather than brutes, before they accept the necessity of taking the brute on his own terms.

Yet it is worth noting that, when the necessity for taking a brute as a brute does arise, when human reason has failed and other rational beings refuse to be rational, or to accept rational treatment, there is always a strong advantage with the man who has refused to be brutalized himself, or with the nation that is too proud to fight until every any of the human level has been tried.

## Character of the British Government of India

In his recent Bombay University convocation address Lord Willingdon indirectly contended that the British Government of India was not an alien government. Now an alien means a foreigner. In this sense the British Government is an alien government, as it is a government by foreigners. We, however, do not like to use the word "alien," as it sounds harsh and offensive. 'Alien' also means one owing allegiance to another state. As Britishers and Indians owe allegiance to the same state, the British Government of India is not an alien government in the sense of a government carried on by persons owing allegiance to another state. There is no alien government in the world in this sense. But we do not think the expression "alien government" is ever used in this sense. Whenever used it is meant to denote a government by foreigners, and this the British Government of India undoubtedly is, whatever men in high position may say to the contrary.

The opposite of an alien government is

a national government. It may be contended that though the personnel of the British Government of India is almost entirely foreign, it is in its spirit, policy and methods national. But can this claim be made with any regard for accuracy? Do the men who constitute our government look at Indian educational, industrial, commercial, civic and other problems from the same point of view as the British Government at "home" look at similar British problems? Do these persons possess and display the same enthusiasm for advancing our education and industries as the British Government in Great Britain does? Do they like and respect patriotic Indians in the same way as British statesmen like and respect patriotic Englishmen? If the answers to these and similar other questions be in the affirmative, we want convincing We do not forget that on rare occasions some British statesman gifted with imaginative sympathy may try to look at Indian problems from our point of view, as Lord Hardinge did at the disabilities, sufferings and indignities of Indians in South Africa. But such instances are so few as to point only to a possibility without indicating an actuality.

Lord Curzon tried his best to prove that all officers in whom powers of control and initiative are vested ought to be men of British birth. contended He that the Government of India was British. by character, whatever that may mean, and that this character could be maintained only by men of British race. At the time when this pronouncement was made, we exposed the worthless character of this contention, of which the object was plainly to exclude Indians from all high offices. But whatever the value of Lord Curzon's contention, it was based on a plain fact, viz., that the Goverment of India was not Indian or national but foreign. No doubt t can and ought to be made national, though Lord Curzon and men of his type would strenuously oppose any such change. But it is one thing to say that our government can be made national, and an other, to assert, as Lord Willingdon did by

implication, that it is already so.

It serves a useful purpose when governors and other men in high position point out in what directions British rule in India has been advantageous to the people. But it is worse than useless to make claims

which are opposed to plain facts.

## To our Foreign Subscribers.

Since the beginning of the war we have been receiving an unusually large number of complaints from many of our foreign subscribers that they do not receive the Modern Review regularly. We do not know where, how, and by whom the missing numbers are stolen, nor where they are lost. We have never been unpunctual; every number, from the first to the latest, has been published and despatched on the due date. We have We have hitherto sent duplicate copies to replace those not received by our subscribers. But since the last August number we have begun to send all foreign subscribers' copies by registered book-post. We hope, after this extra expenditure on our part, there will be no more complaints on the part of our foreign subscribers, nor shall we be held liable to supply duplicate copies gratis.

## Decking Children with Ornaments.

Sir James Meston has very properly addressed a message to influential gentry in the United Provinces, asking them to start a movement to discontinue the habit of allowing children to ornaments outside their own the upper classes would homes. If set the example, the poorer classes, who are the worst sufferers, would follow. If gentlemen who sympathise with all reasonable social reforms would use their influence to discourage the habit, parents would gradually be persuaded. Sir James Meston appeals to the gentry to interest public opinion in the matter. No type of human crime which prevails in the U. P. and other provinces is more deplorable than the murder of children for the sake of their ornaments. "Unhappily," says Sir James, "it is the commonest form of violent crime and it almost seems to be on the increase. Cases in which the culprit is condemned to death generally come before me for clemency." His Honour gives a number of heart-rending crimes. Sir James points out that human nature being what it is, we can never hope to stop theft or robbery, but this particularly cruel crime is the direct result of a temptation which appears to be unnecessary and avoidable. "There is not, so far as I can learn," he continues, "any religious or ethical reason for loading small children with ornaments. The habit

springs from the natural desire of parents to see a child pretty and happy, but little thought is given to the danger it involves among the rich, and in towns children can be more closely watched, but among the poor in villages the risk is great. It is pitiful to think of the number of poor little helpless children who lose their lives for the sake of a few rupees. A Jat boy six years old in the Meerut district was killed, and a necklet and two bangles and two anklets worth Rs. 15 were removed from his body. The murderer knelt on the child's chest, throttled him, afterwards driving a knife into his neck to ensure death." Sir James gives many other instances.

The practice should undoubtedly cease, and the more educated and wealtheir

classes should set the example.

#### Nepotism.

The evil of nepotism exists in all countries. But that does not diminish its iniquitous character. The president of one of the most important American universities has recently announced that in becoming his son-in-law an officer of the university must resign his post. He justifies his action by saying that no man is a fair judge of the merits of a relative. Commenting on this incident the Christian Register of Boston says:—

If nepotism is to be condemned in public office, it ought certainly to be avoided in all administration in which it would bias decision and vitiate confidence. It may seem unjust to have relationship an obstacle to merit, but the risks are greater than the advantages, and on no account should large aims be confused with family interests.

Let the members of the Indian Civil Service take note. Not a few of their sons and other relatives who cannot get on in the world by merit, are provided with berths in the police, opium, salt and other departments. And let also the Burra Babus of offices take note. They are equal, if not greater, sinners. They not unfrequently try to make their offices as homelike as possible by surrounding themselves with their younger relatives.

#### Japansese Competition

We have repeatedly drawn the attention of our readers to the effect of Japanese competition on our industries. The subject has been recently widely discussed in the press on account of the pointed reference made to it in one of his recent addresses by Dr. J. C. Bose, as also owing to

in an article by the its discussion Hon. Dr. Nilratan Sircar published in number. Dr. Bose said: "Is our country slow to realize the danger that threatens her by the capture of her market and the total destruction of her industries? Does she not realize that it is helpless passivity that directly provokes aggression? Have not the recent happenings in China served as an object lesson? There is therefore no time to be lost and the utmost effort is demanded of the Government and the people for the revival of our own industries.'

Referring to this passage a regular contributor to the *Indian Social Reformer* of Bombay observes that this is not in the slightest degree the language of exaggeration or alarm. He then proceeds to give some recent examples of Japanese enterprise.

It is well-known that our local mills have for many years past competed successfully with foreign suppliers in the coarser varieties of unbleached cotton cloths. Japan has been a large buyer of Indian cotton which is used by our mills; but for the production of its factories it has so far looked to markets nearer home—chiefly China Recently it has turned its attention to this country with the result that some lines of Japanese grey cloths are now being dumped down in Bombay at cheaper rates than our mills on the spot can quote. And Japan does not propose to do things by halves. Its latest feat, which has made a great stir in the piece-goods markets both in Bombay and Calcutta, is the sale of cloths in the style of Manchester goods a long way below Manchester prices. It is just likely that this is made possible by the "wise help of the State and other adventitious aids" to which Dr. Bose referred in speaking of Japan's industries. The Japanese steamship service which was recently making inroads on the B.I.S.N. Company's coasting traffic between Calcutta and Karachi, is too recent to be forgotten.

The writer makes a suggestion which we have made more than once in the pages of this Review.

The question needs careful investigation and can be best studied on the spot. It is not impossible that an official inquiry of a general character may be set on foot by Government; but the wheels of Government move somewhat slowly. The Mill Owners Association ought to bestir itself and send a competent representative to Japan to ascertain the conditions which are bringing about this phenomenon. Such an inquiry cannot fail to be instructive as well as profitable. Owing to war conditions the mill industry in Manchester as well as India is severely handicapped—in the direction of men and materials; and the cost of manufacture is rising. It is this moment that Japan has, with great business acument selected for striking hard; and contracts for nearer future delivery than Lancashire can offer, are being booked for quantities. Little more than thirty years ago the Marquis Tseng wrote with prophetic vision of the "Revenge of the East on the West"; and it has

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taken Japan barely a generation to fulfil the prediction of the late eminent statesman and publicist. We are living in a world moving as fast as this; and if we fail to remember this and act accordingly we shall be in a bad case.

#### Selection of Industiral Scholars.

The same writer refers to Dr. J. C. Bose's suggestion that there should be some modification of the rules as regards the selection of industrial scholars. Dr. Bose was of opinion that before being sent out to foreign countries, industrial scholars should be made to study the conditions of manufacture in India and its difficulties. The Bombay journalist observes:

There is no doubt whatever that the utility of technical scholarships is apt, except in the case of a scholar of extraordinary ability and resourcefulness, to be marred by the ignorance of the nominees on the point mentioned by Prof Bose; and, on the contrary, it is likely to be considerably enhanced if selected condidates, though of average capacities, possess the requisite knowledge of the circumstances of the industry. In offering this suggestion, the Professor had presumably in mind his own Presidency; but it is a matter for regret that, though Bombay prides itself on being more practical, similar advice is not superfluous in our case.

He gives a concrete example from Pombay.

Complaints have often been heard that the munificent bequest of the late Sir Mangaldass Nathubhai to the University in aid of technical education, is not being used to the best advantage. In the election of scholars, regard has been had exclusively to their academic standing, and valuable practical experience has been discounted even in the case of University men simply because their degrees happened to be lower than those of other competitors. There might be some sense in this policy of unmitigated preference for examination results if it were the means of invariably securing first class men; but this does not appear to have been the case during the last fifteen years that the scholarships have been awarded. The list of scholars in the University awarded. The list of scholars in the University calendar will be found instructive and somewhat amusing. One would think that Bacteriology and Civil Engineering were hardly "technical" courses as commonly understood. So, too, the degree of LL. B. would not to the lay mind seem to have any close connection with or disclose any special aptitude for outleys timplets. close any special aptitude for cutlery, tin-plate work or glass-making. But nominations of this kind are to be seen in the list, and were, doubtless, made owing to the weight of two-fold degrees. The subsequent careers of the scholars would afford useful and positive guidance. But every business man, with the smallest experience, knows the great value of the factor indicated by Dr. Bose. And when so great a scientist also lays stress on it, it should be easier for us to obtain fair recognition for it even within the portals of a University.

There was a time when we were in doubt as to whether anything smacking of commercialism should be allowed to infect the sacred and serene approaches to the Temple of Learning. But we have lived down that frame of mind and have instituted a Degree of

Commerce. We seem to be on the eve of a great revival. The urgent necessity of ensuring the best practical results must, therefore, be kept steadily in view in all matters having a bearing on it. It must be far more consistent with the object of the scholarships that adequate weight should be given to the practical business or manufacturing experience of candidates who are, just on that account, certain to make the selected industry the business of their lives, than that men with weighty degrees should be sent out ostensibly for technical instruction but only to come out as Barristers.

## Story-telling and Industrial advancement

Journalists always like interesting copy. No wonder then that Mr. Beatson-Bell's story of what he has christened the Carmichael handkerchief should have "caught on" in the way it has done. It seems to have been reproduced in all newspapers in India printed in the English language, and translated in not a few vernacular papers. Lord Carmichael's persistence in tracing his favourite handkerchief to its manufacturing source is undoubtedly worthy. But most Indian editors seem to have succumbed so completely to the fascination of the story as to be unable to take note of the fact that in Mr. Beatson-Bell's opinion almost all the industries chosen by Bengalis were or are predestined to failure, and that he did not mention any large industries Bengalis could successfully start and carry on.

Let us hope he will succeed in practically fostering the growth of industries as he has shone in story-telling and destructive criticism.

#### Education of Backward classes.

A press note on the education of the depressed classes and backward tribes issued by the Bombay Government is thus summarised by the News Bureau:—

This subject is far more complex than the question of education amongst Mahomedans, and for various reasons much less has been done. The Mahomedan community is a solid whole, and contains large numbers of well-to-do, well educated and travelled gentlemen. It is therefore possessed of strong and united communal feeling and is able to advance its own causes independently and where Government aid is needed to make its wishes known.

The depressed, backward and criminal castes and tribes are on the other hand a vast congeries of very various types possessed of no solidarity of opinion and containing the merest sprinkling of well-to-do individuals. Even where they live in close connection with one another these castes and tribes are often at variance. If therefore any person is led to criticise the Government for its small expenditure on the edu-

cation of these people, let it be remembered that no Government ought to spend money without being reasonably certain that there will be adequate results and that up to the present very few members of the depressed castes and practically none of the backward tribes have attained any degree of distinction in the general life of the Indian community. As to reasons for these poor results, it may be roughly stated that the depressed castes have brains, but have neither character nor opportunity for progress. The backward tribes have opportunity, but have not brains or character, while the criminal tribes have none of these things. After reviewing the difficulties of educating these tribes, owing to the customs prevailing amongst high-class Hindus the Press Note says that since 1858 progress has been made in the education of these castes by the following means.—By Christian missions, by non-Christian indigenous missions, by the admission of untouchable boys into most village schools, and by special schools wherever the population of the depressed classes is sufficient. In 1851 there were only two private schools in the Bombay Presidency, but in 1911 there were 80 in one division alone with 25,954 students. In all Government schools children of this class are admitted free. The result achieved is not discouraging. The future of their education depends partly on the attitude of the other Hindu castes, and partly on the development of character and communal feeling among themselves. The Government, in concluding, say that the educa-tion of these classes is being pushed forward as fast as circumstances will admit To borrow a phrase from the present war, the ground won has to be consolidated, before any further advance can be made. Shortage of teachers is still an obstacle to the education of the untouchables. The position of these castes and tribes in future depends partly on their own selves and partly on those more favoured Indian communities which by extending the hand of human comradeship, or by hardening their hearts and averting their faces have it in their power to elevate or degrade them.

Exception cannot be taken to much that is said in the note. But we do not think anybody possesses sufficient information to dogmatically make the sweeping assertion that the depressed castes have brains but not character, or that the backward tribes have neither brains nor character.

In defence of the small expenditure on the part of the Government on the education of these people, it is said that "no Government ought to spend money without being reasonably certain that there will be adequate results and that up to the present very few members of the depressed castes and practically none of the backward tribes have attained any degree of distinction in the general life of the Indian community." This is putting the cart before the horse. Before the emancipation of the Negro slaves in the United States of America, they were generally supposed to have neither brains nor character, and as a matter of fact no Negro had in those

days attained any degree of distinction in the general life of the American community. Before the Civil War there were laws in a good many States making it a crime to open a school for Negroes, though in spite of these laws there were some schools for them. But it was after the Civil War that Negro education received an impetus. "When the negro was emancipated, probably not more than 5 per cent. of the race could read or write. In 1900, after less than forty. years of freedom, 551/2 per cent. could both read and In 1910, 30 5 of the negro population is (Cyclopaedia of Education, edited by Paul Monroe.) It may be incidentally observed that in India 94.1 per cent of the people are illiterate, and that in Bengal, the most literate province, among the Baidyas, the most literate caste, 47 per cent are illiterate and among the Brahmans 60 per cent are illiterate. So we are far more illiterate than the Negroes.

But this is a digression. If the educators of the Negroes in America after their emancipation had followed the line of argument adopted by the Bombay Government which we have quoted above, there would not now have been a larger proportion of literates among those dark-skinned people than there is among the most advanced caste in the most literate province in British India. The fact is, the ruling European officials in India as a body do not display any enthusiasm for education, either of the higher or of the depressed classes; and whatever other causes there may be for the backward condition of education among any class, the indifference, and sometimes the opposition, of the officials is undoubtedly one.

There is nothing to show that the general population of India, or the depressed classes, or the aborigines, are inherently less intelligent and more immoral and criminal than the emancipated Negroes of America and their descendants. Yet we find that the latter have made more progress in literacy in half a century than any large class of people in any province of India after a century and a half of British rule. Nor is this all. There is no profession and no walk of life in America in which the Negro has not made his mark.

We are willing to let by-gones be bygones, if only officials will mend their ways and whole-heartedly do as much for the progress of the country as their kith and NOTES · 241

kin have done and are doing for their own people in Great Britain, or as the Japanese have done for themselves. But we cannot allow the inaccurate assertions and unsound arguments of the apologists of bureaucratic policy to pass unchallenged.

Be it noted that we do not in the least defend the unwise and heartless manner in which the "higher" classes have hitherto treated the backward classes. Personally we do not either believe in or observe distinctions of caste and are doing our humble duty in this respect. For the wretched condition of the backward classes, the "higher classes" of the people of India are most to blame, and next to them the Government. The State of Baroda does much more for the backward classes than any province in British India.

#### Distress in Tirhut.

A party organised by the students of the Patna College to relieve the sufferings of those affected by the floods in Tirhut is reported by the Express to be doing yeoman's service in the cause of humanity. The zeal of our young men in the service of those in distress is highly commendable.

#### The late Golap Chandra Sastri.

In Babu Golap Chandra Sarkar, Sastri, M. A., B. L., Bengal has lost an erudite Sanskrit scholar, an able lawyer and an authority on Hindu Law. He was also an educationist of note. The Chief Justice pronounced a fitting eulogium on his character, ability and learning.

# The Public Services Commission and the Indian Educational Service.

The feverish haste with which for some time past numbers of British graduates have been appointed to the Indian Educational Service seemed to show that perthe Public Services Commission would recommend some means of giving at least a surface equality to Indian and British graduates in the educational services; and the appointment of an unusual number of British graduates was thought to be a device to prevent for years to come the occurrence of any vacancies which might be filled by Provincial Service men. This suspicion may or may not be well-founded, but in any case the appointment of so many British graduates in the presence of Indian graduates of superior merit was not justifiable.

Recently in some provinces, as in the United Provinces and Bengal, covenanted civilians have been entrusted with professorial and other educational work. We do not know whether this gives any indication of any particular recommendation of the Commission.

The recent appointment of Messrs. Bhupati Mohan Sen and Prasanta Chandra Mahalanobis to the Indian Educational Service is no more than a just recognition of very high academic distinction and intellectual capacity. But, as we understand both the appointments are temporary, no certain conclusion can perhaps be drawn from the regarding the tendency of official feeling. It is to be hoped that both these distinguished Cambridge graduates will eventually receive permanent appointments in the Indian Educational Service.

#### Elementary Mathematics.

We know what is generally understood by elementary Mathematics in India. Simple arithmetic, algebra up to quadratic equations, plane geometry and the mensuration of common figures, constitute our highest idea of elementary mathematics. But in the United States of America the term usually includes simple commercial arithmetic, algebra through geometric progressions, plane and solid geo-metry, plane and spherical trigonometry advanced algebra (usually with a little of the theory of equations), plane analytic geometry, and the elements of the differential and integral calculus. These subjects represent approximately the work of the elementary and secondary school and of the first two years of the American College. As our students do not learn some of these subjects before they are in the B. A. classes, our ideas of what constitute elementary higher mathematics need what and revision.

## Presidentship of the Bengali Literary Conference.

The Maharajadhiraj of Burdwan was offered the presidentship of the next Bengali Literary Conference to be held at Jessore during the Christmas holidays; but he has declined the offer. The reasons assigned by the Maharajadhiraj for the step that he has taken show that he possesses good sense. Two of the reasons are given below in his own words:

(1) In my opinion, the President of such a conference should be the best man available in Bengal, who has devoted his whole life to the encouragement of literature and learning in the Province and at the same time is one of our most prominent literary men. As I cannot claim that distinction, I would not be

justified in accepting the Presidentship.

(2) Secondly, from the experience that I have gained by attending the last two literary conferences, I have come to the conclusion, rightly or wrongly, that the President of such a conference has not only got to have a super-abundance of crudition in him, but he must also be able to engage his audience by a very lengthy speech in the first instance and in the second place, besides furnishing dry, facts and figures, must state interesting information of research. Here again, my limited knowledge of things does not claim for me such an onerous position.

It were much to be wished that everywhere people entrusted with the responsible work of choosing presidents of conferences and other deliberative bodies, whether political, religious, social, industrial, literary or of any other character, were guided solely by considerations of fitness, without being led astray by such extraneous and irrelevant considerations as wealth, position, success in fields other than those to which the conference relates, &c. The Maharajadhiraj deserves the thanks of the public for the lesson he has taught to worshippers of wealth and position.

#### Intemperance in India.

Though in education India is advancing very slowly, there is one direction in which she bids fair to overtake the civilized West at no distant future. We mean the growth of intemperance among her people. This is shown by the fact that the revenue derived by the Indian Government from the sale of intoxicants rose from £ 1,561,000 in 1874-5 to £ 7,250,000 in 1911-12, the annual yield having been quadrupled in thirty-six years!

#### The Best Unifier.

The editor of the *United Empire*, the journal of the Royal Colonial Institute, writes in that periodical that "Pressure from without unifies more rapidly than any other agency." In his opinion this is being strikingly exemplified to-day in the German Empire. "Those who knew Germany best were at first inclined to believe that the South Germans, a people temperamentally different from the Prussians, and hitherto hostile to them, would raise difficulties in this Berlin-manufactured war. There is, on the contrary, every evidence

that the inter-State jealousies which were so striking a feature of German political and social life, have disappeared like magic. The war of 1870 created a German nation; the war of 1914 is consolidating it. In universal service, suffering, and sacrifice, the peoples of Germany forget everything but the common goal. That their perspective is warped and their morality bankrupt, is due to a long preparation of their minds on vicious lines towards a definite end; but it is possible to learn from the enemy." then the editor says: And "Britons must achieve the unification of their Empire through freedom and variety, not through subservience and concentration." Is India also to have freedom within the Empire of which she is the most populous and important part, or is she to remain, as at present, subservient to a few birds of passage hailing from abroad in whose hands all power is concentrated?

As "pressure from without unifies more rapidly than any other agency," Indians should be roused to a keen consciousness of such pressure, in whatever form it may exist, so that they may be rapidly unified. As "it is possible to learn from the enemy," Indians, like the peoples of Germany, should "lorget everything but the common goal," "in universal service, suffering, and sacrifice." As the British Empire can be unified "through freedom and variety, not through subservience and concentration," Indians should make a strenuous and persistent endeavour to attain perfect citizenship within the Empire, and oppose all bureaucratic attempts to keep them for ever subservient to a few men in whose

hands all power is centralized.

#### A. M. Bose Anniversary.

The late Mr. Ananda Mohan Bose was the lifelong colaborer of Mr. Surendranath Banerjea, editor and proprietor of the Bengalee, in many movements having for their object the good of the country. And the Amrita Bazar Patrika was so dear to Mr. A. M. Bose that even from his deathbed he contributed to that paper those devoutly patriotic and stirring letters to his countrymen which he alone could write. Apart from Mr. Bose's personal relations with the conductors of the two leading Indian dailies of Bengal, he was a sufficiently prominent leader to lead people to expect full reports of his anniversary. It is, therefore, extremely strange and regrettable

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that both these dailies have published very brief and meagre reports of the last A. M. Bose anniversary meeting presided over by Bengal's greatest litterateur. The telegraphic summarles of the speeches delivered at the meeting which have appeared in some of the dailies published Bengal, though not quite satisfactory, are much fuller than the reports presented to their readers by these enterprising Indian dailies of Calcutta. The presidential address, delivered in Bengali, has been thus summarized by the new agency:-

Sir Rabindranath said that he felt reluctant to preside at the meeting as he had not much personal knowledge of the late Mr. Ananda Mohan Bose. But his claim to speak on the present occasion was his feeling of veneration and respect for the deceased. He thought that somebody who had known him better and worked with him more than he (Sir Rabindranath) did would be asked to speak on the occasion about Mr. Anauda Mohan and he (the speaker) would pay his humble tribute of respect to his memory; but it was a matter of regret that no one who knew more of his life happened to be present there. Continuing, the speaker said that the object of such memorial meetings was very dear to him. In the public meetings of the present day the reality of the great men could not be realised as the minds of the audience were perturbed there. Speaking of the life of Mr. Ananda Mohan he said that the first thing they found in his life was the love he bore to the mother country. He never forgot his country and service for humanity even on his deathbed. Sir Rabindranath said that there was an idea prevalent that India was conservative and could not accept the truth which came from outside. But the page of history did not prove it. In the middle ages when the waves of Mahomedan civilisation reached India, she easily assimilated the truth of the new religion. Kabir and Nanak were the products of the time. In the present days, a similar wave had reached India, the Western wave of civilisation. Now the question was how Mr. Ananda Mohan took it. A new era had dawned in the history of the world. The days of sectarianism were no more. Much before Mr. Ananda Mohan, Raja Ram-mohan had illuminated the darkness of Bengal with the light of the new civilisation. At that time the idea of universal brotherhood was not conceived by any nation. There were others to follow Raja Rammohan, and Ananda Mohan was one of them. But there were some great men in our country who believed that there was nothing nobler than,and superior to serving the mother country. This was a lesson learnt by us at the feet of the West. The West was afraid of accepting the fact that the highest salvation was the salvation of the soul. They thought that political salvation was the real salvation. But they lost sight of the fact that politics was full of untruth and a result of this was the present war. But Mr. Ananda Mohan never forgot that there was something higher than even serving one's mother country. It was the consecration of life to the Almighty. It was by serving Him that his life was beautified.

#### Indian Students in England and Officer's Training Corps.

"British subjects of pure European descent" connected with various educational institutions in the United Kingdom are allowed to join the officers' training corps of these institutions; but the Indian students of those places of learning do not enjoy that right. They held a meeting and appointed a committee for the purpose of taking the necessary steps with a view to securing the removal of the disability under which they labour. This committee has addressed a memorial to the Secretary of State for India. An informal deputation, composed of Dr. Jivraj N. Mehta, Mr. Synd Hossain, and Mr. S. Sorabji (honorary secretary), waited upon Lord Islington, the Under-Secretary of State for India, at the India Office, on July 29, and presented it to him. The most important paragraphs of the memorial are printed below.

The disqualification in question appears to have been created by a regulation of the Army Council, limiting admission to the officers' training corps to "British subjects of pure European descent," issued to the educational institutions concerned, in 1908, It is not necessary for us to dwell at any length on the practical importance which the matter has derived from recent events. It is keenly felt that the Army Council's regulation not only contravenes, both in letter and spirit, the solemn pledges of equality of status and opportunity given to the people of India in the gracious Proclamation of 1858 of Queen Victoria, and reaffirmed by her late. Majesty's successors on the throne. It creates, more especially, an invidious and gratuitous racial distinction, to the prejudice of Indian students, within even the sacred precincts of British educational institutions. .

The restriction enforced by the Army Council's regulation is, in our judgment, not only intrinsically unjustifiable and impolitic, but constitutes, we venture to say, a grave injustice to the Indian student community in this country. We are anxious to make it clear that in its actual operation the regulation has tended to be something more than a mere academic denial of a privilege to Indians, as unintentional probably as it was certainly unprovoked. The imposition of a stigma of racial inferiority is peculiarly out of place in educational institutions, and in itself calculated to mar the harmony and usefulness of the academic careers of those students affected by it. At a time, however, when thousands of their fellow-countrymen are laying down their lives on the battlefields of Europe, Asia, and Africa, it could not but be deeply felt and profoundly resented by all Indians.

It may be argued that the admission and training of young Indians in these corps would lead up to a claim for their eventual admission into the commissioned ranks of the Army. That could only be considered a valid objection on the assumption that the existing restrictions in that connexion were not in themselves a grave denial of just treatment to the people of India. As that larger question,

however, is receiving, we believe, the sympathetic consideration of the Imperial and Indian Governments, it is sufficient for the purpose of this representation on the particular subject of the officers' training corps to point out that, independently of the settlement of the former question in due course, the continued non-admission of Indian students to the officer's training corps of the institutions to which they belong can only generate, we fear, a degree of bitterness that would be wholly deplorable.

There is, we respectfully submit, an increasing feeling of indignation on the subject, and it would be most regrettable if a sense of injustice and unfair treatment were allowed to soak into the minds of the rising generation of Indian students, reacting on their future careers and public usefulness, no less than on Indian sentiment and aspirations of to-day, without some attempt to remedy the grievance.

We do not know whether Professor Gilbert Murray's address on "Bande Mataram," and Lord Carmichael's address on the Greater Mother-land will moderate the desire of these Indian young men in Great Britain and Ireland for practical equality with their British fellowstudents.

#### Indian Students Discriminated Against.

That they are debarred from joining the officers' training corps is not the only grievance of Indian students in the British Isles, will appear from the subjoined paragraphs from the Manchester Guardian.

The splendid loyalty of India in this war has strengthened the claim of the Indian peoples to wise and generous treatment. Such wisdom and generosity can be exercised not only towards Indians in India, but also towards Indians in the United Kingdom. No class of men will have more influence over their compatriots in India than the Indian students who pursue their professional studies here, and in course of time become the leaders of opinion and action in their own country. To put it on no higher ground than simple prudence, it is our duty to secure that the Indian student acquires the best training that our educational institutions command, and that he returns home with a sound professional equipment, and the conviction that he has been hospitably entertained and justly treated here.

A report just published by a sub-committee of the London Advisory Committee for Indian Students leaves no doubt that the Indian students in our midst feel that in certain not unimportant respects they are being discriminated against. The Inns of Court have recently introduced regulations which bear hardly on the Indian student, and require from him both a higher standard of educational attainments and stricter guarantees of character than from other students. The London hospitals do not willingly admit Indian students, and Indian students of engineering find it difficult to get practical training in works. Finally, Indian students are subjected to a supervision which they find irksome, and feel to be a reflection upon their loyalty. What makes these handicaps more burdensome is the fact that the Indian Government in effect requires an English training for the admission of the Indian student to the higher public service in India.

There is no need to exaggerate the obstacles in the way of the Indian student, but, however small they may be, they are sufficiently keenly felt to make it very well worth the while of the Indian Government and educational authorities here to abolish them. In a letter appended to the report, the Secretary for India announces certain reforms, and promises consideration of other suggestions, but he does not appear to have exhausted all his direct authority and all his power of pursuasion.

#### Municipal Votes and Fiji Indians.

Mr. MacCallum Scott, M. P., has informed India that he has been in communication with the Colonial Office on the subjects of the complaint received by cable that the Fiji Government is initiating legislation to deprive Indians of municipal votes. The official explanation is that while no measure is in contemplation which is specifically designed to deprive Indians of the vote, approval was given some months ago for the introduction of a Bill to make the municipal franchise at Suva identical with the franchise for the Legislative Council.

In other words, says *India*, an educational test is being imposed which requires that the elector should be able to read, write, and speak the English language. There seems very little difference here between "specific design" and obvious intention. The actual effect in either case is the

"The Empire is my country—Canada is my home," is a well-known epigram. In the case of Indians settled or born in the British colonies, what is their country and what is their home, and in what way?

#### Petrified Peoples.

In some parts of the United States of America, in desert places, there are groves of trees which, from a distance, look like trees, but which in reality have turned to stone. These fossil trees do not derive nourishment from the soil, do not grow, do not bear flowers or fruit, though they have for ages retained the semblance of life. There may be peoples somewhat like these fossil groves. There may be no fresh currents of energy flowing through them to keep them from retrograding until finally decay and death ensue. Form and ritual and custom should not be allowed so to enchain and hamper the free movement of the soul as to make people incapable of adapting themselves to their changed environment.

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#### A Vidyasagar Anniversary Meeting.

The poet Rabindranath has a song in which he says: "If nobody joins thee in esponse to thy call, do thou go forward lone." But these are the days of shouting with the mob, and the mob may include nany a name enjoying worldly distinction. Hence we find attempts made to show as if he originators of very unpopular though ighteous movements were very popular. Why otherwise this craze for celebrating he anniversary of the death of Pandit swar Chandra Vidyasagar with men as peakers or chairmen who are opposed to he remarriage of virgin widows? The emarriage of widows was Vidyasagar's reatest achievement. It showed the stuff f which he was made. It showed that he vas a man, that he had a heart to feel for he miseries of widows, a head which enbled him to tear to pieces the sophistries of the slaves of custom, learning surpassing theistic passion." hat of any Pandit of his day, resolve as rm as a rock, courage which knew no fear nd perseverance which could lead only to lictory. If the mob will not honour such man for the justest and most righteous hing that he did in life, so much the worse or the mob. No honour is done to such a han by getting together a crowd to listen o the speeches of men who cannot admire lim whole heartedly.

We learn that at Cocanada a man was hosen to preside over a Vidyasagar anniersary meeting who said that the widowemarriage movement must be shelved. Of ourse, if that was his honest opinion, he had very right to give expression to it. But vhat we cannot understand is why the oranisers of the meeting asked such a man to reside, and why he complied with their equest to preside. What he ought to have one was to call a meeting to criticise idyasagar and there give vent to his iews. And if among the organisers of the peeting there were any men who really upport the remarriage of widows, they ught to have chosen a chairman and peakers who were sincere and courageous

bllowers of the great reformer.

A Vidyasagar anniversary meeting held utside Bengal by non-Bengalis with such a hairman seems particularly incongruous. or, though Vidyasagar was above all a ocial reformer, to Bengalis he was also a hilanthropist, educationist and litteraeur. But it was only his activity as a rebrmer which directly influenced society

outside Bengal. And if this side of his career cannot be appreciated, a meeting held by non-Bengalis to do him honour loses all meaning.

#### Rammohan Roy Anniversary.

Raja Rammohan Roy breathed his last at Bristol on the 27th September, 1833. On the 27th of this month, memorial meetings will be held in many places in this country. We do hope the organisers of these meetings will not forget that Rammohun was the first all-round reformer in India, "above all and beneath all a religious personality. The many and farreaching ramifications of his prolific energy were forth-puttings of one purpose. The root of his life was religion. He would never have been able to go so far or to move his countrymen so mightily as he did but for the driving power of an intense

#### Compulsory Education in Baroda.

The report on public instruction in the Baroda State for the year 1913-14 tells us that out of its total population of 20,29,320, educational facilities have been provided for 18,61,168. The percentage of institutions to the number of towns and villages in the whole State is 99.7. British India the percentage was 30 in This shows that in Baroda 1911-12. almost all towns and villages have educational institutions, and that in British India at least 70 percent of them have no educational facilities.

From the beginning of the year under report, the statutory Standard limit for compulsory education in Baroda was raised to the fifth standard, and the statutory age limit for boys was raised to 14, and that for girls to 12. This led to an increase in the total number of pupils attending schools, and to their better and more substantial grounding in the rudiments of learning. These changes have kept something like 20,000 more children at school. For this additional number of students more teachers had to be engaged in different Schools and Government promptly provided for this additional expenditure by sanctioning a sum of Rs. 45,000 which was set apart in the budget for this purpose.

During the year under report the percentage of school children to the total population of villages and towns having schools stool at 11.8. This is a more satisfactory way of recording the progress of education than arbitrarily taking the very low figure of 15 percent of the total population to represent the maximum of those who may be under instruction, as is done in British Indian imperial and provincial educational reports. Progressive Indian States like Baroda should entirely discard the false British Indian bureaucratic assumption, and give only the proportion which students form of the entire population as is done in the Report of the Commissioner of Education, United States of America.

If the Minister of Education of the Baroda State looks at the table printed on page 5 of Vol. II of the Report of the Commissioner of Education, U.S. A., for the year ended June 30,1913, he will find that taking even the elementary grade by itself these States have all (except only Nevada) enrollment of pupils exceeding 15 per cent. of the population, many having more than 20 per cent., some exceeding 25 per cent., and one, having 26.43 per cent. Turning to the total enrollment of pupils and students of all grades, elementary, secondary and higher, he will find the state of Mississippi having so high a proportion, of its entire population as 27.28 per cent. under instruction. So it is a glaring underestimate to take 15 per cent. of the total population of a country as the possible maximum of pupils and students whom it may send to school, college and university, or even only to elementary schools. Nevada, which we have spoken of as having in the United States the lowest percentage of the total population enrolled in its educational institutions, shows a total percentage of 13. 22.

It is encouraging to find Baroda setting an example to the provinces of British India. But her ambition ought to be to rival the United States of America. We are sure the fact that America is far ahead will not damp the ardour of the progressive and courageous ruler of Baroda and his officers.

#### Help for Belgium.

Mr. G. K. Chesterton has sent to us as to other editors in India a letter pleading for further help for the Members of the National Committee who have taken upon themselves the duty of keeping alive a million and a half destitute Belgians. All

subscriptions can be addressed to the Treasurer at Trafalgar Buildings, Trafalgar Square, London. It is to be earnestly hoped that all who can help the Belgians after helping the famine-stricken people of Eastern Bengal and Assam, will do so promptly. We have deliberately used the words "after helping the famine-stricken people of Eastern Bengal and Assam.' There can, of course, be no comparison between the terrible fate of Belgium and the miserable condition of our own starving population. But whereas the richest nation on earth, like the Americans and the British have come to the rescue of the Belgians, ou people are not receiving the amount of help even from their own fellow-countrymer of Bengal which was forthcoming during past famines, because the war has dimini shed the incomes of all who do not enjoy fixed salaries and because well-to-do peopl have had to contribute to the variou war relief funds.

So we must first help our people ade quately, and then help the people of Be gium, if we can.

#### Village Improvement.

The Mysore Economic Journal for Jul contains a very useful article on "The Improvement of the Village" by the Rev. E.W. Thompson, M.A. Though it is written specially for Mysore, advocates of village improvement in all parts of India can lear much from it.

There is one feature of Indian village to which it is not usual to refer because of its unpleasantness. We as glad Mr. Thompson deals with it in plallanguage. That is the only point on whice we shall reproduce his observations in the note. He says that the unsavoury are foul environs of the village should be ablished and some effective form of latricaccommodation should be found.

The man who will devise some satisfactory meth of disposing of human excreta in an Indian villa or rather who will persuade the villagers to give their immemorial insanitary and wasteful habits v be a benefactor of the first order, worthy to be h in continual honour and remembrance by the peo of this country.

Many persons may think that in the respect no improvement is possible. Be Mr. Thompson is of opinion that the case is not beyond hope, and reminds us what is done in other countries of the East. He instances the case of Japan.

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You will recollect that a few years ago Colonel myth went on an errand of sanitary inspection to pan, and in the Report of his tour which was publied he wrote:—"Tourists say that the typical llage is well kept. In the villages I visited I looked vain for evidence of human defilement." And that stimony of one who was once our own Chief edical Officer and Sanitary Commissioner bears out hat has been said by other experts. Sir T. Nicholn says:—"So complete and regular is the use of e privy and urinal, whether one's own or another, at in the frequent village tours of two months I ly once saw faces lying in the wrong place." And Maron adds:—"In all my wanderings through e country, even in the most remote valleys and in e homesteads and cottages of the very poorest rest and secluded corners, the least trace of human crements."

He presses home the two obvious truths nat the rayat is not simply wasting a anure of the highest value for agricultre, but by his disposal of waste human roducts, he is actually impairing and estroying good qualities of air, water and soil and sowing the seeds of many iseases such as cholera, enteric fever, and trofula which year by year decimate the tral population and weaken their physical powers. He then quotes what Sir Nicholson has written on this subject ith reference to the Madras Presidency:—

"In a poor country like Madras which over vast eas is naturally blessed neither in soil, climate, nor sources, which misuses its cattle manure, knows thing of fish or bone as fertilisers, practises little sen manuring except for rice, and poisons itself the natural fertiliser festering on its villagees, the proper use of human excreta is all-importance of the proper like of human excreta is all-importance of the proper like of

it agriculturally and hygienically.

"The matter will, therefore, be dealt with at gth and plainly; unusual and, in a way, repulsive it may be, it is a subject of the first importance in lia, a matter of many milloins sterling annually crops, a factor of good cultivation, of healthy feresoil, of resistance to drought and protection ainst famine, of hygienic and agricultural reform. "In India human excreta is allowed all the year and to pollute the air and the water in the most negerous of places, viz, in or around the village site; sun deodorizes and dries the matter quickly, but first shower reveals the real state of the soil, and the wind blowing from a large village the fæcal our has been perceived a full half mile away.

'Is it any wonder that the village drinking-water ils are saline and foul with the products of decayorganic matter in the wrong place?"

Mr. Thompson informs us that Japan the careful use of nightsoil has not meremaintained but increased the fertility of e soil, in spite of the fact that for untold nerations she was a self-contained insurcountry, unable to import foreign anures and ignorant of how to manufacte chemical fertilisers. He has estimated,

on the basis of the figures supplied for Japan, that the total value of excrements which is wasted in any one year in the Mysore State is almost equal to the total revenue of the State, or about 200 lakhs of rupees. If that be the loss for a small province like Mysore, what must it be for the whole of India! We suppose it would not be less than one hundred crores of rupees.

Mr. Thompson's suggestion is as follows:—

In India at the present time the best system we can follow is a plentiful use of earth: that is the Mosaic plan. We need to have in every village simple public latrines, separate for men and women, which shall consist of pits or trenches, with heaps of earth close by, so that from time to time earth may be thrown in to abate any nuisance. When such pits are full they can be closed for a while, till the wonderful alchemy of Nature has produced an absolutely clean and inoffensive manure of great value. An alternative pit in the neighbourhood of the first may then be used till that in its turn is full. In the meanwhile the contents of the first pit will have been sold and removed to the fields and that will again be available for use. This method of the alternate use of two pits is, so far as my experience goes, both the simplest and also the most acceptable to the Indian rayat: caste feeling makes Japanese methods impossible in India. The plan I advocate may not be the best from a scientific point of view, but at least its adoption would mark an enormous advance upon the existing state of things.

#### "The Star of Utkul" and "The Abhyudaya"

Babu Kshirod Chandra Ray Chaudhury, editor and proprietor of the Star of Utkal, has submitted a memorial to the Viceroy praying that the order of the Behar and Orissa Government requiring him to deposit a security of Rs. 2,000, according to the provisions of the Indian Press Act of 1910, be withdrawn. We think the prayer is very reasonable. As we have said in our last number, the Star was a help to good government and it ought to be allowed to pursue its useful career, just as, by withdrawing the order demanding security from Pandit Madan Mohan Malaviya, proprietor of the Abhyudaya Press, Sir James Meston has enabled the Abhyudaya to continue publication.

The Press Act of 1910 is an instance of panicky legislation, and, as the judgment of Sir Lawrence Jenkins in the Comrade case has clearly and authoritatively shown, it has placed all printing presses and newspapers completely at the mercy of the executive.

We do not know whether officials think the British Government of India so to be brittle that a few thrusts of journalists' pens can pulverise it. We do not think it is. Intelligent and well-informed men in India do not dream of overthrowing British rule, and the great mass of the people are lawabiding. Under the circumstances, if an editor fails occasionally to write with great circumspection, nothing more is needed than an official correction or contradiction, and, where necessary, a word of ion. The existence of newspapers been politically of greater advancaution. tage to the bureaucracy than to the people. With the help of the information and criticism contained in them, the officials have been able to perfect their system, a system which keeps allpower and patronage in their hands and enables them to enjoy salaries higher than those drawn by similar functionaries in any other country. In their own interests, therefore, the bureaucracy ought to allow newspapers to exist and discharge their function as critics within reasonable and well-defined limits. The existing press laws are as vague as they are elastic.

#### Report of the Public Services Commission.

It is said the report of the Public Services Commission was to have been signed on the 5th August last and that the Secretary of state is considering the question of its publication at the present moment. From the point of view of the Government, the main consideration must be whether its publication now will produce any undesirable excitement or discontent. It has also to be taken into account that the printed volumes of the report and the evidence are not a brief document like a letter that their contents can be kept entirely secret for any length of time; versions, more or less incomplete and garbled, are sure to come out in the mean time. That would be mischievous and could be prevented only by early publication. As for any undue excitement or discontent, probabilities are against such a thing happening. From the point of view of the people, the chief consideration is whether

the Report, if published at the present juncture, will receive thoroughgoing criticism at the hands of the editors and public bodies The officials have started the cry that so long as the war lasts all controversy and agitation should cease, though they them selves do not hesitate to do whatever the think necessary, regardless of the popula rity or unpopularity of the steps or mea sures taken. Nay, some of them would seem to have taken advantage of the un willingness of Indian editors to criticise th Government now to push through unpopu Anglo-Indian newspaper lar schemes. also advise us to suspend all agitation an criticism till the end of the war, though they themselves do not obey any such rule On the whole we think there would be les criticism of the Report if published now than there would be under conditions other than those now prevailing. But as the de cision of Government is not likely to b influenced by this consideration, all India journalists should rouse themselves to sense of their duty and be prepared t thoroughly criticise the report wheneve published. This can be done even unde present conditions, if emotions be complete ly kept under control, and only argument based on facts and principles are used.

#### The Question of Self-government.

Should India now claim self-government There is no doubt she should. But not a a reward for what Indian soldiers hav done in the present war or what India princes have contributed to the funds equipments necessary to carry on the war. It should be claimed now as before in the future as a birthrigh Self-government involves both righ and duties. Those who claim self-gover ment ought to be able to prove the as they demand rights so have the the capacity to do their duty. It is he that India's share in the war may come as one of the proofs that she is able ar may become able hereafter to do her sha of the duty of self-defence and Empire defence.

#### OBSERVATIONS ON CASTE

HE object of these lines is not to put forward a new theory, but to describe the facts of caste as it is at the present time. The facts are indeed for the most part well-known, but as they have been sometimes overlooked by theorists, it is as well to state them explicitly.

1. There is no difference of race between

the different castes.

The higher castes, Brahmans for instance, do not differ physically from the lower. This was pointed out in 1885 by Mr. Nesfield:

"A walk through the class-rooms of the Benares Sanskrit College, in which some four hundred students, all of the Brahman caste and hailing from all parts of India, south as well as north, are assembled, would convince any one who used his eyes that the great majority of Brahmans are not of lighter complexions or of finer and better-bred features than any other caste. The expression of the face may be more intelligent than that of the labourers working on the roads: but expression is the result of culture, and this is quite a distinct thing from diversity of physical type. A stranger visiting India for the first time, and walking through the Benares class-rooms, would never dream of supposing that the students seated before him were distinct in race and blood from the scavengers who swept the roads. But a man who has lived long enough in this country and seen more provinces than one might discern that some difference of feature and general appearance exists among the different students, and that this difference depends on the nationality to which they belong. He would observe, for example, that a Bengali Brahman looks like other Bengalis, a Hindustani like other Hindustanis, a Marhatti like other Marhattis, and so on, which proves that the Brahmans of any given nationality are not of different blood from the rest of their fellow-countrymen."

After the observations of many years, especially directed towards this point, I can completely endorse Mr. Nesfield's statement. If we compare men following the same occupation, for example, field labour, there is no difference between a Brahman and a Chamar. The proviso is necessary because, as Mr. Nesfield remarks, difference of culture produces a difference of expression. An English lady does not look like a washerwoman, but if the lady were compelled by poverty to earn her living as a washerwoman she would in the course of years lose her distinctive refinement of features. Differences of social position can generally be recognized in all countries, even apart

from dress, but these differences are not racial, and are, like other acquired qualities, not inherited. Even among the lowest castes, such as Bhangis, pretty and refined features are often to be seen in the children. They lose their good looks as they grow older owing to hard work and exposure to the sun.

2. At the present time caste does not necessarily imply hereditary transmission

of occupation.

A barber's son may work as compositor for the press; both Brahmans and Chamars engage in agricultural labour; lawyers, doctors, and engineers may be of almost any caste. It is true that the son often follows the occupation of his father, and probably in former times he did so, more frequently than now, for as Mr. Nesfield insists, most caste names are derived from occupation. But I am considering the actual facts of caste, not its origin or history. It is not true now of the Hindus, as according to Herodotus it was of the Lacedaemonians, that: "The musician, must be the son of a musician, the herald of a herald, the cook of a cook."\* The essential rules of caste, as it now is, are determined by the fact that their violation will entail the penalty of being outcasted. Now a man is not outcasted for changing his occupation. dhobi is fined five rupees if he leaves his hereditary profession of washerman, but after paying the fine he is allowed to follow his new occupation in peace. Among most castes, so far as I can learn, change of occupation involves no penalty at all. Mr. Nesfield mentions as within his personal knowledge the case of a barber who has taken to carpentry but adds

"Though he will not be able himself to change caste from Napit to Barhai, he will be able to do so in his descendants."

I have not been able to ascertain myself how far this is correct, but perhaps some of the readers of this REVIEW may know.

\* Herodotus, Book VI, 60, quoted by Nesfield "Brief View of the Caste System of the North-Western Provinces and Oudh," p. 96.

The change of occupation, however, is not uncommon and is called atai.\*

3. Difference of caste does not always correspond to difference of social position.

There are, no doubt, high and low castes but there are also castes of equal rank between which intermarriage is For instance, impossible. Malaviya Brahmans and Kanaujia Brahmans do not intermarry, yet neither caste would admit the superiority of the other. This example shews there is a difference between the restrictions on marriage imposed by caste and those restrictions imposed in Europe and all other parts of the world by social position. In India, there are differences of social position within the same caste, owing to differences of wealth and official status. A High Court Judge would not give his daughter to the son of a punkha coolie, although, I suppose, they might possibly be of the same caste. The two kinds of restriction are distinct, although they may often coincide.

4. Of the two prohibitions imposed by caste rules, the prohibition of taking food with a member of a different caste is fundamental, while the prohibition of marriage between a man and woman of

different castes is secondary.

It is easy to see that the prohibition of taking food must lead to the prohibition of marriage, for in India as in all countries, when there are no servants the wife cooks the family meal. But the prohibition of intermarriage could never lead to the prohibition of taking food from the hands of a man of another caste. Restrictions on marriage arise, outside India, from race prejudices and from differences of social position. Now race prejudice is found in its strongest form in the United States of America and especially in the northern states. There the marriage of a white-man with a woman who has any negro ancestors is regarded with horror, and even temporary illicit unions are, I have been told, condemned in public opinion as much as the worst forms of vice.

It is said that caste rules about marriage are more strictly observed than those about eating and drinking. As marriage implies a legal relation it is doubtful how far under the present state of the law, marriage between different castes is possible. However apart from the legal question, marriages are public, while the violations of rules of eating and drinking are secret or, at least, not public and ostentatious. We must compare public acts with public acts. Then we find that a Bengali Hindu, whatever he may do at other times will strictly observe caste rules on public occasions such as a funeral dinner. That he should neglect these rules in private, especially in large towns such as Calcutta, merely illustrates the familiar truth that men are more likely to commit offences when they can do so undetected. A pious Scotchman will sometimes be guilty of the sin of whistling on the Sabbath when no other pious Scotchmen are present to hear him. To ascertain what caste really means we must study it not in Calcutta, but in parts of India unaffected by foreign influences, European or Mahommedan. We must take care too, to compare the same classes of acts

If then the prohibition of inter-marriage could have produced Hindu rules about eating and drinking we should find them in America where this prohibition is strictest. But no such rules are to be met with there. Mr. Roosevelt was blamed because he dined with a negro, but his offence consisted in the admission of the negro to a position of equality. There is not the slightest objection to receiving food from a negro's hand, and as a matter of fact most of the waiters in American hotels and restaurants are negroes. The same conclusion applies to differences of social position. The Austrian nobility is perhaps the most exclusive in Europe and the most averse to any marriage alliances with classes of inferior rank. But an Austrian nobleman would not when travelling in England take, like one of my Hindu friends, a relation to cook for him. Nor would he, like another Hindu friend, boast that his rank was so high, that the could not eat even food cooked by his family chaplain, but always cooked his own dinner for himself. The fact that such things sound almost comical to a European shews how very 'different Hindu caste prejudices are from pride of birth as found in Europe.

<sup>\*</sup> In the "Popular Dictionary" atai is defined as "one who sings and dances gratis" that is to say the amateur as opposed to the professional singer. I am told, however, that atai is applied to any one who takes up a profession that did not originally belong to him, for instance, to a kacchi who does the work of a lohar, as Hasni's son Ghazi does.

<sup>†</sup> This is the direct oppsite of the opinion expressed by Sir Herbert Risley.

together, public with public, and not-publie with not-public. Observing this rule, we note that it is by no means uncommon for Hindus of the highest castes to keep Mahommedan women as mistresses when they would not on any account take a glass of water from their hands. A Hindu who pays a visit to a Mahommedan prostitute may offend against the rules of morality common to all countries but he does not offend against Hindu caste rules and runs no risk of being out-casted. He would run the risk, amounting in some castes to a certainty, of being out-casted, if he were known to eat and drink with her. Obviously mixture of castes is not dreaded in India as much as mixture of races in America, for these illegitimate unions may be and often are fertile. On the other hand, we note once more, the American has no objection to taking food from the hand of a negro or negress. These differences shew that caste feeling is distinct from race prejudice. \*

There is only one instance in Europe of anything like Hindu caste feeling. It is the aversion from the public executioner. He is regarded exactly as a sweeper is by Hindus of a good caste. No one likes him to touch them or to draw near them. This aversion does not arise from any difference of race but from the nature of his occupation. It is exactly the same with the aversion a Hindu feels from a mintar or chamar or dhobi. Indeed a Hindu, unless he has heard directly or indirectly of European theories, knows nothing of any difference of race between different castes.

(5) Caste is a religious as well as a social institution.

Religious and social obligations are connected in all countries.

At church on Sunday to attend Will serve to keep the world your friend.

Where religious feeling is weakened, as in Calcutta, caste may seem to be merely social. But among Hindus unaffected by modern influences, the violation of caste rules is felt to be a sin. A Hindu of a low caste, who had just come from a distant part of India, said to me when I remarked

\* In Bengal Orthodox people do not take food cooked by their daughters who by marriage have been transferred to a different gotra. In U. P. there are men who do not take food cooked by their wives taken from lower sub-castes; some even go so far as not to take food cooked by their mothers for the very same reason.—Ed., M. R.

that it did not matter what he had eaten and drunk there as no one could know: "Why should I sin against Parameshwar." Another Hindu of a very high caste told me that in a certain town he had taken nothing but milk for three days as he could find no one of his own caste to cook for him and he was too busy to cook for himself. He added: "No one would have known what I did, but I did not wish to commit a sin." In a Hindu family, the mother during her monthly period was not allowed to attend on her dying child. Naturally there could be no fear of any social penalty but there was the fear that the child's future salvation would be imperilled. In another position, a family of higher boy suffering from dangerous dyspepsia was refused the pepsin which the doctor had prescribed for him. father said he would sooner see his son die. Yet the lad would not have been outcasted for taking pepsin on medical advice. The need for "purity," in the Hindu sense, becomes greater when death is imminent, not less as it would were it merely a social obligation. So too "purity" is especially required in the worship of the gods. Menial servants who may enter other rooms of the house, are not allowed to enter the room where the family god, the kula devata is kept.\* From this room all but members of the family are excluded. It is kept clean by the ladies of the family, and this is another reason why a man can only marry a woman of the same caste. Any neglect of purity brings with it the displeasure of the god. A friend of mine, through whom his god used often to speak, ceased to receive the divine visits owing to a trifling accidental infraction of Hindu rules. In Kulu, men of a different caste are excluded not merely from one room but from the whole house after the god has entered it. Some years ago, a deputy commissioner wishing to be very amiable called on a negi at his house. The negi was too polite to say anything at the time but after the deputy

\* As far as I can learn from repeated inquiries, there is a great difference as regard the kula-devata between families even in the same caste. Sometimes the worship of the god has fallen into complete disuse. In some families his worship is so much a secret that even the unmarried girls are not allowed to take part in it because they will afterwards belong to other families. There is no concealment of the name of the god in Kulu and Kashmir, but I believe it is never mentioned to strangers in Hindustan or Bengal.

commissioner had gone, he had the whole house purified and white washed. There is, however, no objection to any stranger entering the house until the god has been taken into it.

The fundamental idea of caste, is then, avoidance of the pollution which renders a man unfit for the worship of his god. One of the ways in which such pollution may be incurred is eating or drinking with a member of another caste and therefore this is forbidden. A consequence of the prohibition of taking food is the prohibition of intermarriage. To explain caste by theories of eugenics or fear of race mixture is to commit an anachronism.

A fully developed caste system only exists in India but the germs of it may be found in other nations. We know that Shylock would not eat or drink with a gentile. Saint Peter ate with the gentiles for some time, but when certain came from James he withdrew and separated himself, fearing his more orthodox brethren like many a Hindu. The Roman marriage ceremony called 'confarreatio" is another example of the importance attached to sharing the same food. In this, the bride and bridegroom ate a loaf together before the household altar. The bride thus became a member of her husband's family and a worshipper of his gods. Before "confarreatio" the father of the bride released her from her ancestral worship. We meet with the same thought among the Greeks. Persephone could not leave Pluto for ever and return to her mother Demeter, because she had eaten the pomegranate he gave her. By the act of eating she is eternally united to him and must live part of each year in the lower world.\* How closely this resembles Hindu ideas may be seen from the following anecdote related by Mr. Nesfield of a Hindu who had turned Mahommedan:

"His wife and family were detained by their relations and not allowed to join him. One night, however, by a preconcerted plan, she fled secretly, into a house where her husband had arranged to receive her and to have some dinner ready cooked for her at his own fire. She had scarcely had time to enter the house and place a morsel of food between her lips when her pursuer rushed in and claimed her. But when they saw that she was chewing something that he had cooked at his own fire, they at once gave her

up as lost, knowing that that one morsel of food had, by the rules of caste, cut her off for ever from all her kith and kin. Such is the efficacy in India of food cooked in a strange fire."

Thus caste depends on the primitive belief in the sacramental efficacy of food. By taking food together men are united to one another and to the god they worship. As Saint Paul says: "We being many are one bread and one body: for we are all partakers of that one bread." \*

This was said at a comparatively late period in history, but the thought, as Dr. Frazer has shewn, goes back to the earliest times. Food which has been offered to another god is polluting. "Ye are forbidden that on which the name of any besides god hath been invoked." † Among the Corinthian Christians there were many who thought that meat offered to idols should not be eaten. Saint Paul held that an idol was nothing at all and that meat offered to idols was neither better nor worse than any other meat, but he advised enlightened Christians to shew some consideration for the prejudices of their more superstitious brethren. If a Christian dined with a heathen friend there was no need for him to ask any question about the meat set before him. But if some other Christian called his attentions to the fact that it had been offered to idols, he had better not eat it. Many would think that by doing so he had united himself to the community of the worshippers of the idol.

Now the members of a Hindu caste also in many cases worship the same object, whether fetish or god is in this connection immaterial. The following passage from Mr. Nesfield's book is most interesting and instructive:

"Every caste pays regular homage to the tools, instruments, or other objects peculiar to the functions out of which it sprang. Thus we find that the boating and fishing castes sacrifice a goat to every new boat before it is put into the water, and that at the time of the Diwali they make an annual offering, which consists of red powder, oil, a wreath of flowers, and sweatmeats, to every boat they possess. Similarly all the pastoral castes pay a kind of worship to their animals by rubbing ochre or red earth on their tails, horns and foreheads; this is done on the annual festivals of Diwali, Holi, and Nagpanchami. Similarly all the agricultural castes who plough the fields, and those members of other castes who have taken to agriculture as their means of livelihood, pay worship to the plough on the day called Asari, when the monsoon sets in and the work of

<sup>\*</sup> In Sir Walter Scott's "Wandering Wellie's Tale" Steenie "refused the devil's arles, for such was the offer of meat and drink." Red Gauntlet, Border Edition, p. 171.

<sup>\*</sup> I Corinthians, X. 17. † Suratu'l Maida, verse 4,

cultivation is renewed. Sugar mixed with melted butter and a few grains of rice mixed in water are thrown upon the plough at the spot where it breaks up the first sod of earth, and thus both the earth and the plough receive a share of the offering. grain-heap is similarly worshipped in the months of March and October before it is removed from the threshing floor to the agriculturist's own dwelling. The Tamboli or betel-grower pays similar homage to the betel plant in October, before he begins to pick the leaf, and in July before planting the new crop, he does homage to the ground prepared for the purpose. On the great annual festival of Dasahra, which is especially sacred to Chattris, all men of the caste worship their weapons of war—the sword, shield, matchlock and bow and arrows, and the animals used in war, the horse and the elephant. Artisan castes of the lower ranks all worship the tools, by which they practise their respective crafts, and chiefly on the Holi, the great annual festival of the inferior castes. The Bans-phor worships the knife with which be splits he bamboo and cane, the Chammar or tanner worships the rapi or currier's knife; the Bunkar or Kori the apparatus with which cloth is woven; the Peli his oil-press; the Kalwar an earthen jar filled with wine; and the Kumhar the potter's wheel. Artisan castes of the upper rank worship their rarious tools on the Diwali festival, which to the nore respectable castes marks the opening of the new year; the Rangrez worships a jar filled with dye; he Halwai or confectioner does honour to his oven by placing against it a lamp lighted with melted butter. The trading castes invariably bring out heir rupees on the Diwali and worship them as he instrument of their trade. Among the serving r professional castes, the Kahar or carrier pays vorship to the *bahangi* before placing it for the first ime across his shoulder. The Napit or barber does omage to his razor; musicians to their instruments; he Kayasth or writer caste to the pen and ink.'

These are instances of fetish worship, out in other cases the object of common vorship is a god.

"Thus the Kayasth or writer caste has Chitraupta, the Lohar or irousmith has Viswa Karma; ne Bhangi or scavenger has Lal Guru; Kahars or shing castes have Raja Kidar, and the agricultural aste of Kurmi pays especially honour to Vishuu in his carnations of the tortoise (Kurma)."\*

Mr. Nesfield rejects the theory "that a aste can be regarded as 'religious brotherood' a body of men 'to whom a common ite or doctrine is everything'." For my wn part I do not believe that a common octrine is of any importance, but it seems o me that the features of caste often result om the fact that there is a common vorship. This common worship has, no oubt, as Mr. Nesfield insists, been deternined by the common function of the caste. The order of events seems to be: common inction; common worship; restriction of he jus convivii; restriction of the jus onnubii. It is with the restriction of the us convivii that the caste, properly so

called, comes into existence. The mediaeval guilds in Europe often had a patron saint, but they were not so exclusive as to consider that taking food from a member of another guild rendered them unfit for his

worship.

Rules about eating and drinking play a part in the subdivision of castes. Some Chamar castes eat both beef and pork; some eat pork but not beef; some eat neither. Mr. Nesfield mentions the case of those Bhangis who have formed a separate caste because they will not eat the food left from their master's table. They are called Halalkhors. The instance is important because we have here the formation of a caste before our eyes, as it were, and we can see that caste depends on eating and drinking and not on any difference of race. Among the best Brahman castes too, one caste will claim that it is somewhat better and purer than another on account of some slight differences in the rules about food. Bengalis, as I have repeatedly been told by Hindus of the United Provinces, are impure because they eat fish.†

Many of these caste subdivisions have territorial names. Thus there are Kanoujia, Maithila and Malviya Brahmans. Among the Chamars in Allahabad some are supposed to have come from Benares and some from Agra. The division evidently results from the idea that the foreigner is impure. It is the same idea which leads to the prohibition of crossing the sea. The foreigner has many faults. Instead of speaking our language he utters some unintelligible sounds of his own; he cannot be trusted; his manners and morals are detestable. But one of the worst of his offences is that he eats strange food. In Stevenson's "Child's Garland of Verse" a little English girl compares her fate with that of her less fortunate Turkish and Japanese sisters :

> You have curious things to eat, I am fed on proper meat. You must dwell beyond the foam, I am safe and live at home.

Even to have lived in foreign countries for a long time is a reprehensible thing.

<sup>\*</sup> Nesfield, Caste System, pp. 92, 93.

<sup>†</sup> Many of these very Hindus ate mutton, which shews how little reason there is in these customs. One may object altogether to the destruction of life, on the ground of humanity, but if life is taken, it is surely less objectionable to kill a fish than to kill a

Deutsche treue, Deutsche hemde Die verdirbt man in der Fremde.

German truth, German shirts, these are

spoilt in foreign lands.

However the penitent brother who returns from a far country may perhaps after due purification be received back into the caste. But it would be obviously wrong to allow the man of foreign birth to dine with us; we should contract some

of his impurity.

In the preceding observations I have tried to describe some of the facts of caste without putting forward any theory as to its origin. Incidentally, however, I have referred to the theory which attributes caste to the race prejudices of the Aryan invaders of India. This theory seems to be still very popular. A well-known writer Mr. Putnam Weale says in his clever book on "The Conflict of Colour":

"There can be no doubt that the Aryan races, which in the dim past migrated into India in regular waves as they did into Europe, because they were white, simply devised the iron system of castes which has stood the test of thousands of years, so as to prevent the undue mixing of a dominant race with an inferior people."

I believe this confident assertion to be utterly false. There ought to be some evidence in favour of a statement about which "there can be no doubt." The only evidence Mr. Weale produces is that "castes in Sanskrit are called colours, thus proving that race-prejudice is absolutely ingrained in human beings." This is rather a slender basis on which to found a theory. But the word varna applies rather to the four classes into which Indian society is theoretically divided by Manu than to any castes properly so called. How little it corresponds to reality is shewn by the fact that the Brahmans were said to be white, the Kshatriyas red, the Vaisyas yellow and the Sudras black. It is fantastic and contrary to everything known of heredity to suppose that four distinct colours could have existed among the Indian people and being transmitted from father to son. The white complexion becomes red through exposure to the air in a country where cold winds blow.\* Similarly exposure in a hotter country turns the yellow into black. † But these changes are con-

\* Hence the reddish colour over the check bone is very marked in Lahoulis and Ladakis.

† Of course the words white, red, yellow, black, are here used very loosely.

fined to the life of the individual and are not inherited. Kashmiri parents who are as dark as Hindustanis may have very fair children. We cannot then infer any race differences from the use of the word varna.

According to Dr. Rhys David's there is no evidence of any racial animosity in the times of the early Buddhists. Nor is there any reason why at any time there should have been racial animosity. Aryans, using that word in its proper sense as equivalent to Indo-Iranians, must have been of a pale olive coloure like that of the Persian or the Parsi in India. While the Dravidians were no doubt much darker, their complexion was very far removed from that of the coal-black negro. The difference was less than between the English and the Maoris in New Zealand. Yet I believe there is no race-prejudice in New Zealand; the English colonists like the Maoris and freely intermarry with them. Even in the United States there is intermarriage between the Americans Indians. The and the North American Spaniards have mixed freely with the original inhabitants of Mexico and Peru. The truth is, the prejudice is not against difference of colour in general but aganist the negro in particular, although white men who have come much in contact with negroes sometimes extend it to all races o a darker skin than their own. I find a confirmation of this opinion in the las number of the "Modern Review" which reached me while I was writing this article Mr. Manilal M. Doctor says:

"Whilst in the Transvaal the law makes the marriage of a white woman with a dark man illega Australia asks Indians to marry white women in preference to Indian women."

This "shows that Australians do no cherish colour prejudice like Soutl Africans."

The dislike of the negro is not by any means a mere question of colour. To the white the peculiar odour and the features the thick lips, flat nose, woolly hair and receding forehead, of the typical negro ar disagreeable. The negro feels a simila dislike for the features and odour of the whiteman.

"The unsophisticated African entertains aversic to white people, and when, on accidentally or une pectedly meeting a white man he turns or takes t his heels, it is because he feels that he has come upo some unusual or unearthly creature, some hobgobli ghost or sprite, and when he does not look straigl in a white man's face, it is because he believes in th evil eye, and that an aquiline nose, scant lips and catlike eyes afflict him. The Yomba word for a European means a peeled man, and to many an African the white man exudes some rancid odour not agreeable to his olfactory nerves."\*

We have then a mutual aversion between two races which are so different as to be considered by Sergi different species, the northern European and the negro. The Northern European does not feel this dislike for non-negro races and even for the negro some races do not feel it. Arabs mix freely with the negroes and so do the Portuguese in Brazil. Race aversion is not a universal phenomenon but an exception, and there is no justification for supposing it existed between the Aryans and Dravidians.

But even where race prejudice exists in the strongest form, as in America, nothing like the caste system could arise. It has already been pointed out that the rules governing the relations of white men and negroes are very different from caste rules. But apart from this there are only too divisions in America: the whites on the one hand and on the other all who shew any, even the slightest, signs of negro origin. A man who shews none may go to a part of America where his origin is unknown and pass as a white. Nothing could be more unlike the enormous complexity of the Hindu caste system. according to Sir Herbert Risley, if I have hot misunderstood him, different castes correspond to different proportions of Aryan "blood". To formulate his hypotheis precisely, the number of castes will be ome power of the number two, and if we assume sixteen for simplicity; they may be epresented in chemical fashion by A,,,  $A_{15}D$ ,  $A_{14}D_{2}$  up to  $D_{16}$  where A stands or Aryan and D for Dravidian. Of course othing of the kind occurs in America, llthough Sir Herbert seems to Risley hink it does. The supposition that these ifferent proportions of "blood" correspond o distinct physical types, preserved from generation to generation, show an almost udicrous ignorance of heredity and it is to be hoped that the author of any future ensus report will read some elemen-

tary book on that subject before putting forward hypotheses.\* Even half-castes do not breed true to type. Dr. Jean Baptiste de Lacerda of Rio de Janeiro who has had the best opportunities for studying the question says:

"While, however, the white and blacks preserve their respective racial characters for an indefinite period—a quality which is known as their fixity—the metis, or half-breeds born of their intercourse do not. They are not a real race, because many of their physical characters are not fixed, but tend to vary at each new crossing, sometimes they diverge toward the white type, sometimes toward the black."

Castes, as we find them in India, could not then have arisen through difference of race

All that precedes is, I think, fairly certain, but now I will put forward some speculations. It is generally assumed that the Aryan invaders were more civilized than the original inhabitants of India. I have for many years doubted the truth of assumption; but since I am not this a Sanskrit scholar, I have never been bold enough to express my doubts except in private conversation. Now, however, I am encouraged by learning that a distinguished Indian Sanskrit scholar is sceptical as to the superiority of the Aryans. If Sanskrit scholars have any conclusive evidence to produce, of course it must be accepted. But if not, it is reasonable to suppose that the Aryan invasion did not differ from the invasions of which there is historical knowledge. Now in all these invasions, for example, the Teutonic invasions of the Roman Empire, the Arab invasions of Syria, Egypt and Persia, the Mogul invasions, the invaders were less civilised than the invaded. This is natural, because it is accumulated wealth combined with inferiority of physical strength that attracts the invader. The other branch of the Aryans, the Persians, were less advanced in the arts of peace than the Babylonians and Egyptians whom they conquered. Now no monuments or inscriptions are to be found in India nearly as ancient as those of Egypt and Babylon. But even if India was not civilised so early as those countries, it seems probable that it must

<sup>\* &</sup>quot;The West African Problem" by Pastor Mogola gbibi in "Inter-racial Problems," p. 341

<sup>†</sup> This assumption is, of course, inadequate. There re more than sixteen castes among the Brahmans of the United Provinces alone.

<sup>\*</sup> Purmetts' "Mendelism" is an admirable introduction. Though only a small book, it contains a mass of information put in the clearest manner. There are works much larger in size which really contain less. I recommend this book most strongly to all readers of the "Modern Review" interested in biological, or social or historical questions.

have been civilised, at least to some extent, before the Aryan invasion which is supposed to have occurred between 1000 and 2000 B. C.

In these questions exclusive reliance on literary evidence may easily mislead. To determine the civilisation of India from the Vedas is like determining the civilisation of Europe from Homer. Obviously we could not know from Homer that there was a fairly advanced neolithic culture in Scandinavia. But even for those parts of Europe with which he was well acquainted Homer is insufficient. Although his works have been the object of the closest study for the last three centuries no one suspected the existence of the highly developed Aegean civilisation before the explorations of Schlieman and Dr. Evans. Similarly the Vedas can at the best only give us information about a small part of northern India, the neighbourhood of Umballa according to Dr. Hopkins; and even for that part we must not draw negative inferences from them. Because caste is not mentioned in the Vedas, it is not safe to infer that caste was then unknown in India. This applies equally to the modern Indian gods. The Virgin Mary plays a slight and not very brilliant part in the New Testament but we should be entirely wrong if we supposed that the worship of the virgin mother was of late origin. In reality the mother goddess is far older than Christianity.\* Gods change their names while retaining their essential character. Thus the other great Christian divinity, the god who died and rose again, was worshipped under other names long before he was identified with the historical Jesus. So too the non-Aryan god Shivat may be pre-Aryan, for his worship seems to present very primitive features.

On these points in the absence of direct evidence only conjecture is possible. It is then merely as a conjecture that I suggest

that the caste system is pre-Aryan at already existed among the original i habitants of India. This view has alread I believe, been put forward by some write but not having a library to consult, cannot say by whom. It would at lea account for the fact that the cas system is strongest among the Dravidi speaking peoples of Southern Ind In the Panjab it is much weak and in Kashmir it can hardly be said exist, since the Hindu Kashmi ris are Brahmans. If the above conjecture correct, the Aryan invasions have no mc affected the main features of Indian civilition than any of the subsequent invasion such as those of the Greeks, White Hur or Moguls. The Aryans were a ser nomad people, probably less advanced the arts of civilised life, but freer from superstition than the Dravidians.\* ' may suppose them, like the Goths a Vandals and Arabs and Normans, a sma conquering minority, who fought a ruled but left the work of the fields to th subjects. † Like other conquering mino ties, they have passed away while t original inhabitants have survived. Ev in England with a much more favoural climate, the type of the primitive non-Ind European population tends to prevail ov that of the Celtic and Teutonic invaders.

We may sum up in three proposition of which the third is only a conjecture:

1. Rules about eating and drinking are the essential element of caste.

2. Caste has nothing to do wi differences of race.

3. Caste is probably Dravidian origin and existed before the Aryan i vasions.

The above lines were written November 1912. At that time I had n seen P. Srinivas Iyengar's works "TI Myth of the Aryan Invasion of India "Life in Aucient India" "Did the Dravic

<sup>\* &</sup>quot;The principal Minoan divinity was a kind of Magna Mater a Great Mother or nature goddess, with whom was associated a male satellite."—Dr. A. J. Evans, article Crete in Encyclopaedia Britannica.

<sup>†</sup> Mr. Nesfield calls him "the repulsive and thoroughly non-Aryan Shiva." According to Dr. Rhys Davids: "In India, after the expulsion of Buddhism the degrading worship of Shiva and his dusky bride" was "incorporated into Hinduism from the savage devil worship of Aryan and non Aryan tribes." But it seems possible that the worship of Shiva, perhaps under some other name, may be older than Buddhism or even than the Aryan invasions.

<sup>\*</sup> We may compare the Persians and Egyptia in the time of Cambyses.

<sup>\*</sup> The Northerner cannot work in southern climat Mr. David Frazer notes that at Ras-el-Ain on t Bagdad railway, "forty years ago no fewer th 12,000 families of Circassians were importate with the result that to-day there are only about 1 families left. Such is the consequence of the chan of environment among people who earn their livin by the sweat of their brow. Sedentary work make carried on under all sorts of conditions, but t moment hard physical labour is involved, the human constitution declines to adapt itself to radic changes of climate."

tryan Immigrants?" These books throw new light on the question of the elations between Aryan and Dravidian ivilisation. If one who is not a Sanskrit cholar may express an opinion without presumption, P. Iyengar has conclusively proved that the ancient culture of India

was Dravidian. Even if I were competent to give an account of his arguments, which are to a great extent linguistic, it would be impossible to do so at the end of an article, and I can only ask the reader to examine them for himself in the books above-mentioned.

HOMERSHAM COX.

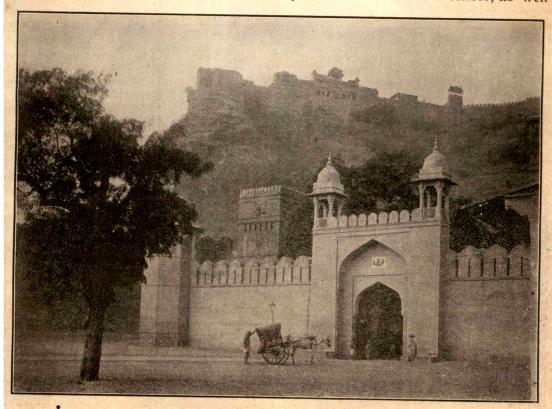
### ROCK SCULPTURES OF GWALIOR

SOME STONE MONUMENTS OF THE JAIN RELIGION

BY E. WATTS, M.B., B.S. (LON.)

MONG the many interesting remains to be found in India that commemorate not only her keen interest in religion nd its outward expression of worship, one take a higher place than the rock

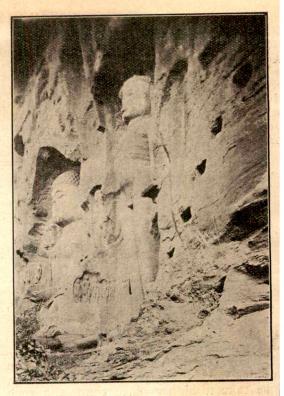
carvings and caves which are to be found in various parts of India. These rock sculptures are common to all the faiths, and there is much in them which elicits the surprise and wonder of the visitor, as well as



The Fort of Gwalior.



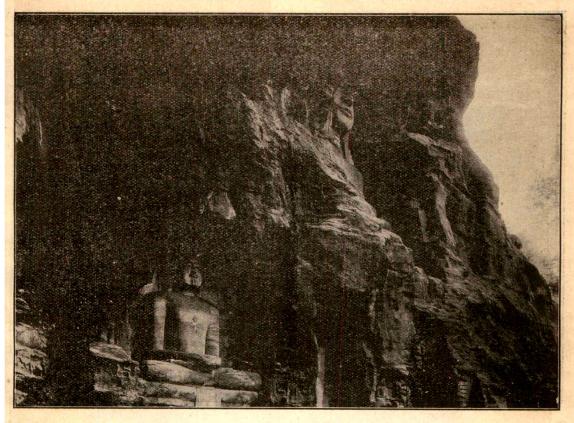
The Great Adinath.



Figures near the Adinath.



Man Singh's Palace There are some rock figures at the base

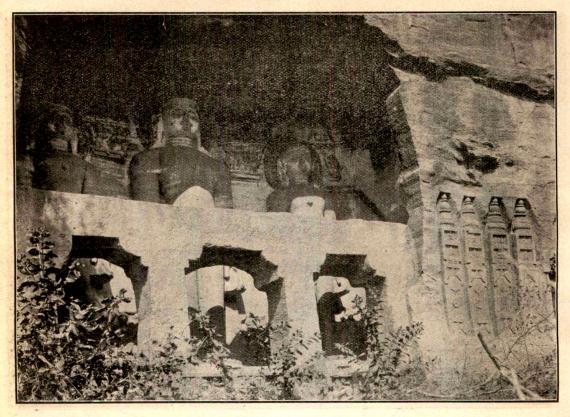


Seated figure of Jain.

he admiration of the architect. In some laces the rock caves are the work of one aith only, while in others we have a comination of Buddhist, Brahmanical, and ain. In the famous caves of Ellora, so requently visited by those interested in his branch of Indian architecture, we find, he Rock Caves were worked out by all hree faiths mentioned, the earliest by the uddhist, the next in age by the Brahmans. nd the latest by the Jains. Each cave has s own particular style, though in some here are evidences of the strong influence f the preceding type. In Badami, a small ort, near Bijapur, there are four very ne caves out of the solid rock in which gain we find the three types of religion ide by side; the Caves of Elephanta are hiefly concerned with the Saivite faith: the redominant note of the Ajanta caves seems o be Buddhist. The Buddhist and the rahmans seem to have been especially and of this particular kind of architecture, nd it would be difficult to imagine any ne piece, of work than the world-famed ailasa in the Ellora group, but the work

of the Jains in this direction is worthy of serious attention. It is true their work is limited and, as far as one can judge, generally of a later period, and indebted to the work of the architects of the other faiths. Yet it has its distinctive features. The Jain caves of Ellora contain some of the finest carvings of the whole series, but little can be said of the one example which is to be seen at Badami. Whatever other features a Jain temple cut out of the rock may possess, there are always to be seen a considerable number of Trithankars, naked images of the founder of their faith. The Jains have made use of the rocks for the representation of their gods in another way. and this is best illustrated by the wonderful carved figures which have been wrought on the rocks of the Gwalior fort, perhaps the finest of their kind to be seen anywhere in. India. They have received considerable attention at the hands of archæologists and we are indebted to the careful descriptions of Cunningham for much of our information regarding them.

There are so many things of interest in

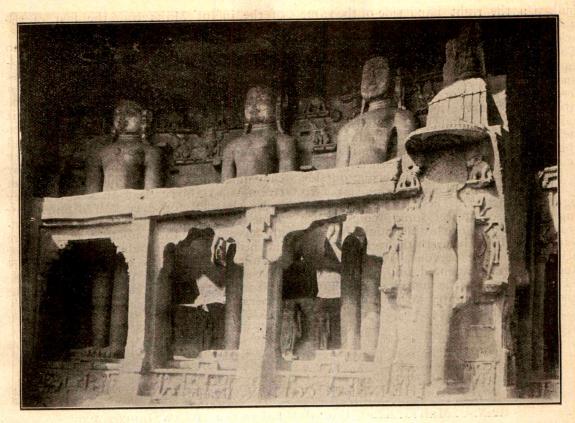


Figures in Rock.

the Rock fortress of Gwalior that the visitor is in danger of so crowding his time with visiting and examining the fine temples and palaces on the summit, that the rock sculptures may have to be omitted. Yet they are certainly one of the most striking features of the place and well worthy of more than a passing attention.

On entering the fort the visitor may see a few very small carvings on the wall of Man Sing's Palace, but these are of little There are a few merit and importance. others in the north-west, but it is not possible to visit these as the road is closed by order of the Maharajah. Those in the south-west are also small and scarcely worthy of the labour required to reach them. The rock sculptures, however, which are found on the south-east and in the Urwahi Valley are of great interest and should not be omitted from the visitor's round. The latter can be easily reached by the traveller after he has completed his sight seeing on the summit of the plateau. A fine road has been cut on the western side, in the centre of the fort, which leads through the Urwahi Valley through the

large gate, and thence on to Lashkar and the city. The whole of this ascent is most picturesque, and the interest of it is very considerably increased by the presence on both sides of it of large figures carved out of the hard rock by the Jains. In the group there are, in all, twenty-two figures, and there has been no attempt made to clothe them. We have no difficulty in making out the date when these images were carved, for there are six inscriptions dated Samwat 1497,1510, which translated in A.D. language would be 1440 and 1453. Thus these were the work of the Tumara Rajahs. They are not in the condition in which they were left, for when the Muhammandas came into power they exercised their iconoclastic zeal in a cam paign against these images with a large measure of success. They were only allowed to remain whole for sixty years, when Babar came on the scene and gave order for their mutilation. He himself gives an account in his Memoirs of 'the statues and he does not fail to express his own aversion to such things. "They have bewn th solid rock of this Adwa, and sculptured



A Group of Three in Recess.

out of it idols of larger and smaller size. On the south part of it is a large idol, which may be about 40 feet in height. These figures are perfectly naked, without even a rag to cover them. Adwa is far from being a mean place, on the contrary it is extremely pleasant. The greatest fault consists in the idol figures all about it. I directed these idols to be destroyed." While there are marks of the work of destruction in many place, on the whole they have been well preserved. One is struck on approaching the figures carved on the left hand side as you leave the fort, with the huge figure of Adinath, of great In the quotation given dimensions. above from Babar's Memoirs he states this figure is forty feet high. that In this he was mistaken, for it is now stated by authorities to be no less than 57 feet in height. One has an almost overwhelming feeling of massiveness as one gazes on it and a sense of wonder at the patience and ingenuity of the men who expended their skill on the task, There is an air of indifference in the expression though

nothing in the least repulsive. As most of these huge figures carved from the rocks, as at Sravenabelgola in Mysore, are stiff in form and lacking in proportion, so the image of Adinath here is similarly characterised. The feet of the image are eight feet long and the symbol associated with it is the wheel. Thus the figure is about seven times the length of the foot. One cannot get a complete view of the whole as a portion of rock has been allowed to remain across the middle portion. This is also to be seen in some of the other groups illustrated by the photographs. There is also, on the west of this group, a colossal image representing Nemnath, the twentysecond Jain pontiff. There are several seated figures, and they have a strong resemblance to Buddha, and the only thing which we have to guide us in distinguishing them is the symbol which is generally to be found carved near the image. These are of great variety, including the bull, wheel, lotus, crescent, horse, lion, goat, antelope. Adinath, the first of the Jain pontiffs, is always known by the figure of a

bull. On the right hand side of the same valley there are other groups. The figures seldom stand alone, but are in threes. There is a wall of stone left some little distance from the carvings so as to form a small chapel in which the devotee doubtless offered his worship. On the ceiling above the figures there is some carving, fairly elaborate and on the sides of the near vicinity there are other smaller carvings of the emblems of the Jain faith, each of which has a certain significance.

The south-western group is just outside the Urwahi wall and contains one or two figures of interest. There is one of a sleeping female, eight feet long, lying on her side. The thighs are both straight but the left leg is bent beneath the right. In another group three persons, father, mother, and child are represented, and it is suggested that these are the images of Siddharta and Trisala the reputed father and mother

of the infant Mahavira, the last of the twenty-four Tirthankars.

The south-eastern group are not so easily reached as the others, and it is necessary to remember that the visitor must visit them, not from the fort, but from a garden on the south side, from which the ascent should be made. I do not think it is possible to reach them from above except by climbing over the fort wall and making a rather dangerous descent over the rocks. Here are some of the finest carvings, eighteen of which vary from twenty to thirty feet in height. They cover the cliff for over half a mile. For some years a number of mendicant Bairagis have made their home here, and are inclined to give trouble to the visitor anxious to see all the caves. They have taken complete possession, and the visitor has to be content with seeing the others.

## THE INDIAN COTTON INDUSTRY

By N. C. Mehta, B. A. (Cantab.), Barrister-at-Law, Director of Economics, Fitzwilliam Hall, Cambridge.

NDIA is the earliest known home of cotton and the earliest exporting country of goods. Long before the beginning of the Christian era the exquisite textile fabrics of Bengal were famous all over the world, and known as Gangitiki in ancient Greece. Herodotus wrote that the Indians possess a plant which instead of fruit, produces wool of a finer and better quality than that of sheep: of this the Indians make their clothes. It was once the lament of the nations of Europe that Indian manufactured goods, by their cheapness and fineness, did not allow the growth of indigenous industries. It was regarded that Indian character, Indian climate, even the very crudeness of Indian weaving implements rendered the cottonindustry of India unassailable. "It is then," writes Mr. Baines, the historian of the cotton manufactures of Great Britain,

"a physical organization in the natives, admirably suited to the processes of spinning and weaving; to the possession of the raw material in the greatest abundance; to the possession also of the most brilliant dyes for staining and printing the cloth; to a

climate which renders the colours lively and durable; and to the hereditary practice by particular castes, classes and families, both of the manual operations and chemical processes required in the manufacture;—it is to these causes, with very little aid from science, and in an almost barbarous state of the mechanical arts, that India owes her long supremacy in the manufacture of cotton."\*

India not only clothed her entire population with her manufactures, but she sent her ships laden with them to the distant markets of Europe and the farther East. The position is now reversed. As early as in the seventeenth century the Indian vessels carrying the exports of Hindustan were hailed in the port of London as "ruining our ancient woolen manufactures." Acts XI and XII of William III (1700) prohibited the use of Indian fabrics either for furniture or for personal wear, under a penalty of £200. But as Defoe complained:

\* See an article by Prof. P. G. Shah in the Modern Review, April 1912; also the Textile number of the Times, June 27, 1913, for a comprehensive account of the textile industry of the world.

"The general fancy of the people runs upon East India goods to that degree, that the chintz and printed calicoes, which before were only made use of for carpets, quilts etc., and to clothe children and ordinary people, become now the dress of our ladies ... Nor was this all, but it (chintz) crept into our houses, our closets, and bedchambers; curtains, cushions, chairs, and at last beds themselves were nothing but calicoes or Indian stuff, and in short, almost everything that used to be made of wool or silk, relating either to the dress of women or the furniture of our houses, was supplied by the Indian trade. Above half of the woollen manufactures was entirely lost, half of the people scattered and ruined, and all this by the intercourse of the East India trade."

And drastic measures were taken to end this pernicious trade. The political power of the East India Company was effectively made use of to destroy the textile industry of India. Heavy export duties in India and prohibitive import duties in England against Indian goods soon extinguished the time-honoured industry of Hindustan. The Cotton Supply Association of Manchester advocated in 1860 that

"The true policy of the Government is primarily to legislate so as to drain the raw cotton out of the country, and create a demand for our manufactured goods in lieu of those now manufactured in India."

But already in 1849 India had practically ceased to export cotton piece-goods to England, but on the contrary was receiving nearly three times from her of what she exported to all other countries. Says Dr. Shadwell,

"Machinery changed all that, and England became an exporter of muslins, calicoes, and other cotton goods to India, and all other countries ...... It is a very remarkable story without parallel in the industrial history of other countries."

It did not require special acumen to notice that India could manufacture herself the cotton goods required for her consumption with the sources of raw materials near at hand rather than export raw cotton and receive back the manufactured As early as 1818 the Bowrea articles. Cotton Mills Co. Ltd. was started with English capital at Fort Glo'ster near Calcutta; but the real development begins with the floating of the Bombay Spinning and Weaving Mill in 1851, which commenced to work in February 1856 under the management of the Parsi—Mr. Cowasji Nanabhai Davar. The foundations of the textile industry of Ahmadabad, which is exclusively Indian, were laid by Mr. Ranchhodlal Chhotalal in 1859. The steady success of the pioneering attempts soon attracted more capital in the trade. The following table of indexnumbers summarises the progress of the industry from 1879-80. \*

Nominal Persons					
· . N	Iills	Capi-	Employ-	Looms	Spind-
* 4		tal	ed	•	les.
1879-80-1883-84	100	100	100	100	100
1884-45-1888-89	148	135	148	126	143
1889-90-1893-94	202	177	228	175	203
1894-95-1898-99	248	216	294	253	251
1899-00-1903-04	310	257	336	290	310
1904-05-1908-09	346	286	424	414	345
1909-10-1913-14	408	336	479	618	398

It will be seen that the progress has been fairly rapid and continuous. In 1913-14 there were 6,646,735 spindles and 99,360, looms at work in the whole of India, employing on the average 264,000 persons, the share of Bombay being 4,506, 396 spindles, 73,866 looms, and 179,092 persons. That there is yet immense scope for further development of the industry, may be inferred from the fact, that roughly speaking, of the cotton grown in India one-half is exported raw, a quarter only is exported as yarn, and a quarter meets the local demand. That the rate of progress could have been faster, had it not been for the defective organisation of Indian mills, is shown by the very rapid rise of the industry in Japan. In 1879 there were but three mills with 8,204 spindles in Japan. The number of spindles returned as working on March 1, 1913, was 2,174, 444 with 75,000 others not at work and 390,016 in course of construction. Japan, which imported 23,143,000 lbs. of Indian yarn in 1888-89, took only 180,000 lbs. in 1899-1900 and of late years nothing at all, while her exports to India have been increasing in the same period. She is already competing with ominous success with Indian products in the Chinese market. and since 1910 Indian exports of cotton goods to China have been declining. It is also noticeable that while India with 6,463,929 spindles, employing more than 250,000 persons, turns out 625,000,000 ths. of yarn, Japan with 2,174,444 spindles, employing 92,000 hands, turns out 500, 000,000 lbs. † It is interesting to note that as a result of the activity of Indian mills imports of lower counts of yarn have greatly fallen off, and the imports of Nos. 26 to 40 are 1 to 2 of local production, while other finer classes of cotton goods above No. 40 are almost wholly imported

- \* See the Review of The Trade of India, p. 15.
- † Textile number of the Times, p. 24.

from abroad and mainly from England. It has long been an open question whether the local textile industry cannot manufacture goods now bought from Lancashire. Some beginning has been made towards weaving higher counts, but in general progress has been far from satisfactory in the production of yarns above Nos. 26 to

40, within recent years.

The Indian textile industry is handicapped with several disadvantages in competition with foreign rivals. The defects it exhibits are more or less common to many Indian concerns, and a detailed-consideration of them will suffice to show the weak points of Indian organisation. Firstly, at present the industry is organised on a very peculiar and hopelessly inefficient basis. The surprise is that it has so long and so successfully withstood the strain of foreign competition. Most of the mills in Bombay 'are managed by firms which act as agents, and the agents are remunerated, not upon profits, but by commission upon out-turn.'

"The internal management demands a radical reform and needs to be purged of the many corrupt practices which are a reproach to their morality. Simultaneously, the burdensome system of commission on the production, at the rate of one-quarter anna per lb. urgently demands replacement by a fair and reasonable rate of remuneration."\*

Secondly, there is a woeful lack of education among the mill-agents, who are helplessly dependent on expert overseers.

"At present there is a kind of dilettantish supervision which is no supervision at all. As employers, they are more or less under the sway of their superior overlookers, and what is more to the point, they do not appear to have realised the absolute necessity of training up their sons to the business, as mill-owners do in England and America."

The state of affairs is said to be better in the cotton industry of Ahmadabad.

Thirdly, "financially, the majority of Indian mills are in a far from satisfactory condition." ‡ Over-capitalisation bearing a higher rate of interest than the ordinary debt hampers the full growth of the industry, and the tendency to pay high dividends out of capital, with inadequate allowance, if at all, for depreciation is the besetting sin of Indian limited liability con-

The principle of limited liability is not yet completely familiarised in India, and some restrictions are necessary in the interests of the public as well as of the business-community. It may be possible, as Mr. Latifi suggests, to adopt the drastic principle of imposing unlimited liability on the directors of a joint stock company. But a somewhat milder variation of this insistence on greater publicity, efficient audit, registration and fixing of a certain proportion between nominal and paid-up capital will go far to remove some of the absurdities of the present joint stock enterprise in India. The new Indian Companies' Act VII of 1913 is a tentative measure in this direction.

The excise duty of 3½ to be paid by 'every mill in British India, upon all goods produced in such mill', has no doubt to some extent served as a check on the growth of the Indian textile industry. As Mr. Webb truly says, nobody in India, be he European or Indian, regards it otherwise than an altogether unnecessary and indefensible sop to Lancashire. Apart from political considerations, it forms "one of the most extraordinary monuments to British economic eccentricity that the whole of the Tariff controversy affords."

There are however, other difficulties which are more serious and applicable to the general development of industries as a whole. India being a land of villages and having but one main industry, a complicated division of labour, and utilisation of by-products are not possible. Absence of organised industries hinders their further development. Then, there is the question of the want of capital. Foreign capital is indispensable and welcome, but not foreign control. But India, unlike Japan, cannot stop foreigners from acquiring property in the land, and at present the people of India benefit by the establishment of large and prosperous undertakings financed and managed by foreigners 'only to the extent that a certain number earn wages in subordinate positions or by doing coolie work'. As Sir Vithaldas points out,

"When we turn to the petroleum industry in Burma, the gold mines of Mysore, the coal mines of Bengal, the tea and jute industries, the carrying trade by sea, and the financing of our vast foreign trade by foreign banks, we come upon another and a less favourable aspect of the question of the investment of foreign capital.......It is in such investments as these that we

<sup>\*</sup> Cyclopaedia of India ii, p. 27. Pp. 264-273 give a good account of the Cotton industry.

<sup>†</sup> Cyclopaedia op. cit. ii, p. 272.

<sup>‡</sup> Ibid.

The Industrial Punjab, p. xxi.

nind cause for complaint. In such cases, I cannot but think that it would be to the permaneut good of the country to allow petroleum to remain underground and gold to rest in the bowels of the earth, until the gradual regeneration of the country, which must come about under British rule, enables her own industrialists to raise them and get the profit of the industries. A country which maintains a population of thirty crores is not likely to let about one lakh of persons starve, and this is the number of wage-earners benefited by these industries. The price paid is much too great for the advantages accruing from them to the country." \*

#### But, as Mr. Benians points out,

"throughout Southern Asia the aristocracy is military, political or literary, but not industrial.....The Eastern peoples find that their natural leaders do not lead there (i. e. in the sphere of industries). They themselves have not the freedom, the wider outlook, the possibility of the training to produce this industrial leadership and the West steps in and supplies it at the price of their economic freedom."

And foreign concerns in India are practically useless as a training-ground for the

youth of the country.

The traditions of state-enterprise are yet too strong to stimulate self-reliance and individual efforts, and the rising generation of the educated classes in India is too literary, too averse to industrial pursuits. It is remarkable that in 1911 out of a total of 9,190, 7,747 students took a degree in arts and law, while only 1,633, 659, 129, 22 in sciences, medicine, engineering and agriculture respectively. The old class of businessmen needs greater knowledge of the foreign market and up-to-date methods of production, a keener sense of nonour and increased readiness for copperation. Mr. Manmohandas Ramji proposed the appointment of special Indian ttaches to British consulates to find out and report on new openings for the Indian rade. The cotton manufacturers of Bombay have long desired to develop the growth of finer cotton on the Indian soil, but due to the lack of combined action the project has not yet materialised. In India he State can neither protect nascent inlustries by tariffs, nor assist them by subidies, as the Free Trade government of England has done to stimulate the produclion of cotton in Sudan for the use of the extile industry in Lancashire and recently he production of British dyes. Besides, it s not at all clear that even if the Governpent were able to do it in the interests of he manufacturing industries, Indian capi-

\* See his Presidential Address to the Indian Indusrial Conference 1906. Report pp. 60-93. talists would be able to benefit by them. The late Mr. Gokhale was right when he said:

"If the Government of India or the Secretary of State had the power to grant protection in the present circumstances, I am not sure that it would be employed in the best interests of the country."

And Mr. Chatterton diagnosed the disease correctly, when he said:

"What I would submit for your consideration is that even if protection were desirable, you are not ready for it.......You might exclude British manufactures, but you cannot exclude the British manufacturer. \*

The industrial growth of India is hindered as much by the want of cheap capital as by the absence of capable leaders and skilled labour. India has no doubt an uphill battle to fight. Capital is dear, and import freights are heavy. She has to import machinery and until quite recently also the fuel from abroad. Hence it is more expensive to set up a factory in India than in England. But what is wanted is not so much a government 'policy' as greater individual initiative and more efficient organisation. The problem of labour is becoming acute.

"The labour cost of production in India in mills at work for 350 days of about 11½ hours each with swarms of hands, in comparison with the numbers needed in Bnglish mills, receiving a weekly wage only a fraction of that paid in Lancashire, was in 1888 far higher even for the coarser counts than the labour cost in Lancashire, where the weekly hours of labour were 56½ and the days worked in the year some 306. The Indian operative possesses less endurance, less persistency, and less power of continuous application, all classes of labour are constantly changing in an Indian mill. The number of operatives required to manage a given quantity of machinery was 5 to 8 times greater in India than in England, and now it is at least 3 times greater. It is the advantage of position alone which has enabled the native industry to oust foreign yarns, except a few the bulk of which are coloured."

If the cotton industry of India is not to remain stationary it must organise its labour-supply. The fate of hand-weaving, silk, sugar, and indigo trades is sealed, because of inertia and want of adaptability.

The phrase 'scarcity of labour, is ambi-

\* Quoted Prof. Kale op. cit. p. 214. The faith of Indians in government policies is remarkable. "Protection," says Prof. Kale—a competent and earnest student of economic problems of India, "is one of the means we want to adopt for overcoming the defects which are inherent in our character, institutions and manners," (p. 233).

† S. J. Chapman-Work and Wages 1904 Pt. I, p. 151.

guous. There are two factors which affect the supply of labour, viz., change in efficiency and change in numbers of workmen. As the increase in efficiency per unit of labour increases the supply of labour just as effectively as the increase in the numbers of workpeople, similarly the shortage of labour may mean not the lack of numbers, but the want of efficient labour. In this latter sense only is there a real deficiency in the labour-supply in India. Of the 2.1 million persons employed in factories, (including 810,000 engaged in specialised agriculture, such as tea plantations etc.), 70,000 or 3 per cent are engaged in direction, supervision and clerical work, 550, 000 or 27 per cent are skilled, and 1,481, 000 or 70 per cent are unskilled workmen. Out of this supply of industrial labour the meagre percentage of skilled labour is noticeable. The inefficiency of Indian. labour is often ascribed to defects of character and climate, but it is perhaps more largely due to long hours, insanitary conditions that prevail in the Indian mills, ignorance and the shifting character of the Indian labour. Not more than 5 per cent of the population of India lives in towns of more than 20,000 inhabitants, and "the labouring population of towns," says Mr. Yusuf-Ali, "is a flitting, dilettante population." There are no arrangements for suitable housing, old-age pensions, or insurance against accidents or illness. Indian industrialists have not yet realised their responsibility towards their employers. The factory commission of 1908 reported to the following effect:

"The operative in a cotton mill is usually called upon to work for excessive hours, and we are disposed to think that there is some causal connection between this fact and the extent to which loitering occurs."\*

It is more a question of conditions than of climate or race. Now the working-day of adult male textile workers is limited to 12 hours by the Indian Factories Act of 1912.

The reason of the migratory character of the Indian factory-hand is perhaps in part to be attributed to his attachment to his native soil and the fact that his family often resides in the village. It is not the physical environment and comfort of an orderly home in the village that enchain

\* Report (Cd. 4292) p. 21. See section VI on economic position and habits of Indian mill operative, pp. 18-23; also the minute by Dr. Nairat at the end of the Report.

and attract him, still dominated, more or less unconsciously, by the associations and common interests of the primitive class, but rather the sense of human neighbourhood and kinship which he finds in the community. Economic motives are imperfectly operative, and it may well happen that a rise of wages may actually diminish the supply of labour by lessening the inducement of the workman to live in towns. A Bombay mill operative usually spends at least a month of the year in his native village, while employees in the jute mills in Calcutta have at least twice as long a holiday. The heart of the factory-hand is in the village, not in the towns. Rural India is still medieval, while city India is modern and European, and needs organised discipline. \* Plague and other epidemics, so firmly established in large towns of India restrain the rural exodus and diminish the labour supply. Want of education makes the new urban population indifferent to sanitary, conditions, less adaptable changes of occupation, and makes combi nation more difficult. † The brutalising conditions of factory life, absence of human relations, and the cramping atmosphere o town-life, with its accompanying evils o drink and gross forms of enjoyment have not yet had a strong fascination for the village labourer in spite of the prospects of high wages.

The whole problem of labour is well summarised by a well-known business-man and competent economist as follows:—

"The operatives require to be handled as soldiers is a barrack with a stern regimental colonel—no perfunctory work when work is going on and ample recreation afterwards. So that apart from external factors there are some internal ones, the remedy of which lies in the hands of the Mill owners themselves if they are full alive to their own best interests. Lastly the physical logy of industry which postulates better health an better conditions of living and comfort, together with the crying want of the amenities which an up-to-dat cotton industry of an exacting character in a tropical climate necessitate must be seriously taken into consideration, so also the expediency of a reasonably provision for old age and premature physical infirm ties. All these are potential factors of the larger problem on the right appreciation of which in proper time must greatly depend the abundance of labour and the prosperity of the industry itself, specially wit keener international competition.";

<sup>\*</sup> See an interesting article by H. Dodwell in th Econ. Jour. 1910 Dec. pp. 613-624.

<sup>†</sup> The percentage of general literacy was 5.3 i 1901 and 5.9 in 1911.

<sup>#</sup> Mr. Wacha in the Times of India (Mail Edition June 13, 1914, p. 15.

Such are some of the problems of industrialism in India. And here we may shortly summarise the chief drawbacks retarding the growth of industrialism in India. The principal obstacles are (1) the want of capital; (2) absence of industrial leaders; (3) the lack of skilled and efficient labour. Unfamiliarity with joint stock enterprise, unstability of Indian concerns, apathy of the educated classes, traditional disinclination to strike out new paths, the habit of over-

reliance on government assistance, the want of co-ordination of efforts between the State and the business community, domination of non-economic motives in the accumulation and consumption of wealth, and various other external factors, also impede the rapid establishment of new industries in India. The fact that the bulky exports have practically to pay for the freight of imports into India, is also said to be a serious handicap.

#### A LITERARY FIND

TRANSLATION. \*

ow shadowy and illusive is our quest for happiness. We never find it by mere seeking—seek as much as we will. It comes without our invitation and goes against our will. It gilds the cottage and fills the palace with its sunshine. But ts sunshine is provokingly brief and transient.

The older I grow the more clearly I ealise the two central facts of life: the utility of our efforts and the tender and oving watchfulness of Providence.

Years ago when the weight of sin did not press upon me so heavily as it does now, I visited a great shaikh celebrated like for piety and learning. I went to im with a two-fold purpose, to obtain his dessings and to receive his guidance along he thorny path of life. And the advice hat he gave was this: take the joys and orrows of life with an imperturbable alm. Let not prosperity turn your head or adversity crush your spirit.

Love—it is the efflorescence of our best assions. It is a vision divine seen once

nd once only in life.

Nowhere have I found greater comfort and truer consolation against the ills that hecker life—nowhere except in the company of books. They put my sorrows to leep, they detach me from my surroundings and lift me out of myself. I would ove to be buried under the shadow of a reat Library.

Prejudice—what a tremendous force it is in life. How it shapes and alters and deflects our judgment. How contemptuous of reason and common sense the ordinary man is when prejudice enters into competition with reason and common-sense. It is the triumph of prejudice, it is her triumph that life proclaims at every step.

Women are more obstinate than men because they are less amenable to reason

and more liable to folly.

Assess the worth of a man and treat him

accordingly.

Does not life teach us the short-sightedness of our vision and the worthlessness of our wisdom.

Full speed ahead in season fair, dead stop in weather foul—sport of destiny—what pranks she plays with the tiny barque of my life. She shortens the days of joy. She lengthens the hour of woe.

Life, without love, is as a day without

sunshine.

I am never truly happy (though the mask of happiness I only too often put on) except when I am absolutely oblivious of my existence; that is, when I am either absorbed in a book, steeped in an idea, or lost in a dream.

There are certain confessions which can never be made; there are certain secrets which can never be revealed. Prudence sets the seal over them and we can only break the seal at our peril.

People, accustomed to freedom, will find nothing more striking in the East than the utter absence in the Eastern

<sup>\*</sup> See August number, Modern Review.

of that genuine burning love for their country and its true interests which is the distinctive greatness of the West. I doubt if, in the East, the idea of a common purpose has ever progressed beyond a very rudimentary stage. Never, perhaps, apart from religion. The love of country—pure and simple; the love of freedom for freedom's sake; the voluntary surrender of individual interests to the interests of a larger whole-these necessarily imply an immunity from a two-fold yokewhich the East has never wholly escaped: sacerdotal tyranny and royal despotism. The accepted political doctrines of the West have never been anything but treason in the East; the searching, questioning spirit of the West has never been anything but audacious impiety in the East. Kings claim our body and Gods our soul.

We all possess a reserve of strength and fortitude of which we are rarely conscious. It comes into play in the enduring of a sudden reverse of fortune or in fighting against a long, lingering illness. We are always better for a grave misfortune or a serious illness. We rise from the one as other:-exalted, chastened, from the purified. We rise with our sympathies enlarged; our sense of other peoples' sufferings quickened; our own littleness emphasised and our small social circle tried and tested.

To expect is to court disappointment. Expect not and you will grieve not. Take things as they come and pursue the path of life with steady, unfaltering steps. Transient are spring and autumn alike. In one the leaves wither and fall; in the other flowers bloom and fade.

Down down the vale of years we descend with sighs and regrets and tears over time wasted, opportunities lost, work

undone and ideals shattered.

The mightiest passion decays and dies when it has to contend against continued or prolonged absence, neglect or indiffer-

We grow older and older year by year

but our heart never loses its buoyant hope or its youthful freshness.

Every human life—carefully scrutinised will reveal a curious compound of strange romance and tragic bitterness; heroic selfsacrifice and unthinkable pettiness.

Human foresight has never changed the

course of destiny.

What is hell, O Shaikh, I asked. It is what we make it, said he. It is the storm, stress and strife of life with their usual concomitants; disillusionment, disappointment, despair. And Heaven none other, said he, than sweet, joyous contentment with our lot.

I have witnessed the sunrise and sunset of hope. I have known the agonies of a soul in the grip of despair. I have passed through sleepless nights and gone through cheerless days. I have known, in fact, suffering in all its various hues. And I am all the wiser and better for them. Life is an education, a period of probation, a prepara-tion for a higher and nobler existence and through the portals of sufferings we must needs pass before we reach our goal and destination.

More Light—these are the words—the last, solemn words of a great western sage. Yes, more light! More light for ever more. We can never have enough of light and what is the progress of humanity but the breaking of fresh light, full light and yet fuller light on the doubts, difficulties, perplexities and obscurities of yesterday and the day before.

Would you have proof of the falseness and fickleness of fate? Look, then, at the royal palace and count on your fingers their various occupants and their varying tenures. Tenancy-at-will, a mere tenancy at will-liable to be determined at any moment; that is all our life is worth and nothing more.

"Omnia fui, nihil expedit." These melancholy words of Alexander Severus are

the truest commentary on life.

S. KHUDA BUKHSH.

#### HER FIRST AUDIENCE

#### By MAUD MADDICK,

Author of "The Test," "Misjudged,"&c.

GAL ought to 'ave a vocation," remarked Aunt Emerson acidly, as she examined the progress of a pie in the great shining oven, and then stared up at Miranda, who was crouching in the corner seat of the wide, old fashioned fireplace of Meadow Farm kitchen.

Her niece shrugged a pair of small, thin shoulders, and gazed into the glowing embers, which shed their red light upon her peculiar-looking little face sharp of outline and very broad of brow, over which a mass of vivid-hued bronze hair tumbled with more of carelessness than Aunt Emerson's glance could possibly tolerate.

"That 'air o' yourn," she snapped, "ould shame a wild Injun, an' Mr. Murray were proper 'shamed to see it. I can tell ye, M'randy, I saw him lookin' an' lookin' only this blessed mornin'."

Miranda twisted her scarlet lips in a

queer smile.

"My hair is naught to do with the lodger, Aunt Emm, I guess, and I reckon Mr. Lister Murray is pretty far removed from a wild thing of any kind, let alone Injun."

Mrs. Emerson got upon her feet, and put both brawny arms akimbo on her big

hips

"Oh, ye're mighty sharp, my gal, with your reckons and your guesses and your Yankee airs—no, I don't mean the 'airs of your 'ead, Miss, as ye know full well. I mean the fancies an' whims ye've always 'ad, though I've sheltered ye now a matter o' seven years an' more since they sent me the child as your mother 'ad left alone when she died in some strange American town. It's time as ye got a vocation, Miss, d'ye 'ear?"

The girl nodded bitterly.

"Can I help it when you speak so loudly, Aunt Emm—loud enough for the lodger to hear too—if he's interested at all!"

"Gord bless my soul," cried Mrs. Emerson, suddenly changing her tone, "why,

the man's comin' down in the kitchen tonight, for the parlour fire won't burn in this wind, an' I says to 'im straight, 'You eat your supper along o' us, if you're not too proud to sup in the kitchen, sir, an' as nice a one as the country can boast!'"

"But he never agreed?" said Miranda, hastily, with a frown between her level

brows.

"Indeed then 'e did, my gal—so'urry up, an' smarten the table as only yeself kin do."

But Miranda stood hesitating.

"There's something very queer about him lodging here at all," she said, pushing back her hair, and looking doubtfully into her aunt's lined face. "What's his vocation, pray? Nothing, be sure, that brings a gentleman like himself to linger in rooms in a place like this—dear old spot as the Farm may be. Do you think I'd be doing it, Aunt, if I could help?"

She wrung her hands together to the woman's amaze. "It's death in life," she breathed, "but I do not know what

I can do."

"Wal, to be sure," gasped her aunt, "death in life, eh? What—me an' your farmer uncle, an' the two dear gals of ours, an' your cousin Luke—not good enuff, I s'pose for your ladyship?"

Two spots of colour flamed into

Miranda's cheeks.

"I want to breathe," she said. "I want to live—but I don't know how," and her voice broke.

Mrs. Emerson threw up her hands, and seemed to invoke Heaven to hear such words.

"You little ongrateful sarpent," she said, "ain't we found ye in the bread ye've put in your mouth for seven year an' more? Ain't we given ye 'ouse an' clothin'?"

"Yes," Miranda answered defiantly, "and I'm choked with the bread of charity and the favours you fling in my teeth. I want to taste something better in life than

drudgery and hard words. I want to see how it feels to be independent—to take living as a right, not a favour—I'd like to know how it feels to be rich and young and free."

"Would ye?" ejaculated the furious woman, "an' yet ye must turn up that nose o' yourn at work as your girl cousins do in the village shops—ye must talk about a' waitin' for things as suit yeself an' the tastes ye 'ave. I'll talk to your uncle, Miss this very night, an' he'll get ye a place in the laundry works, as'll take the starch out o' your bones, I'm thinkin'. 1—"

But here she was interrupted by the entrance of the lodger, who stood on the threshold watching the agitated pair for a moment with alert eyes—then came forward easily and smiling pleasantly.

"At your good aunt's invitation, Miss Miranda," he said, then turned and openly gazed around the quaint old kitchen shining with the cleanliness brought about by Miranda's little work-worn hands.

"Charming," he said dreamily, "a picture no imagination could describe without a glimpse of it in reality."

"Death in life, some folks call it, sir," jerked out the flustered Mrs. Emerson, while Miranda smiled bitterly.

"Pictures aren't enough for life to be lived in watching them, Aunt Emm—but here come the girls and uncle, and dear old Luke—and supper will be ready in half-aminute," and the strange gentleman looked on at the little drudge of the farm bustling about, whilst the rest seemed to order and grumble at all she did. The lodger watched with a lowering brow, as though the sight was not attractive in his eyes.

It was a pleasant supper-party after all, for the gentleman lodger told wonderful tales of town life—tales which amused and thrilled his country listeners, especially the one with the wonderful dark eyes and the wide tremulous mouth that spoke of strange individuality and humour.

As supper was drawing to a close the old farmer uttered an exclamation and flung a letter across to his niece.

"Clean passed out o' my mind," he said surlily, "found it at the Post Office—waiting to be called for. Ain't got a lover, have you, Mirandy?"

She seized the letter with eager and curious gaze, but one as free from confusion as a girl's could be, although both her gawky girl-cousins were grinning and rudging one another in distinct hope that this would be the case, and they could find a fresh subject with which to taunt and mock at the girl.

Luke had turned pale, and was leaning forward in his chair with parted lips. Mrs. Emerson glared at her niece with suspicious and angry glances.

The lodger went on speaking about some amusing incident, but he watched the face of Miranda keenly. She turned the envelope about, and puckered her broad forehead—then looked up, and swiftly swept her glance from face to face.

A keen observer would be bound to mark her quick comprehension of every feeling working against her, and her clenched little red fist upon the table might have told something of her own, but Miranda made no other sign of annoyance. She quietly opened and read the letter, and then with rather dramatic force stood up and exclaimed:

"My godfather of New York has left me his money—I need not be a burden upon any of you now."

Everyone screamed out questions, but Miranda only looked smilingly at them, with darkly gleaming eyes and compressed scarlet lips.

"I guess I'll go out there," she said, and flung back her bronze head as she caught the lodger's glance.

Mrs. Emerson suddenly wiped her eyes. "M'randy," she murmured, "I've 'ad to be a bit 'arsh—but I've been that fond of ye I've been afeared to let myself go—an' the dear gals—why, they'd just break their 'earts if ye went back America way."

Miranda folded the letter slowly and put it in her pocket.

"Look here," her old Uncle said, "you give that letter to me, Miranda. I'll see to it for ye—and mark me, I'll see that ye get the full value of all that's left. Is it much, and what's it in, Consols, or what?"

Miranda shook her head.
"I'm going to bed. I'm stunned, I guess.
A fortune! Fancy that, all of you—
Mirandy with a fortune of her own!"

Again she swiftly glanced around. The cousins had ceased to giggle, they were pale and subdued.

"Just what we always expected," one murmured confusedly, "oh dear, the luck that comes to some!"

Luke was sitting, staring down at the red-tiled floor. He was pale, and still;

Miranda threw a stealthy glance at his face, and then looked away.

He rose and crossed to her.

"You go," he said. "England hasn't been extra kind to you, Miranda."

"Well," she made quick answer, "I guess I can do a bit better now I've money."

Mrs. Emerson burst into tears.

"Oh, M'randy," she sobbed, "d'ye mind when ye 'ad measles, d'ye mind it?"

The farmer got up from his big chair and marched towards the door. "Girls," he remarked with much surliness, "are fit prey for lawyer chaps. Miranda will prove that much."

The lodger sat on. He was interested.

Miranda sat on too. She was calm and yet quivering with inward excitement. "Money is a wonderful thing," she whispered, "you think of it, all of you, Mirandy with money of her own!"

Evidently they did think of it, and Luke walked to the window, and stamped when he got there, while Miranda smiled. She

turned to the lodger.

"Money can do a deal, Mr. Murray," she said with a toss of her tangled hair.

"Um-m-m!" he replied, and Miranda

tapped her foot under the table.

"It can do wonders," she said severely, with little chin aloft and eyes sparkling, "and it's good to feel its power, sir."

Luke came back from the window to his mother's side. "If you've a spark of womanly pride," he said in her ear, "tell Miranda that you're ashamed of yourself, but don't cringe."

Mrs. Emerson struggled and gave in.

"Since Luke wishes it," she faltered, "I'll own I ain't been extry nice to my sister's child. Maybe 'no vocation' riled me. Gals ought to 'ave vocations, an' M'randy never round what 'ers were. Wal, she don't need to now!"

She looked at the girl, and the girl look-

ed at her.

"You haven't been kind," she stated calmly, "nor have the girls."

Both sprang to her side. "Don't bear

malice, Mirandy, we ain't got no fortunes.''
Miranda downright laughed, but she squeezed their hands.

"All right."

Luke was at her elbow. "Must you put us in the dust much more, cousin? For the Lord's sake don't be quite so exultant and proud. I—I—don't know you, and there's

a stranger, Miranda, in our midst, the

lodger."

Lister Murray crumbled the bread by his plate. His clean-cut, well-bred face was strangely alight, his expression of the greatest pleasure, although he tried to assume one of indifference.

"I'd go back to the parlour," he said slowly, "if I might just warm myself first," and he moved to the fire with an apologetic air. "It's so cold there, this bitter night, and the fire won't burn, as Mrs.

Emerson knows."

She looked up, wiping her streaming eyes. "Lor, sir, er course. Ye stop as long as ye will. Fam'lies will 'ave their wrangles, but 'earts are 'earts, when all's said an' done, an' in joy, I says, let 'earts rejoice together!" She turned all her attention to the exultant Miranda, who had risen now, and made a strange blur of colouring in the old kitchen, as she looked round upon its occupants. Her cheeks were crimson, her eyes ablaze, and her attitude splendid. Every gesture and outline of her small figure spelt triumph and disdain. She looked like a queen come into her kingdom, or queendom.

"I'll have to be writing to my solicitors," she said grandly, "and I shall think what is best to be done with—the money."

"If I could be of any use with advice," began the lodger, biting his lips, and she flashed round upon him.

"My solicitors will advise me, Mr. Murray. You seem very much amused, I see! I suppose fortunes are nothing to men like you, but you can see they make a mighty difference to girls like—well, like an orphan dependent for her very bread upon her relatives and they so far from wealthy that they take—a lodger."

Mr. Murray looked humbled and concerned, and Luke Emerson's usually stolid face was a study of humiliation and disgust, but above either of those emotions was disappointment and bitter sorrow.

Miranda's glance fell upon him, and she seemed to collapse. The triumph died from her face, the exhilaration from her manner, and she suddenly laughed weakly. All at once there was something of real tragedy in the air. The little childish figure seemed to shrink—all the life to fade from eyes and form—and Miranda visibly drooped. She drew a shade nearer to Luke's stiff figure as from her breast she dragged the

important letter, staring round with a

frightened air.

"Don't know what came over me," she faltered. "Guess I'm over-done to-night. I do get so—so very tired. Take the letter, Luke. Yes, it's from solicitors right enough, and poor old godfather has left me money, too." She began to tremble, and looked like a hare trapped and in pain.

Mrs. Emerson lifted a suspicious face, and Luke bent towards the girl, softening

and visibly tender.

"But something else to pain you, dear?" he whispered, and she nodded, still with a scared sort of gaze, then stood upright and

flung the words at them all:

"I was acting—do you see? I wanted to see how you'd all take it. I was just cheating even myself for a few moments, pretending I was rich and free of the old, poor life. No, I didn't lie. There's the money, but it—it's only a tiny bit, nothing to alter things that I can see, and the same old days will go on, and the same old nagging and driving."

She fell into her chair, and a deep sob burst from her shaking lips as she dropped her head down upon coarse but spotless

linen.

There was a silence of sheer amazement, then Aunt Emerson arose like an avenging fury

"Well—" she began, but Luke put her aside as one might a troublesome wasp,

for all her size.

"Go and sit down," he thundered, "you've been given your way too long, and a cursed way it's been, mother, with Miranda. We'll have no more of it; she's as free as one of us, but a thousand times above the lot, and I say"—his young form towered threateningly over his parent—"I say she's not going on in the old way at all. She's going to live her life in her own way, dear little Miranda, and, please God, I'm going to help her do it."

He put his hand on her heaving shoulder

and bent his face yearningly.

"Don't you fret, cousin, we'll find a path, mark my words, for those little tired feet, and it shan't be up and down this kitchen. Let one of the girls do that—they're fitted, you aren't and never were. There's something bigger in the world for you, dear, and we'll find it."

Mrs. Emerson and her daughters were as folks stricken dumb. This was treason

in the camp, and no mistake, but Luke was an authority—educated, and different from them! He always had been more of Mirandy's sort—fond of books and suchlike, they reflected, stealing sly looks at one another in deep dismay and anger against that sobbing little girl he was shielding.

She was so broken now, so changed from that brilliant, disdainful girl of a few minutes ago, and her sobs were very pain-

ful to hear.

The lodger thought it time to try and end them himself. He cleared his throat and to Luke's indignation, he too bent over Miranda.

"You've found your vocation, Miss Miranda," he said very forcibly, "so just sit up, wipe your pretty eyes, and listen to

me."

She did, but her expression was hopeless enough until he had explained himself, which he did very quickly, and then she was flushed and brimming over with

eagerness.

"I'm a playwright," he began, "a man who writes of all kinds of things, and doesn't know half enough to write properly about certain things. So, you see, I came to stay in a little farm and learn about country people—how they spoke and how they behaved, for I am writing of such matters, but you puzzled me, Miss Miranda—you were a type of which I knew absolutely nothing—and I've studied you."

She roused up enough to say; "You'd no

right, sir!" And he smiled.

"No, child, but a man who writes doesn't wait for rights as far as his characters go. Well, I've found out what you are, and you'll be it, too, without the hindrance of plates and dishes! Your vocation is the Stage. You're an actress, little Miranda. What do you say to the idea?"

If shining eyes and sparkling face answered him rightly, she said all that

was good for the idea.

"You'll come to London to study," he said quietly. "Mr. Luke here, and I, will arrange the ways and means."

Then he patted her shoulder and laughed. "This is what comes of your acting tonight, and some day your good aunt and cousins will have cause to be proud of owning you."

He vanished, and Mrs. Emerson, still

too injured to speak to Mirandy, marched her girls upstairs too, and Luke was left in the kitchen alone with his little cousin.

What did he say?

The stars shining through the old lattice window might tell strange tales, and the neglected fire might join, but after all there's nothing new in the old, old story that hearts are hearing every day,

as the world goes round-yet to Miranda, the modern Cinderella, the time of learning Luke's love and lealty was as some wondrous bit of Fairyland, and in the days that were to come of real wealth and triumph no hour could dawn with such glory and happiness as this one in the oldfashioned kitchen of Meadow Farm!

## FOOTFALLS OF INDIAN HISTORY

N spite of the immense growth of literature on the ancient history of India, her past is yet in many respects a sealed book. So far, her own children have done precious little to open her to the world. With the exception of a few books by Bengali writers, the contribution of the Indians towards an accurate knowledge of India's past history, its civilisation, its art and its literature, its institutions and its achievements in the domain of knowledge and science is very poor indeed. The researches of Rajendra Lala Mitra and others of the same school, who laboured in the field in the Mid-Victorian era, are mostly out of date. Much more up to date and useful is the work of a group of young Bengali writers headed by the veteran Dr. Brajendra Nath Seal. Professor Radhakumud Mukerjea's "Indian Shipping," Professor P. C. Roy's "Hindu Chemistry", Professor Sarkar's "Sukraniti" with his "Positive background to Hindu Sociology," are valuable contributions to the history of Hindu India. Yet after due credit is given to these and other workers in the field, it must be confessed to our shame that so far most of what the world knows of ancient India and her wonderful civilization has been supplied by Western writers.

We may demur to accept their conclusions in their entirety; we may criticise their work quite honestly and sincerely; we may trace a certain amount of racial and religious bias in their writings; we may well argue that they start with some preconceived notion and then twist the text to suit their theories and ideas; yet the fact remains that most of our pride in India's past is based on their researches and their labours. india has yet to produce a Max Muller, who would levote a whole life to research in Vedic Lore and classical Sanskrit; or even a Lanman, who would rive a long life to the editing of translations from Sanskrit works. (Professor Lanman is the Professor of Sanskrit at the Harvard University, Cambridge, Mass., U. S. A. He is an old man now. I have seen him working for days and days together on Sanskrit, Prakrit, Pali, and Burmese texts with such Pali, nthusiasm and love as made me feel ashamed of myself in his presence.)

It is a shame and a pity that the occidental world hould know the Vedas and Vedic literature, Hindu philosophy, Hindu epics, and Hindu mythology through ion-Hindu writers. India and Indians owe a deep debt of gratitude to them for their noble efforts to explain and interpret Indian thought to the world. debt can only be repaid by a fairly large number of Indians devoting their time and energy to the work of exploring Indian literature and unearthing the precious gems that are buried therein for the delecta-

tion of the world.

It is a matter of sincere congratulation that though India's children have not done their duty in the matter, one of her adopted children, Sister Nivedita, should have done it so well. Sister Nivedita gave the best in her in the service of India, and to her many services to India, one more has been added by the publication of her "Footfalls of Indian History." One reads Sister Nivedita in every line of this valuable work. It is a faithful reflection of her true, beautiful and sublime nature. It is a work which combines in itself, love for India with accuracy of thought and judgment. As for the style, who among the foreign writers of India has ever written more beautiful language? It is a string of nobly conceived thoughts expressed in nobly constructed sentences. Need it be said that every educated Indian

ought to read it and read it more than once?
In the first chapter on "The History of Man" she explains how "the character of a people is their history as written in their own subconscious mind." Referring to the history of Asia, she says, "only the history of Asia explains the geography of Asia" and proceeds to explain what empire means, and the types of empires that have occured within the last two thouempires that have occurred within the last two thousand years. According to her reading of history, only "two types of empire have occurred within the last two thousand years: one the creation of the fisher-peoples of the European coastline, the other of the tribesmen of Central Asia and Arabia." Speaking of the latter, Sister Nivedita gives utterance to a bare truth in saying that "Mohammed, the Prophet of God was in truth the greatest nation-maker who has God, was in truth the greatest nation-maker who has ever appeared." In the development of the Mohammedan Empires of the East and West she finds "examples of the educational value of tribal and pastoral life, in preparing communities for the organization of nations and empires." "The sense of unity," she adds, "can only occur, as a spiritual reaction on the mind, against a manifoldness." "The men who unite, with the energy of the thunderbolt, for the attainment of the common goal of heart and conscience, must be men accustomed to combined action and sustained cooperation; men who know the grounds of their faith

in one another; men who are familiar with certain outstanding principles of conduct, and constantly dominated by them." From these generalizations which may well be read and re-read with profit by Indian publicists of the day, she starts with her theme relating to the history of India and administers a rebuke to those who try to read India by what appears only on the surface of India of to-day. "India as she is," says she, "is a problem which can only be read by the light of Indian history. Only by a gradual and loving study of how she came to be, can we graw to understand what the country actually is, what the intention of her evolution, and what her sleeping poten-

tiality may be."

Referring to the oft-repeated complain that Indian literature includes no histories, she says that "even if this be true—and we shall be better able to discuss the question in a generation or two-we must remember that India herself is the master-document in this kind. The country is her own record. She is the history that we must learn to read." At this stage the question that comes to our lips is, how many Indians there are who are anxious to read the history of their country? What is the percentage of educated Indians who know their country well, who have travelled through the country in order to know it, to appreciate it, and to love it. There are numbers of Europereturned Indians who know the beautiful spots of England, France, Germany, Italy, and Switzerland, who know the historical places of these countries; but how many of them have ever seen the sublime spots of their own native land, and how many of them have ever travelled to its historical places? The history of the country may not have been written in the pages of books, though of that too there is plenty, but it is amply written on its stones, rocks, and mountains; on its waterways, on its institutions, and on its monuments. Sister Nivedita thinks, the record of home and family life also will shed light upon the complete history of Bengal. "We must accustom ourselves" "to the psychological analysis of ornament and the historical and geographical placing of works of art, in order to understand the immense influence of great political events upon private life and interests. Architecture, music, and poetry, are things higher than the concrete industrial crafts of home and household life, yet marked, no less surely, with the era to which they belong. By learning to refer everything to its own time and to the state of mind that gave it birth, we build up in ourselves a wonderful readiness for the graver and more serious aspects of history." Then coming to the evidence of national festivals, she points out how "the very year as it pas-ses" is "a record of the changing ideas that have swept in succession across the Indian mind." How different must the thought-moulds be which have inspired the festivals "that follow each other in such quick and delightful succession throughout the twelve or thirteen months of the solar year." The present writer has expressed several times that these national festivals are the milestones on the road of national life, landmarks in the history of the nation, and he is glad to notice that there is a conscious awakening to their value and significance in the life of the nation. The Hindus and Mohammedans would do well to take part in each other's festivals instead of making them the occasion of breaking each other's heads.

With the exception of a very few festivals, most of the Hindu and Mohammedan festivals can be given an all-India character. One can not understand why Mohammedans can not take part in the celebration of Basant Panchami, Bisakhi, Dusserah and

Diwali; nor why Hindus cannot join in the celebration of Muharram and the Shab-i-barat.

Having discussed the importance of festivals in the construction of Indian history, Sister Nivedita refers to the "geographical synthesis." This is a theme of absorbing interest to all Indians interested in the future of their country, because it is absolutely necessary to realize that "the whole of India is necessary, to the explanation of the history of each one of its parts......India is at once the occasion and the explanation of the web of Indian thought." If the story of Krishna comes from the Junna, that of Rama comes from Ayodhya, that of Chaitanya from Bengal, that of Guru Govind Singh from the Punjab, and of Ram Dass from Maharashtra.

"In all that lies around us then we may, if our eyes are open, read the story of the past. The life we live to-day has been created for us by those who went before us, even as the line of sca-weed on the shore has been placed there by the waves of the tides now over, in their ebb and flow. The present is the wreckage of the past. India as she stands is only to be explained by the history of India. The future waits for us to create it out of the materials left us by the past, aided by our own understanding

of this our inheritance."

This leads her to the importance of travel as a mode of study, in the course of which she remarks, how truly, and with what a grasp of the keynote of the whole Indian problem that "one of the masterfacts in Indian history, a fact borne in upon us more deeply with every hour of study, is that India is and always has been a synthesis. No amount of analysis—racial, lingual, or territorial—will ever amount in the sum to the study of India. Perhaps the axioms of Buclid are not axioms after all. Perhaps all the parts of a whole are not equal to the whole. At any rate apart from and above all the frag-ments which must be added together to make India, we have to recognize India herself, allcontaining, all-dominating, moulding and shaping the destinies and the very nature of the eleme ts out of which she is composed. The Indian people may be defective in the methods of mechanical organization, but they have been lacking, as a people, in none of the essentials of organic synthesis. No Indian province has lived unto itself, pursuing its own development, following its own path, going its way unchallanged and alone. On the contrary, the same tides have swept the land from end to end. A single impulse has bound province to province at the same period, in architecture, in religion, in ethical striving. The provincial life has been rich and individual, yet over and above it, all India has known how to constitute herself a unity consciously possessed of common hopes and common loves." (The italics are mine). This is exactly what the average Anglo-Indian politician, who prate of India being a continent and not a country, nor a nation, can not understand or realize.

The point has been very ably dealt with by Professor. Radhakumud Mukerjea in his Fundamental Unity of India. This book ought to be taught as a text book in all national schools and every patriotic Indian ought to read and possess it. Sister Nivedita has only touched upon the matter in passing in her own impressive way. But immediately following is another theme on which she throws a flood of light, Some occidental writers are in the habit of tracing everything beautiful and grand in India to foreign influence. They go so far as to say that Krishna, who was known in India thousands of years before Christ, is only an imitation of Christ; Gita, a modi-

fied copy of the Bible; Indian Art, only a reflection of the Greek art and so forth. Sister Nivedita examines the matter very carefully and in a way turns the tables over India's critics. She starts by saying that "we must not be cowed too easily by proofs that such and such a cherished idea had a foreign or semi-foreign origin. In the world there is no such thing as real originality. Some mind more powerful than others breaks up common symbols into their elements and recombines these in an unexpected fashion. This is the whole of what we call originality... Some achievements, because we do not know their history, appear unique, solitary, miraculous. In reality civilizations like religious are a web, they are not statues or salon pictures, great creations of individual genius. If we could unveil the spectacle of the genesis of Greece, we should find links between common and uncommon, in every department of her extraordinary output, and much that now seems unaccountable for its vanity, br its boldness would then appear inevitable. The fact that Egypt, Assyria and the East itself were within hail, had more to do with the peculiar form aken by the Greek genius than we are now prepared o grant. If so the actual glory of Hellenic culture lay n the distinctiveness of its touch, and the energy of its nanipulation of the materials that came its way. The utmost that can be said in praise of any special beople is that they have known how to give a strong mpress of their own to those materials which the vorld of their time brought to their door. If this be the high water mark then of national achievement, vhat is there to be said for that of India. Has she r has she not a touch of her own that is unmistakble... Even in decorative matters the thing is that ndian can not be mistaken for the product of any ther nationality....In form, in costume, in character nd above all, in thought, the thing that is Indian is nlike any un-Indian thing in the whole world. For the hind, that tends to be depressed by the constant talk f Indian debt to foreign sources, the best medicine is few minutes' quiet thought as to what India has one with it all."

Having premised thus she puts some question the nawers to which are almost conclusive in favour of er theme. "Is it claimed," asks she, "that some ther people made Buddhism? Or that Shiva with is infinite renunciation was a dream of Europe?" In her opinion the vital question to consider is even if India shared a certain fund of culture with other eoples, has she been strong enough to take all that the knew to be in the world at each given period, assimilate it, and nationalise it in manner and se?"

Her reply is that no one in his senses can deny this India. Having disposed of this nightmare, she rocceds to give some very sound advice to Indians as how they should approach the study of their hispry. She wants them to look at it in an unpartisan mirit and "to be absolutely open on the point of ates." "As a matter of fact," she adds, "the strictly istorical period in India may be comparatively short, mething less than thirty centuries, but there can be difference of opinion as to the vast length of the stal period of evolution. The oldest problems of the orld's history have their field of study here. Those ociological inquiries that lie beyond all history must pursued in India." History proper only emerges, hen a certain group of people becomes sufficiently pusolidated to carry on common activities in a rection and with a motive that we may call politial. This is a stage that will be arrived at soonest by minunities which are relatively small and compact,

and inhabit clearly defined geographical confines, on the frontiers of other populations not greatly unlike themselves in civilization. Thus Egypt and Babylon could not but arrive sooner than India on the historical stage in virtue of their nearness to one another. But this does not necessarily mean that they could compete with her in actual age or in the depth of the tendencies making for their evolution. "And in any case while these are dead, India lives and develops still to all the living influences of the world about her and sees before her, as the individual unit that her development has made a long vista of growth and perfection to be achieved." I have italicised this sentence, as to me it seems to be very important that every one who wants to study and know India should realize the truth of this observation. It matters little whether India's civilization was anterior or posterior to that of Egypt or Babylon. What matters is that India still lives and lives as an individual unit. India is determined to assimilate and nationalize all what she can get from the world-culture of to-day and to impress it with her own stamp. That is what India aims to do. She is already at it and given favourable circumstances, she will accomplish it before very long. The long and short of nations, varies, according to their size. India with her vast numbers and her great size can not and should not be compared with Japan. The political forms of the countries also make a great difference.

Comparing the value of the national achievements

Comparing the value of the national achievements of Egypt in art and architecture with the value of the thought development of India, Sister Nivedita observes that:—

"India put her powers perhaps as long ago, into the dreams and philosophies of the Upanishads. Cities would have crumbled into dust, temples and carvings would have succumbed in a few centuries to the ravages of time. Human thought, written on the least permanent and most ephemeral of all materials is nevertheless the most enduring of all the proofs of our antiquity. Who would say that we have not chosen the better part? Every generation destroys the parchment of our record, and yet a million generations only make the truth the more assured. We can hardly dig so deep into the past as to come upon the time when in Egypt, or Greece or Crete or Babylon, the name of India, had not already a definite sound and association. At the very dawn of history in Europe, her thought and scholarship was already held in that respect which is akin to awe. His old tutor in the 4th century before Christ, begs Alexander to bring him an Indian scholar."

Thus arguing, Sister Nivedita, assures her Indian friends that "there is no need for discontent if those activities of which the historic muse can take account, activities,—intertribal, internatioal, political—began for her comparatively late. India, alone of all the nations of antiquity, is still young, still growing, still keeping a firm hold upon her past, still reverently striving of it to weave her future." In her opinion Indian students will do most to help the growth of knowledge if they begin with the robust conviction that in the long tale of their motherland there can be nothing to cause them anything but pride and reverence.

In the chapter on the cities of Buddhism Sister Nivedita takes pain to point out how Buddhism and Buddhistic institutions stood for democracy. Buddha, she says, was the first of the faith organisers, and first in India of nation builders. Buddha did not create any new ideas. They were already

there. He simply organised and shaped them. Through how many centuries had the process of democratising the culture of the Upanishads gone on is impossible to say. "Only by flashes and side gleams, as it were, can we gather even the faintest idea." Then she adduces evidence to prove that the people of Chandra Gupta's time were quite familiar with the drama of the rise and fall of empires and "Chandra Gupta's retirement to Pataliputra, thence to rule as far as the Panjab and the Indian Ocean was no miracle, since the India of his time was long used to centralised organisation of roads, Daks, and supplies, and to the maintenance of order and discipline."

The best part of the volume is devoted to a pen picture of the "Ancient Abbey of Ajanta" with beautiful illustrations of its exquisite art and a full and elaborate discussion of the ages of the various caves and carvings still existing in the ancient Abbey. It is impossible to give any idea of the value of this contribution to the ancient history of India by extracts from the chapter. We shall not attempt it. The illustrations both coloured and others are

simply beautiful.

The next chapter which we propose to notice is on the "relation of Buddhism and Hinduism." We have already quoted Sister Nivedita's opinion to the effect that Buddha was the first of nation builders in India. In this chapter she begins by saying that Buddhism in India was not "a church but a religious order." Doctrinally it meant the scattering of that wisdom which had hitherto been peculiar to Brahmans and Kshatriyas amongst the democracy. Nationally it meant the first social unification of the Indian people. Historically it brought about the birth of Hinduism. Among the forces which have gone to the making of India none has been so potent as the great wave of redeeming love for the common people which broke and spread on the shores of Humanity in the personality of Buddha. By preaching the common spiritual right of all men whatever their birth, He created a nationality in India which leapt into spontaneous and overwhelming expression so soon as his message touched the heart of Asoka, the People's King.

Sister Nivedita then proceeds to develop the idea that the organisation and socialisation of the faiths began with Jainism. In her opinion thereligious teacher of the age of the Vedas and Upanishads lived retired in the forest clearings and gathered round him, not a sect, but a school, in the form of a few disciples. We may not question the correctness of the latter conclusion but the first view that the religious teachers lived retired in forest clearings seems to be hardly justified by the stories related in the Brahmanas and the epics. It may, however, be perfectly true that" Jainism was the first organised sect or church and by forming itself it invented the idea of sects." If so, I am afraid, it hardly did a good service to India as organised sects and churches have been the curse of Buddhism, according to Sister Nivedita, India forms the bridge between the religion of the Aryans, tracing itself back to the Vedas, and the religion of the Jainas, holding itself to be defiant of the Vedas. In the remaining paragraphs of this chapter and the the next, wherein she considers "Elephanta" to be the synthesis of Hinduism, Sister Nivedita traces evolution of Puranic Hinduism from Buddhism. That Hinduism bears innumerable marks of Buddhistic influence on its brows nobody can deny; that in its more popular forms it is more Buddhistic than Vedic, may also be easily conceded, but that the con-

ceptions of Shiva and Mahadeva are developments from Buddha does not seem to be convincing. Yet it is perfectly true that Hinduism is "a process of thought, capable of registering in its progressive development the character of each age through which it passes," resulting in the "same phenomenon of the marvellous and effective unity of pre-medieval India. The Narayana, who is constantly worshipped in Madras, is the same whose images were wrought in Behar so long ago as the fifth century. A single style of architecture characterises a single period from Bhubaneshwar to Chittore. Every child knows the names of the seven sacred rivers, and the perfect tirath (pilgrimage) for every province of India, has taken a man these many centuries to the Himalayas (in the North), to Dwarka (in the West), to Cape Commorin (in the South), and to Puri (in the East)."

The discussion of certain problems of Indian research begins with the absolutely true and significant remark that "one of the first tasks before the Indian people is the rewriting of their own history." "It is a strange but incontroversible truth." She adds "that none of us knows himself unless he also knows whence he arose. To recognise the geographical unity and extent of the great whole we call India is not enough; it is imperative also to understand how it came to

Then, assuming that Vikramaditya of Ujjain was no other than Chandra Gupta II of Pataliputra, she characterises the year A. D. 400 as a "sort of waterparting in the history of the development of modern India," and adds that "the desire becomes irresistible to know how far the Puranic age was then developed and established; to what extent and under what forms Buddhism was-still remembered; what was the political outlook of a Hindu of the period; and, among the most important of the questions to be answered, what were the great cities that made up the Indian idea of India and what the association of each? The answer to the last of these questions, if discoverable at all, would be of vastly greater significance than all the facts as to sovereigns and kingdoms about which the modern system of learning makes us so unduly serious."

Sister Nivedita seems to think that the final rescension of the Mahabharata took place at some time about the year A. D. 400 and by order of the king; and also that Vishnu Purana, which "strongly suggests a state curriculum of education," was "planned or edited as a standard of common culture." Speaking of the Mahabharata she says, "in Hindu literature there is no second work which can be called national in the same sense as the Mahabharata."

The foreign reader taking it up as a sympathetic reader merely and not as a scholar, is at once struck by two features; in the first place its unity in complexity and in the second, its constant effort to impress on its hearers the idea of a single centralised India with an heroic tradition of her own formative and uniting impulse. All through Maharashtra, and the Punjab, and Bengal and Dravida Desh (Madras), the Mahabharat is the same. In every part of India and even amongst the Mahommedans in Bengal, it plays one part—social, educational, man making and nation-building. No great man could be made in India without its influence upon her childhood. And the hero-making poem is one throughout every province of the land.

A special chapter is then devoted to the "Fina rescension of Mahabharat" followed by an account of "the rise of Vaishnavism," and a description of

the Northern Pilgrimage (i.e the Himalayan shrines). In the discourse on the old Brahmanical learning she takes pains to point out the common inspiration of different vernaculars of India. "What is that brain to which the literatures of the various provinces act as limbs and organs," she asks and also "is there any main spring from which all alike draw simultaneous inspiration?" She answers

the question in the affirmative and says:—
"Such a fountain of energy and direction does certainly exist, guiding and colouring the whole intellectual life of the Indian people from generation to generation. It is found in the ancient Sanskrit learning of the Brahman Caste. Here is that floating university and national academy of letters of which the various vernacular languages form as

it were so many separate colleges. There we can watch a single unresting course of evolution, and see it reflected, at a centain interval of time, with a certain variety and tremulousness of outlines, in the poetry and letters of each of the provincial peoples.'

The Book closes with a study of the ruins of Pompeii and an equally pathetic but reverent

study of Benares, the Rome of Hindu India.

Need I say that the book is one of the most stimulating, refreshing, enlivening, illuminating, and interesting that I have ever read. One need not agree with all the views of the author to hold that opinion. Every educated Indian ought to possess and read it with care and interest.

LAJPAT RAI.

### BROWNING AS A POET AND DRAMATIST

66 VER judge of men by their professions! For though the bright moment of promising is but a moment and cannot be prolonged, yet, if sincere in its moment's extravagant goodness, why, trust it and know the man by it, I say—not by his performance, which is half the world's work, interfere as the world needs must, with its accidents and circumstances: the profession was purely the man's own. I judge people by what they might be,-not are, nor will be.

This passage from "A Soul's Tragedy" seems more like the words of a prose teacher of morals than the inspired lines of a poet. It seems too often as if Browning sacrifices expression and form to substance and thought and many readers of his poetry have given up in despair the task of studying his works believing that Browning was no true poet.

It is true that Browning was pre-eminently a teacher but he was also a great poet though his lyrical faculty expressed itself but too rarely, and he was a dramatist of no mean power though his dramatic method was of an entirely original

order.

"Thought is the soul of act" is the principle underlying all his poetry and consequently his dramas are dramas of thought, not of action; and it is perhaps for this reason that his dramas were never successful on the stage. In his dedication to "Sordello" ('that magnificent failure vast as night, but, like night, innumerously starred') we have these significant words:

"I lay stress on the incidents in the development of a soul; little else is worth study."

In all that he wrote he kept this idea before him and tried to express in poetry and drama the unfolding of the drama of the human soul. In "Charles Avison" we find him giving a striking definition of the human soul and its relation to mind.

"We see a work: the worker works behind, .. Invisible himself. Suppose his act Be to o'er arch a gulf: he digs, transports, Shapes and through enginery-all sizes, sorts, Lays stone by stone until a floor compact Proves our bridged causeway. So works Mind-by stress

Of faculty, with loose facts, more or less, Builds up our solid knowledge: all the same, Underneath rolls what Mind may hide not tame, An element which works beyond our guess, Soul, the unsounded sea-whose lift of surge, Spite of all superstructure, lets emerge, In flower and foam, Feeling from out the deeps Mind arrogates no mastery upon— Distinct indisputably."

Analysis of a soul's development is the foundation upon which he builds all his longer poems and dramas. He takes a human soul, possessing in itself apparently but little interest, and invests it with interest by placing it in some critical situation where a single step towards good or evil will decide its ultimate fate. Then he proceeds to analyse each conflicting emotion in such a way that the final result seems the only natural and possible one and by the frequent use of monologue makes the character under dissection explain itself. This perhaps excessive use of monologue becomes wearisome at times, but there are in the plays points at which Browning's dramatic instinct proves him to be probably the greatest dramatic poet of his century. There is surely nothing in all our modern literature more superbly dramatic than the first part of "Pippa Passes" when the pathetically fresh song of Pippa interrupts Ottima and Sebald at the perilous summit of their sin, beyond which lies utter darkness, behind which is the narrow twilit backward way.

Contrast the burning and lurid grandeur of Ottima's description of the lovers' "crowning night" with the simplicity and

purity of Pippa's Song.

"The day of it too, Sebald! When heaven's pillars seemed o'erbowed with heat, Its black-blue canopy suffered descend Close on us both, to weigh down each to each And smother up all life except our life So lay we till the storm came. Buried in woods we lay, you recollect; Swift ran the searching tempest overhead; And ever and anon some bright white shaft Burned through the pine-tree roof, here burned

and there, As if God's messenger thro' the close wood screen Plunged and replunged his weapon at a venture, Feeling for guilty thee and me: then broke The thunder like a whole sea overhead—"

### Then a little later she says

"Bind it thrice about my brow; Crown me your queen, your spirit's arbitress, Magnificent in sin. Say that!

Sebald replies

"I crown you
My great white queen, my spirit's arbitress,
Magnificent... ...

Then from without is heard the voice of Pippa singing—

The year's at the spring, And day's at the morn; Morning's at seven; The hill-side's dew-pearled; The lark's on the wing; The snail's on the thorn; God's in his heaven—

This sweet voice of Pippa reaches the guilty lovers, reaches Lingi in his tower, hesitating between love and patriotic duty, reaches Jules and Phene when all the happiness of their unborn years trembles in the balance, reaches the Prince of the Church just when his conscience is sore beset by a seductive temptation, reaches one and all at a crucial moment in the life of each. The whole power of the drama is in these successive contrasts.

Let me quote one more passage which is instinct with dramatic feeling. Paracelsus believes it to be his mission to acquire knowledge—such knowledge as will benefit

mankind, but he feels he can only acquire it through hitherto untried methods and at the sacrifice of human joys.

He says to Festus-

"I go to prove my Soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not: but unless God send his hail
Or blinding fire-balls, sleet or stifling snow,
In some time, his good time, I shall arrive!
He guides me and the bird. In his good time!"

He then goes on to question Festus as to whether he believes he will succeed:

"Say—do you believe I shall accomplish this?
Festus. I do believe!
Michal. I everdid believe!
Paracelsus. Those words shall never fade
from out my brain!
This earnest of the end shall never fade!
Are there not, Festus, are there not, dear Michal,
Two points in the adventure of the diver,
One—when, a beggar, he prepares to plunge,
One—when, a prince, he rises with his pearl?
Festus, I plunge!
Festus. We wait you when you rise.

I have attempted to give some idea of Browning's dramatic power by quoting a crisis apart from its context, but to grasp the true note of his dramas we must read the plays through and of them all perhaps "Strafford" is the finest for sustained dramatic effect. In it we see the firmly based faith and love of the Earl, undermined by the weakness of Charles, we see the human love of Lady Carlisle and Pym for Strafford, the one striving to save his life here, the other deliberately destroying it in the faith of patriotism, for the higher faith in the life hereafter.

How poignantly tragic is the closing scene of this great drama in which Pym, seeing Strafford for the last time, asks:

"Have I done well? Speak, England! whose sole sake I still have laboured for, with disregard To my own heart,-for whom my youth was made Barren, my manhood waste, to offer up Her sacrifice—this friend, this Wentworth here— Who walked in youth with me, loved me, it may be, And whom, for his forsaking England's cause, I hunted by all means (trusting that she Would sanctify all means) even to the block Which waits for him. And saying this, I feel No bitterer pang than first I felt, the hour I swore that Wentworth might leave us, but I Would never leave him: I do leave him now. I render up my charge (be witness, God!) To England who imposed it. I have done Her bidding-poorly, wrongly,-it may be, With ill effects-for I am weak, a man: Still I have done my best, my human best, Not faltering for a moment.

Pym's last words addressed to Stra-

fford in answer to his appeal in friendship's name were

"England,—I am thine own! Dost thou exact That service? I obey thee to the end."—

showing how supreme his love of country was in his life, overshadowing even his dearest love for a friend of whom he was able to say at his last meeting—

"I never loved but one man—David not More Jonathan! Even thus, I love him now."

II

But there is another aspect of Browning's genius which is too often overlooked, and that is the lyrical side of his poetry. It is true that most of his poetry is metaphysical or psychological in its emphasis, for the mood of melody was one which but seldom visited Browning and his pen did not often flow into the easy course of tuneful melody. But when the true poet's freedom from restraint comes to him we find him writing some of the most beautiful lyrics in the English language.

Take for example this beautiful song

from "Paracelsus"-

Over the sea our galleys went, With cleaving prows in order brave To a speeding wind and a bounding wave, A gallant armament:

Each bark built out of a forest-tree

Left leafy and rough as first it grew,
And nailed all over the gaping sides,
Within and without, with black bull-hides,
Seethed in fat and suppled in flame,
To bear the playful billows' game:
So, each good ship was rude to see,
Rude and bare to the outward view,

But each upbore a stately tent Where cedar poles in scented row Kept out the flakes of the dancing brine, And an awning drooped the mast below, In fold on fold of the purple fine, That neither noontide nor starshine Nor moonlight cold which maketh mad,

Might pierce the regal tenement. When the sun dawned, oh, gay and glad We set the sail and plied the oar; But when the night-wind blew like breath, For joy of one day's voyage more, We sang together on the wide sea, Like men at peace on a peaceful shore; Bach sail was loosed to the wind so free, Each helm made sure by the twilight star, And in a sleep as calm as death, We, voyagers from afar,

Lay stretched along, each weary crew
In a circle round its wondrous tent
Whence gleamed soft light and curled rich scent,
And with light and periume, music too:
So the stars wheeled round, and the darkness past,
And at morn we started beside the mast,
And still each ship was sailing fast.

Then again this lyric from "The Ring

and the Book" considered by some the finest lyric in the English language.

O lyric Love, half angel and half bird And all a wonder and a wild desire, Boldest of hearts that ever braved the sun, Took sanctuary within the holier blue, And sang a kindred soul out to his face,-Yet human at the red-ripe of the heart When the first summons from the darkling earth Reached thee amid thy chambers, blanched their blue And bared them of the glory—to drop down, To toil for man, to suffer or to die,-This is the same voice: can thy soul know change? Hail then, and hearken from the realms of help! Never may I commence my song, my due To God who best taught song by gift of thee, Except with bent head and beseeching hand-That still, despite the distance and the dark, What was, again may be; some interchange Of grace, some splendour once thy very thought, Some benediction anciently thy smile: -Never conclude, but raising hand and head Thither where eyes, that cannot reach, yet yearn For all hope, all sustainment, all reward Their utmost up and on-

In "Pauline" too, the earliest of his poems, written when under the spell of Shelley's influence we find passages of luscious melody like the following:

"Thou wilt remember one warm morn when winter Crept aged from the earth, and spring's first breath Blew soft frem the moist hills: the black thorn boughs.

So dark in the bare wood, when glistening In the sunshine were white with coming buds, Like the bright side of a sorrow, and the banks Had violets opening from sleep like eyes."

And again—

" How the sun brightens in the mist, and here, Half in the air, like creatures of the place, Trusting the element, living on high boughs That swing in the wind-look at the silver spray Flung from the foam. Sheet of the cataract
Amid the broken rocks! Shall we stay here
With the wild hawks? No, ere the hot noon come, Dive we down-safe! See this our new retreat Walled in with a sloped mound of malted shrubs, Dark, tangled, old and green, still sloping down To a small pool where waters lie asleep Amid the trailing boughs turned water-plants: And tall trees overarch to keep us in, Breaking the sunbeams into emerald shafts, And in the dreamy water one small group Of two or three strange trees are got together Wondering at all around, as strange beasts herd Together far from their own land: all wildness No turf nor moss, for boughs and plants pave all, And tongues of bank go shelving in the lymph, Where the pale-throated snake reclines his head, And old grey stones lie making eddies there, The wild-mice cross them dry-shod. Deeper in! Shut thy soft eyes—now look—still deeper in! This is the very heart of the woods all round Mountain-like heaped above us; yet even here One pond of water gleams; far off the river Sweeps like a sea, barred out from land; but one-One thin clear sheet has overleaped and wound Into this silent depth, which gained, it lies Still, as but let by sufferance; the trees bend

O'er it as wild men watch a sleeping girl, And through their roots long creeping plants outstretch

Their twined hair, steeped and sparkling; farther on, Tall rushes and thick flag-knots have combined To narrow it; so, at length, a silver thread, It winds, all noiselessly through the deep wood Till thro' a cleft-way, thro' the moss and stone, It joins its parent-river with a shout."

As one reads such passages there is a half-formed wish that Browning had always written with such Keatsian abandon to the ideal beauty which the true poet sees everywhere in the world's loveliness.

Here at any rate, though perhaps crudely, the melodious feeling of poetry gives us a pleasing sense of sweet beauty. Here the poet stands with a light on his forehead which gave promise of another destiny

than that which descended on him.

Can we however regret that Destiny gave us the Browning who wrote "Prospice" that noble lyrical defiance of death which he wrote a few months after his wife's death. It gives to us the most complete idea of Browning's brave courage of any of his poems and the knowledge that it is a personal utterance adds to its interest though it cannot enhance its intrinsic beauty.

"Fear death?—to feel the fog in my throat, The mist in my face,

When the snows begin, and the blasts denote I am nearing the place,

The power of the night, the press of the storm,
The post of the foe;

Where he stands, the Arch Fear in a visible form, Yet the strong man most go:

For the journey is done and the summit attained, And the barriers fall,

Though a battle's to fight ere the guerdon be gained,
The reward of it all.

I was ever a fighter, S0—one fight more, The best and the last!

I would hate that death bandaged my eyes, and forbore,

And bade me creep past.

Not let me taste the whole of it, fare like my peers

The heroes of old,

Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.

For sudden the worst turns the best to the brave.

The black minute's at end,

And the element's rage, the fiend-voices that rave, Shall dwindle, shall blend,

Shall change, shall become first a peace out of pain,
Then a light, then they breast,

O thou soul of my soul! I shall clasp thee again, And with God be the rest!"

#### III

In concluding, reference may be made to some of the shorter poems in which we find the more delicate and subtle expression of the pathos of life, that "Infinite passion, and the pain "Of finite hearts that yearn"

of which he speaks in "Two in the Cam-

pagna."

The emotional side of his poetry is best seen in such love poems as "Evelyn Hope," "By the Fire side" and "Love among the Ruins." It is impossible to quote from these, but the following quotations from "Ferishta's Fancies" may be given in closing to illustrate the more delicate aspect of Browning's poetic genius.

"Round us the wild creatures, overhead the trees, Underfoot the moss-tracks,—life and love with these I to wear a fawn-skin, thou to dress in flowers: All the long lone Summer-day, that greenwood life of ours!

### And again-

"Man I am and man would be, Love-merest man and nothing more.

Bid me seem no other! Eagles boast of pinions—let them soar!

I may put forth augel's plumage, once un-manned, but not before.

Now on earth, to stand suffices,—nay, if kneeling serves, to kneel:

Here you front me, here I find the all of heaven that earth can feel:

Sense looks straight,—not over; under,—perfect sees beyond appeal."

And so we see that Browning was a poet as well as a thinker. Of him Mrs. Sutherland Orr writes:

"If we were called upon to describe his poetic genius in one phrase, we should say that it consisted of an almost unlimited power of imagination exerted upon real things: but we should explain that with Browning the real includes everything which a human being can think or feel, and that he is realistic only in the sense of being never visionary; he never deals with those vague and incoherent fancies, so attractive to some minds, which we speak of as coming from the poet's brain. He imagines vividly because he observes keenly and also feels strongly; and this vividness of his nature puts him in equal sympathy with the real and the ideal with the seen and the unseen. The one is as living to him as the other."

But it is his optimism and never-failing faith to which we turn from the tired days and dusty paths of daily life. For he speaks as a prophet who inspires rather than as a poet who pleases when he utters the ultimate certainties of human life.

"I know there shall dawn a day
—Is it here on homely earth?

Is it yonder, worlds among,
Where the strange and new have birth.

That Power comes full in play?
Is it here, with grass about,
Under befriending trees,
When shy buds venture out.

And the air by mild degrees Puts winter's death past doubt? Is it up amid whirl and roar
Of the elemental flame
Which star-flecks heaven's dark floor,
That, new yet still the same,
Full in play comes Power once more?
Somewhere, below, above.

Shall a day dawn—this I know— When Power, which vainly strove My weakness to o'erthrow, Shall triumph: I breathe, I move, I truly am, at last!

For a veil is rent between Me and the truth which passed Fitful, half-guessed, half-seen, Grasped at—not gained, held fast. I for my race and me

Shall apprehend life's law :

In the legend of man shall see
Writ large what small I saw
In my life's tale: both agree.

I have faith such end shall be:
From the first, Power was—I knew.
Life has made clear to me
That, strive but for closer view,
Love were as plain to see.
When see? When there dawns a day,

When see? When there dawns a day,
If not on the homely earth,
Then yonder, worlds away,

Where the strange and new have birth, And Power comes full in play."

W. W. PEARSON.

### COUSIN TOM'S LITTLE PRANK

BY HERBERT RUSSELL,

Author of "The Longshoreman;" "My Atlantic Bride," "A Romance of the Goodwins," &c.

THE doctor leaned back in his chair, pulled off his gold-rimmed spectacles, thoughtfully twiddled at the glasses with a speckled handkerchief, and then carefully perched them upon his nose again.

"Micawber was right," he muttered. "Income twenty pounds a year—expenditure nineteen pounds nineteen and eleven pence he'penny—result happiness; t'other way about—result misery."

"Why this soliloguy about income, misery and happiness?" inquired a feminine voice, and a tall, dark girl swung her graceful figure lightly through the frame of the open French window, and sat down on the low sill thereof.

"Bless me, Milly, I didn't know you were there! What sharp ears you have, child. Well, never mind, never mind!"

"Ah, but I do mind. I want you to tell me just what you were thinking aloud about. You've been a good deal worried of late."

"I'll not deny that I am worried," replied the doctor, crossing his legs with the complacent air of a sufferer about to conless his grievance. "Money matters, my lear—there you have it in a word. The practice isn't growing by any means whether because people can't afford to get ill now-a-days on the same liberal scale as formerly, I can't say. But my expenses are always stealthily going up, and up, and up, no matter how I may struggle to keep them down, and down, and down. It's only natural, after all, as the family grows up, and then, again, a doctor is bound to maintain appearances, but—" He shrugged his shoulders with a mirthless smile.

The girl had been mechanically counting the squares in the carpet pattern whilst he spoke. Counting involuntarily seemed to fit in with the idea of income. She was troubled in her mind; the truth of what her father now said had been dawning upon her for a long while past.

"It is very difficult to get money, isn't it?" said she presently.

"To some people—yes. And the hardship of it is that the amount of a man's work is no criterion to the measure of his riches. Take the case of your cousin Tom —you know the one I mean, young Tom Vallack, whose father through influence and stinting himself was able to get him upon the Stock Exchange. I hear he is doing very well, which simply means that on one-tenth of my work he is getting ten times my income."

"Why don't you ask Tom Vallack down

here?" said Milly, stroking her chin with a hand whose dainty elegance showed the better for being innocent of all jewellery.

"How woman-like! I complain about the difficulty of making ends meet, and you promptly suggest something to add to the

weekly expenses."

"Yes. That is one way of looking at it," answered the girl. "But my idea was that a man who can make ten times your income on one-tenth of your work might perhaps be able to tell you a few useful secrets."

The old doctor gazed at her, with mixed

admiration and affection.

"I do not quite see what expense we can invent for asking him down here," said he, after a brief spell of musing. "You see, my dear, we have quite lost touch with the family, and—and—well, he might think we had some hidden motive in inviting him down here all of a sudden, and apropos of nothing, as it were."

"I should not trouble about what he thinks. Let me see, now: Stock Exchange men are supposed to be sportsmen, I believe. Well, there is plenty of good rabbitshooting in Appleton. Several of your patients would let you and your friends carry guns over their grounds."

"That's the excuse!" cried the doctor, brightening up. "By Jove, Milly, you're a clever girl! We will ask Tom Vallack down here. If he don't come, no harm will have been done, and if he does there's no knowing what may follow. I'll get your mother to write and ask him, as her sister is his mother."

"I wonder what he's like," mused Milly as she sauntered across the little lawn to water the flower-beds. Poor old dad-and

Appleton is getting deadly dull."

"Queer thing this, rather," said Tom Vallack-aged twenty-nine and good-looking; enough of personalities—to his partner, as he turned about the letter he held with an expression of puzzled curiosity.

"There are plenty of queer things in the stock-broking business, my boy. What is it now; an interesting and romantic

defaulter?"

"No, an invitation to go and shoot rabbits in Devonshire."

"Country vicarage?"

"No, a doctor—one of the G. P. tribe. Married my aunt. Don't know much about 'em, and can't conceive why they

should take it into their heads to invite me to come and slaughter bunnies."

"Go! I can spare you only too well, worse luck. Forget the slump and go and buck-up in Arcadian surroundings. Jiminy! The mere thought of it makes me envious. Cream and cider fresh among the buttercups, Copthall Court never looks dingier than when you think of such things. And, say, Tom, send me on a few rabbits. They make lovely jugged hare."

And this is how it came to pass that a few days later Tom Vallack dawned upon the sleepy little country village. The doctor met him in his professional dog-cart, which was forthwith encumbered with kit cases enough to last a man for a voyage round the world. The young stock-broker's first idea was that, after all, he was going to be bored. He was but another of that vast community who come to realise that first impressions are not invariably the most lasting.

"There is a tremendous lot of money

made upon the Stock Exchange."

"And lost. For does it not occur to you that what some people make others must

have dropped?"

Millie reclined upon a garden bench dragged just clear of where the sunshing fell in a blaze upon the little lawn. Ton Vallack sprawled upon the grass at he feet.

"Still, I suppose a great many people de make money on the Stock Exchange?

continued the girl.

"Why, undoubtedly. But why are you

so interested in the subject.."

"It is surely nothing remarkable to find any one interested in making money. There are plenty who want it, goodness knows!

There was that in the tone of her voice as she uttered these words which cause the young fellow to raise his head and pee at her under the tilted brim of his hat.

"So you would like to make som money upon the Stock Exchange. Is that

it?" said he.

"That is it-if it were possible," sh answered quietly.

"And what for? What is your trouble

cousin?"

"Oh, never mind what for. Be satisfie with my assurance that it is for a perfect! good purpose."

"Humph! Well, would you like to in dulge in a little flutter—a mild speculation which is no gamble at all from the fact of being almost a certainty?"

"I should like to make some money,"

was the naive reply.

"And so you shall. Walk with me as far as Appleton Post-office, and we will wire to my partner, Brasher, to buy you one hundred Golden Deep United at best. And if you don't nett a hundred quid within the account then call me a Dutchman!"

This was far from intelligible to Milly, but she understood the meaning of the phrase "a hundred quid," and left the rest to her good-looking cousin with every con-

fidence.

"You must promise me one thing," said he, as they strolled towards the post office. "Don't say anything at all about this to your people, until it is all over, at any rate. They might reproach me with leading you astray."

"I am sure you wouldn't do that,"

answered the girl.

Some two hours later came a telegram addressed to Miss Milly Gordon, Nobody else was in the room when the servant brought in the buff envelope, and so there were no questions concerning, its purport. The girl opened the wire and read as follows, "Have bought hundred Golden Deep United at nine seven-eighths." A little flutter seemed to run through her, but, truth to tell, it was less of excitement than uneasiness. Tom Vallack was out rabbitshooting with Farmer Vamorey, so she could not show him the telegram until he -refurned. Upon which he laughed and uttered the somewhat cryptic ejaculation, "What ho!" There was nothing very reassuring in that.

The following morning a broker's contract note came by post for Millie, but Tom Vallack saw the letter before anybody else, and recognising it as one of the envelopes of his firm, intercepted it, rightly guessing that a bill for close upon a thousand pounds would throw the girl into a state of extreme consternation. He took a peep at the morning paper when it was brought in, and saw that Golden Deeps United had fallen one-eighth "on unfavourable rumours." To Milly he said nothing

of this unwelcome discovery.

For a week longer the young stockbroker stayed in Appleton, at the expiration of which time he announced it was imperative for him to return to London. But that week proved of distinct importance to the scheme of this little story, for during the passage of it he had effectually, and indeed most hopelessly, fallen in love

with Milly.

And during this same period the shares of the Golden Deeps United mine had "slumped" by exactly one point. Our young friend was perfectly conscious of this fact. Not that it troubled him in the smallest degree. "I will just take the bally things up, and hold them," said he to himself. "When the bears have done banging them, they are bound to be good for a rise. Meanwhile, I can send Milly her hundred pounds, and she will never know but that she has earned it honestly."

But it fell out that, being of a somewhat casual disposition. Tom Vallack forgot to acquaint the chief clerk of the firm with the position of affairs in regard to this particular account; and so that individual, in the punctual discharge of his duties, made out a "carry over" note for the doctor's daughter. The figures of this document, which were set forth with admirable lucidity, showed that Milly owed the firm of Brasher and Vallack one hundred and seven pounds, seventeen shillings and

sixpence.

"What is your letter about?" enquired the doctor, slowly peeling the top of a hard-boiled egg without looking up, whereby he did not catch the expression of agitation and consternation upon the girl's face. Her first impulse was to resort to a subterfuge by way of explanation; her next and wisest prompting bade her tell the whole truth. The little man listened with a growing glare of concern. His daughter's remark, that she had hoped to raise a little money to assist the family scarcely touched any responsive chord of sympathy within him. Every other emotion was swamped in the perception that here was a liability for one hundred and odd pounds.

"But will Tom expect me to pay!"

said Milly.

"Expect you to pay! Of course he will. He has a partner who will see to it that all money due to the firm is forthcoming. Moreover, if the balance had been on the other side you would have expected him to pay."

"But he told me it was a certainty," continued Milly, whose eyes were now

bright with vague apprehension.

"Oh, I greatly blame him for the whole

affair. A pretty termination to his visit. But all this does not alter the fact of your liability."

"You know what high ideas of honour your father holds," interposed the girl's mother, somewhat irrelevantly.

"But what have I got to pay for?" in-

quired the girl plaintively.

This question was a momentary poser. The doctor knew as much about Stock Exchange speculative methods as he did of Chinese metaphysics. So he studied the carry-over note, and then understood matters.

"It is a simple gamble," he explained. "You apparently bought these shares at nine pounds seventeen-and-six each, and had they improved in value there would have been the amount of the difference due to you. Instead of which they have lost their value, and you are now called upon to make good the balance."

"But suppose they have improved again? I suppose Cousin Tom knew what he was about when recommending me to

buy the things."

"I see the date of this document is three days ago," said the doctor, peering at the pink slip without touching it, as though it was a great curiosity. "It is true that much may happen in three days on the Stock Exchange. Let us look at this morning's paper."

After considerable research he succeeded in finding the mining section of the money market. His face presented a curious study as he dwelt upon it. Then, putting the paper down, and speaking with that which sensational deliberate calmness writers tell us is bred of desperation. "It seems to me," said he, "that instead of a trifle over one hundred pounds your debt at the present moment is nearer double that amount."

Milly merely gave a little hysterical

laugh.

"Brasher," said Tom Vallack, contemplatively viewing his partner through a blue wreathing of tobacco smoke, "I want you to do me a particular favour."

"Which is-?"

"To write a polite note in the name of the firm to Miss Milly Gordon of 'The Cedars,' Appleton, asking for a settlement of the account, which Ruggly tells me he sent in last Monday, for carrying over one hundred Golden Deeps United."

"Ah, I meant to speak to you about that account. I see the securities are slumping like lead. This Miss Milly Jordan-

"Is my cousin, and the debt is my debt. Rest your mind content with that assur-

"Then why should I write to her?"

"Because I have a particular motive of my own for wishing it done."

"Oh, very well! The mere trouble of

writing the letter is nothing."

"Make it absolutely formal, and, if you don't mind, sign your own name, for the The assumption that I nothing whatever about it is essential to my little scheme."

"A bit of coy finesse, eh? It shall be

done, my boy."

And thus it fell out that three days after the interview with her father, as already related, Milly received a perfectly courteous but at the same time perfectly unmistakable, request for a settlement.

Brasher's letter threw the girl into a wild panic. After reading it through ten times over, as though there were any hidden meaning in the simple, formal diction, she folded it very small, and put it into her pocket, pursing up her pretty lips as she silently resolved that her father should not see this letter. Then she forthwith sat down and wrote to Tom Vallack. Her instinct of grievance come to her assistance, and her letter developed into a pretty vigorous protest at the treatment she was receiving in lieu of fulfilment of his pledge to help her make a little money.

The young gentleman was considerably gratified by the receipt of this letter. His face wore an expansive smile throughout

his perusal of it.

"A girl of spirit," he muttered, as he buried the envelope in his breast-pocket. "That's one thing I have found out, at any rate. Now to carry out the second

step in my little plan."

He wrote Milly a letter full of regrets and sympathy. He explained to her that the carry-over note, and the letter demanding a settlement fo the same were sent out in the formal routine of business, without his knowledge. For his own part, he would never have referred to the matter, he assured Milly, but, unfortunately, he had a partner. "The Spenbow Jorkins wheeze is going to serve me very well here," quoth he, with a complacent

frown which absolutely belied the text of his letter. Continuing, he deplored the necessity for strict adherence to rule in Stock Exchange practice. He even quoted the trite proverb that there is no friendship in business, but on second thoughts struck this out. "It is necessary that the difference and contango should be paid," he wrote, "even though the account is forthwith closed. I quite realise that as you acted entirely upon my advice in this matter, I am entirely responsible. I therefore enclose you a cheque for £107 17s. 6d. The simplest course will be for you to give it to your father to pay into his bank, and for him to draw a cheque against it in favour of Brasher and Vallack.

To the average reader this little bit of financial juggling will probably seem altogether unnecessary and indeed childish. But in the back of Cousin Toms head lay a perfectly well-defined reason for it. He was playing the benefactor to Milly. Some men do very unintelligible things

when they are in love.

But it was the doctor that our young stockbroker friend really had to reckon with after all, although this eventuality had scarcely entered seriously into his calculations. The old gentleman had very sensitive susceptibilities. Indeed, it might almost be said that he enjoyed his scruples, to such limits did he stretch them.

"Not to be thought of, my dear," said he, with a deprecatory wave of the hand, as Milly extended the draft after reading her cousin's letter with a soothing sense

that the dilemma was now solved..

"But why not, papa?" Tom has done it valuntarily—nobody asked him to—and after all, it was entirely he who brought

me into this mess."

"Pray, consider; if you accept this cheque you are putting yourself, and me, under a great obligation to this young man, and an obligation quite devoid of benefit, since it still leaves us in his debt. Bah! The whole thing is a pretty pickle, but I have no mind that it shall be settled in this fashion."

"But Tom writes that the money must now be paid to his firm, and how are we going to pay it if we refuse this cheque?"

The old man stroked his chin at this question. "There is something behind all this," said he musingly. "Your cousin tells you to pass this cheque on to me. Well, you have done so, and you may now

leave the matter to me. I will write to him myself. There are one or two questions which have just occurred to me that I shall like him to answer. No more words my dear," as Milly showed incipient symptoms of protesting. "As your father, the whole affair is one for me to deal with after all."

But Milly had an instinctive perception that it was going to prove her affair in the end, and not quite in the same fashion as her father figured. Obvious facts are not always the most readily perceived. It had only just dawned upon the girl that this little speculative incident was not merely

a matter of money.

Dr. Gordon's letter was a piece of composition which most men would carefully preserve of a genuine literary curiosity. Its style was in the pompous, balanced period of Dr. Johnson: its sentiments were those of Sir Lucius O'Trigger, without the duelling propensity. Tom Vallack laughed beartily, and his first instinct was to show the lofty screed to Brasher. But he checked himself, his first sense of the humour of the whole thing rapidly dying out. This was not at all what he had expected in reply to his letter to Milly. His cheque was returned with cutting courtesy in the thanks conveyed, followed by the piece of intelligence that the doctor was not under the necessity of accepting eleemosynary kindness-the word was struck out three times and spelt wrongly the fourth. "I admit the debt," wrote the old gentleman, "although I feel myself justified in vigorously protesting against the manner in which it has been incurred.

"When you have effectually wound up the affair perhaps you will let me know just how the debt stands and it will then be my business to consider the best means of discharging an obligation, the commercial equity of which might be open to debate, but which a sense of honour must needs admit even if it cannot approve."

Things were not shaping as well as Tom Vallack had contemplated; in fact, very much the other way. He had not reckoned upon such an attitude on the part of the old doctor, in whose eyes he apparently stood as a reckless and dangerous schemer. "This will not do," muttered the young gentleman, all his sense of the humorous aspect having entirely faded. "I am quite on the wrong tack, I can see. Good intentions—smart

little scheme-melodramatic old gent spoiling the lot! Must put myself right with

Milly, anyhow. But, how?"

And whilst he was pondering to this effect, the dieu ex machina—which, on rare occasions, does enter into real lifewas at work, and the affair entered upon a new phase. A cablegram had that morning arrived from the Mining Engineer of the Golden Deeps United announcing that the famous Glitters Reef had been struck, that the vein was strong and regular, and that the assay of samples of quartz had given sensational results. Golden Deeps had been a very sensitive market for some days past, the "bears" being engaged in "hammering" tactics, and the "bulls" quietly standing aside and watching, ready to come in on a "squeeze." This juggling had been carried to altogether dangerous limits, the "short" having sold about ten times as many shares as existed at all, in their efforts to knock down the price. The cablegram referred to was the signal for the buyers to rush in. A mild scrimmage speedily developed into a regular pandemonium. Hatless dealers shouted themselves hoarse in their efforts to buy in. The jobbers, growing apprehensive of over-selling the supply of stock. ran the price up steadily. In three hours Golden Deeps United had gone from eight and three-thirty-seconds to eleven and fiveeighths. At this last price Tom Vallack sold Milly's hundred shares. Then he took the train to Appleton, having himself cleared a cool two thousand pounds by this same market "rig."

Again the doctor pulled off his goldrimmed spectacles, thoughtfully wiped the glasses with the same speckled handkerchief, and then deliberately mounted them upon his nose.

"You actually mean to tell me," said he slowly, "that instead of our owing you

money, there is a profit of one hundred and thirty-five pounds due to Milly? Oh, no, my dear sir; it won't do! The change is too sudden. I thank you for your desire to befriend us, but pray do not still further complicate the unhappy muddle."

"My dear doctor, you really remind me of the proverbial Irishman, who is never happy unless he is miserable. When my firm notifies Milly that she owes money, you believe the statement with pessimistic alacrity; when I tell you that we owe Milly money, you decline to accept my word."

"The transition is too quick," persisted

the old gentleman, half pleadingly.

"Fortunes are made and lost in an hour on the Stock Exchange. But, after all, we are discussing the business of another. This is Milly's affair, and it is to her that I must make all the explanations necessary to convince her of the absolute bona fides of the entire transaction. That is what I have come down to Appleton for, doctor."

"Ah !"

"Yes, really; talking is so much better

than writing."

"Well, make your explanations to Milly. She will tell me all about them. But, one thing I must insist upon—no more talk about Stock Exchange speculations after this."

"I promise. And, indeed, doctor," slightly lowering his voice, "I am going to talk to my cousin about a little specula-

tion of quite another sort."

A character of quaint simplicity, the old doctor. It did not occur to him what Tom Vallack really meant until Milly

explained.

"My dear child," he cried, with unfeigned relief, "I—I was really half atraid that he might have been thinking of race-horses this time!"

### LONDON DAILY MORNING NEWSPAPERS

BY BABU LAL SUD, B.A., BAR-AT-LAW.

Primarily it is a collection and distribution of news; secondarily it is a vehicle of opinion; and lastly it serves as the best medium for advertisement and

thus introduces business from one trader to another. It is in its second function that morning daily papers play a most important part. Instructed comment and incidentally the opportunity of moulding and controlling public opinion is the chief work of these morning dailies, with which are-associated smart members of Parliament, successful Barristers, versatile clergymen, retired teachers, popular novelists or those with enough intelligence and intellect or with fame and reputation likely to appeal to the public at large.

There are ten morning daily newspapers in London, including three illustrated papers. Out of these ten, eight are conservative papers, and two only are liberals. And the reason for it is not far to seek. London, in fact England, is mostly conservative. Hence conservative papers have greater chance to thrive than the liberal

papers.

The three big London morning dailies are "The Times", "The Daily Telegraph" and "The Morning Post", and they are conservatives of the deepest dye. These three papers have been producing an endless stream of sophistries for conscription lately. Next to these three big dailies come "Daily Mail", and "Daily Express", both opposed to each other, but strict Union papers. The three illustrated "Daily Graphic," "Daily Sketch" and "Daily Mirror" are also conservative papers, though the influence they exercise is infinitesimal as compared with the influence of the papers referred to above, as these are picture papers of the simplest kind, containing news such as social gossips and fashionable intelligence. Among daily morning newspapers there are two Liberal papers, "The Daily News and Leader", and "The Daily Chronicle". "The Daily News and Leader" is a paper with a great past, and even now, in my opinion. is the best conducted Liberal paper. Its persistent advocacy of the present Government and its ministers during the war has secured for it a position in no way inferior to that of three big London morning dailies, "The Daily Chronicle," though younger than its liberal brother "The Daily News and Leader," is also an important paper among the daily morning papers.

The backbone of English Press consists in London daily morning papers. The amount of capital behind them, the special relation which they bear in regard to leaders of political thought, the opportunity they have of obtaining the most important news at first hand, and many other similar things have made these papers dignified and admirable. Who

does not know the well known saying that "The Times" can make or mar Government. The saying is not literally true, but it illustrates the sway which big dailies have on the Reglish mind.

on the English mind.

Let us take "Daily mail." The initial expense of this paper was nearly £300,000. Although its first public appearance was on May 4th, 1896, yet from February 15th 1896, the paper was edited; set up in type, printed and issued every day, though not a copy was ever seen by the public. Just fancy the expense. The first day—May 4th, 1896, however, 397,215 copies were sold, and the average daily sale for the first month was 171,121. As regards staff, there is the editor, foreign editor, news editor, sub-editors, librarian, reporters, and during war times war correspondents. Reporters play an important part and they are very clever journalists. For instance, if a reporter has to report on a meeting to his paper, he will go to that meeting and come back not only with a full record of all what happened and all what was said, but also with a clear. concise summary of all what was interesting, and then write all that in his office in a lucid and vigorous style. He will, moreover, introduce humour here and there-sarcasm or pathos-as a mere bald statement of the facts is not regarded now as all that should be desired. He can't shine as a reporter unless he is a descriptive writer, as this is the day of the descriptive writers, who puts some of his own personality into his writing.

### THE MORNING POST (1772).

, "The Morning Post" commenced its career in November 2, 1772, hence it is in its 143rd year. Its editor from 1775 till 1780 was Henry Bate, a scurrilous writer. During his period of editorship, Morning Post" acquired an evil reputation as a retailer of social gossip and a detailer of fashionable intelligence. When Coleridge edited it, according to his Table Talk, he raised its sale to 7,000 in one year. It was mainly he who established this paper as the organ of fashionable life, as Byron in Don Juan distinctly states. Southey, Arthur Young and Mackworth Praed frequently contributed to this paper. Wordsworth's greatest sonnets also appeared in this paper. When it was handed over to a paper maker named Crompton in satisfaction of a bad debt, he appointed Peter

Borthwick as its editor who did a lot to make it a paying concern. But it was his son Algernon who raised this paper to great prosperity after having bought it on his own account. It was he who reduced its price to a penny in 1881. The paper is still in the possession of his family. The most noted man on the staff of this paper is Mr. Spenser Wilkinson, Professor of Military History at Oxford. There used to be an excellent regulation on this paper, which I believe still holds good, that in its leading article no person should be so seriously attacked as to prevent the editor from meeting that person at dinner the next day on any but friendly terms. It is the oldest daily paper in London, and has a personality of its own as well as its own peculiar reading public. The special attention which it always devotes to foreign and political affairs has made it a keen rival of "The Times" and "The Daily Telegraph." Though conservative it is dignified and sober in its attacks on Liberals.

### THE TIMES (1785).

Foremost among English papers must be placed "The Times" which was founded in 1785 by John Walter, who was not only a journalist, but something of a statesman as well. His hostile attitude towards the Government led to his imprisonment more than once. But he fought the Government strongly and his attacks brought to ruin Lord Melville, Pitt's most intimate friend. He died in 1812, and his son, who was a worthy son of the worthy father, raised the paper to the assured position "earned by his father's fierce energy and his own discreet judgment." John Walter, the grandson, took over his father's power in 1847 and that was the period of the greatest prosperity of "The Times", which succeeded in destroying the ministry responsible for the early failures in the Crimean -War and restoring the efficiency of the

Until quite recently "The Times" has remained wholly in the possession of the family of its founder, John Walter, and although Lord Northcliffe has acquired a very great interest in it, a John Walter is still a large shareholder and its printer, a position assigned to him by his grandfather, who, in his will, constituted one of his sons as publisher of the paper and another as its printer, each to be separate from the other, and it is from the publish-

ing and editorial portion that Lord Northcliffe has gained his position. "The Times" has been printed on or near the site of its present offices since it started, January 1, 1785. They are situated in Printing House Square, Blackfriars, on which formerly stood the King's Printing House. The front of the handsome building faces Queen Victoria Street and beneath a part is a portion of the London Wall and remains of a passage and window supposed to have belonged to the Blackfriars, Monastery.

The history of "The Times" is almost synonymous with that of English journalism. At one time the paper was popularly known as "The Thunderer" from its strong editorial articles and denunciation and their policies statesmen leading opposed to its views. Until the latter part of the last century "The Times" was generally considered as being a journal neutral in politics, with, if any leaning at all, just a tinge of Liberalism. The reading public looked upon it to give a measure of support to the Government of the day or time.

This powerful newspaper has been of great public service on many occasions, and, for one, (the detection of the great Bogle conspiracy in 1841) the London bankers and merchants subscribed the sum of £2625 as an indemnification, but it was not accepted by the proprietors, though the amount was invested in scholarships at Christ's Hospital and the City of London School. In quite another direction its powerful enmity was displayed against the great Irish parliamentary leader, Charles Stewart Parnell, which led to the exposure of the notorious Piggot forgeries and the discomfiture of the newspaper.

The dogmatic bearing of "The Times" in the management of its business has always been shown, as has the methodical arrangement of its columns. For many years only a few sizes of type were used in its "make-up" and to these were always assigned particular positions. In its advertisement portion the utmost care was used to keep down every appearance of what printers term "display", or the use of larger type and breaking of the regularity of its lines. No price would purchase the breaking of this rule. Even in the spelling of words used by advertisers the journal was arbitrary, for instance, it insisted on the word "chemist" being spelled "chymist",

and if the advertiser objected he was refused publication. As to an illustration, or stereo or electro block being insert-"The ed, the very idea was taboo. Times" was a rule to itself, though not always like that of the Medes and Persians, as was proved in the case of Julius Renter, who, when he had instituted his world-famed system of news transmission and distribution in Paris at first by pigeon service aided by the electric telegraph and it has been adopted on the Continent, came to London and placed it before the editor of "The Times," who refused to entertain it, and snubbed the founder by saying "we generally find that we can do our own business better than anyone else." "The Morning Advertiser" thought otherwise, and was the first London daily to avail itself of its great advantages, many of the others quickly following, including "The Times." The exclusiveness of the great journal was first broken by the advent of an American element among its proprietors, and the publishing of "Encyclopaedia Britannica" and issuing it on the monthly payment system, an innovation which took the public by Then the "Times Book Club" surprise. was established which was, in reality, a huge circulating library. Then came the appearance of "displayed" advertisements, and lastly, blocks. The Americans gave place to Lord Northeliffe, who was an adept at running newspapers on trading principles, so, after its long fight to maintain its price, it is now issued for the popular penny.

The editorship of "The Times" may be considered as the pinnacle of journalistic It, with £2000 a year, was ambition. offered to the poet Southey, but he declined the honour. For many years it was held by John Thaddens Delane, whose opinions, appearing in its columns, were often scoffed by Ministers of State publicly, though, on occasions, privately acted upon. He was succeeded by Thomas Chenery, who was followed by George Earle Buckle, a man of unquestionable ability, devoted to his work, who had the pain of seeing the great journal under his charge largely in the hands of enterprising Americans.

The Walter family were model employers and carefully looked after the interest of all connected with their firm. Men grew old in their employ and were pensioned off

comfortably, at their expense.

By educated Indians "The Times" is looked upon as the leading English newspaper, but they deplore its slackness in dealing with matters which deeply affect their country. It is true that its proprietors sent out as their special correspondent Mr. (now Sir) Valentine Chirol, in 1907-1910. His principal mission was to write upon Indian unrest, and the result of his contributions to the paper are embodied in a work published with that title and dedicated by special permission to Lord Morley, with an introductory article by Sir Alfred Lyall; but it is equally true that on many questions connected with India he was entirely one-sided. With all the Government machinery at his disposal, if we mistake not, he did not trouble to mix with the leaders of Indian thought, find out the real undercurrents and discover the sources of the ills he was expected to investigate.

On the 31st of May 1915, "The Times" was prosecuted under the Defence of the Realm Act for publishing a letter from Major Richardson at the Front, but the summons was dismissed.

THE DAILY NEWS AND LEADER (1846)

Prior to 1912, "The Daily News" was one paper, and "The Morning Leader" another paper. It was in the year 1912 that "The Daily News" took over the popular "Morning Leader" and became known as "The Daily News and Leader." Hence to understand the origin of "The Daily News and Leader" we should give the origin of "The Daily News" as well as that of "The Morning Leader." "The Daily News" was started in 1846 by Charles Dickens and was published at fivepence. In 1854 Mr. William Weir was its Miss Harriet principal editor, and Martineau, probably the first woman in England to undertake the regular work of daily journalism, was among the writers of leading articles. The history of this paper is the history of the modern political movement. The social ideals to which Charles Dickens, in founding it, sought to give currency-ideals new and heretical in his day-have become the governing principles of society. Few papers have had so many distinguished names associated with them as "The Daily News" has had. Dickens was its founder and first editor; the first leader was written by W. J. Fox; John Bright was among the

early proprietors; John Forster, the biographer of Charles Dickens, succeeded his friend as editor; late Sir Charles Dilke's tather was connected with it on the managerial side; , late Labouchere, the well-known founder and editor of "Truth," was for a long time one of the proprietors, and wrote for it his famous letters from besieged Paris; Archibald Forbes, the most brilliant of war correspondents, made his reputation as a member of its staff; Sir Edwin Pears, who first told Europe the truth about the Bulgarian atrocities, represented it in Constantinople; Justin McCarthy was a leader writer on its staff; so also were Mr. Andrew Lang, Mr. Richard Whiteing, and Professor Saintsbury; William Black was connected with it for many years; Mr. Lloyd George, the most popular English statesman of modern formed [ the Syndicate which acquired it during the Boer War; Mr. C. F. G. Masterman was successively literary editor and leader-writer, only leaving it to join the Government; Lucy, of Punch's 'Essence of Parliament' fame, was on its editorial staff; and J. Robinson whose sterling sense and great business abilities materially aided its success, especially commercially, was its editor for a number of years.

The first issue of "The Morning Leader" appeared on 23rd May, 1892. In 1892, a halfpenny morning paper was a new idea in London, and "The Morning Leader" not only embodied a new idea, but introduced new features into journalism. It owed its success mainly to the fact that it unflinchingly advocated certain principles alike in fair weather and in foul. This was especially conspicuous at the time of the Boer War. To hold and express such opinions in those days meant to be assailed with an almost insane ferocity. It was also the first paper to publish daily cartoons and to make them a popular and intelligible criticism of every department of national life. It was in its columns that many writers whose names are now household words—such as Miss M. P. Willcocks, A. Birmingham and several others were first made widely known to the public. Mr. James Douglas' (now a regular contributor to "London Opinion") Monday articles were a feature for several years. Another signature which was well-known to the readers of "The Morning Leader" was that of Mr. Harold Spender—a public man whose knowledge of affairs has been

recognised as authority in the debates of the House of Commons. It must not be forgotten that politics has been far from exhausting the activities of "The Morning Leader." But by the amalgamation of these two papers, neither paper disappeared, but each brought its own special fea-

tures to strengthen the other.

"The Daily News and Leader" is a very strong organ of liberal opinions. A special feature of this paper since the dawn of the 20th century has been the effort to induce the European nations to cultivate more friendly feelings towards one another. It sought to promote more amiable relations between Great Britain and Germany, and warmly opposed every effort to create bad blood between London and Berlin. however, Germany forced war upon Europe, no newspaper in the British Empire saw with clearest vision the menace of the Kaiser to the civilization of the world, and no newspaper has urged with more passionate intensity the necessity for fighting German militarism until it is no longer able to terrorize the rest of the chancellories of Europe.

It is now in the hands of the Cadbury family, who belong to the Society of Friends (commonly styled Quakers). They determined that no information connected with betting should appear in its columns, a policy which has existed since 1902. In 1914, the proprietors of this paper acquired the Star, a well-known evening paper, largely bought on account of its betting news and racing tips, which These two papers are still continue. jeeringly referred to as the "Cocoa Press" The present editor of "The Daily News and Leader" is Mr. A. G. Gardiner, a well-known author and journalist. His latest book "War Lords" is considered his mastérpiece. To him Liberalism is a thing which far transcends the political sphere, and may be defined as a passion for the ultimate good of humanity.

### THE DAILY TELEGRAPH (1855)

"The Daily Telegraph", one of England's greatest journals which has long rivalled "The Times," dates from the repeal of the newspaper stamp duty in 1855. It was owned by Colonel Sleigh, who did not make it a success, and in the same year was sold to its printer Joseph Moses Levy, afterwards Levy Lawson, for a very small sum, stated to have been £500. The new

proprietor, being strong in funds and business tact, set about to make his purchase a success, and, aided by a staff, composed of the best journalists of the time, he had the satisfaction of seeing his venture rise by leaps and bounds and become equal in public opinion and far higher in circulation than the once worldfamed "Times". George Augustus Sala was an early contributor and remained on the staff of "The Daily Telegraph" until his death. He tried to break through the characteristic dulness of English newspaper writing by adopting a florid style, which at times closely approached to pathos. However, his method of writing, suiting the public taste, did much to popularise the paper, as did the full and correct reporting of home news and general enterprise shown in obtaining that of other countries. The purchase of "The Daily Telegraph" combined with natural business acumen has been the means of ennobling the Lawson family. The paper is unionist in politics, and published at a penny.

### THE DAILY CHRONICLE (1877)

"The Daily Chronicle" an admirably conducted paper, Liberal in its politics, yet strong and fair in criticism, is the outcome of a London local newspaper named Clerkenwell News, which, by its success as a medium of advertising the requirements of employers and employees in a largely populated district, obtained a phenomenal sale. It attracted the attention of the proprietors of an old important weekly, Lloyd's Weekly News, who bought It for £30,000, with a view to further expanding it into a keen rival of the regular newspapers already in existence, and with many alterations and improvements, issued it as a daily with the above heading about forty years since. It beame a halfpenny paper in 1904, when it shortened its articles and increased its headlines. The present editor is Mr. Robert Donald.

The proprietors of this journal arranged with Mr. Ramsay Macdonald M. P. or him to contribute a series of articles on impressions on India which he would form on the spot when he went here a few years ago. He was fortunate mough to meet with many leaders of Indian opinion while on his tour and the results are embodied in a work entitled

"The Awakening of India." The undersecretary for India, in one of his striking speeches in the House of Commons, ranked this book with two others as making "a wonderful year in the history of literature dealing with India." Mr. Henry W. Nevinson reached India in October 1907, as correspondent for "The Manchester Guardian" and other papers and his impressions are published in another work, The New Spirit in India, published in 1908. He appears also to have discussed matters with leaders of opinion in every department of human activity. Men of his type do more than any others to bring about a right kind of understanding between the rulers and the ruled.

### Daily Express (1900)

The "Daily Express" was founded in 1900 by Mr. C. Arthur Pearson, who has had a most interesting career. By winning a competition in Tit-Bits, he was fortunate in securing a post of a clerk on a yearly salary of £100 in Sir George Newnes' office -Tit-Bits. It is a well-known fact that in order to get the information required for the competition, he had to cycle sixty miles three times a week to a country library, and this spirit of perseverance is the secret of his success in life. When the "Daily Express" was being launched, Mr. Pearson not only superintended the whole thing, but himself worked in the office from 10 in the morning until 7 a.m. the next day, and during the first six months of its existence, this indefatigable "hustler" was almost invariably in the office from midnight until three o'clock the next.

The "Daily Express" belongs to the Pearson combine, and is a strong supporter of the Unionist party. To its credit it has denounced the attacks lately made on Lord Kitchener and others by the Harmsworth Press, though it has not been particularly careful previously in its scathing strictures on men in office under the late government. It, doubtless, has a large circulation among that class of society which abhors every kind of reform, and, in the generality of cases, the politics of the individual in whose hands it is seen need not be questioned. It is also issued at a half-penny.

DAILY MAIL (1896)

Of the "Daily Mail" which boasts that it possesses the largest circulation of any it is comparatively a modern journal, much might be written. It is a creation of the Harmsworth family and certainly owed much of its early popularity to the extreme variety of the information it gave to its readers. It came upon the public more as a family magazine of general information than an important newspaper, and by the majority of its readers was accepted as such. However, it had some good young journalistic blood in its composition—its owners always have shown a desire to get and use as much of this material as possible which worked hard to give it a political tone, and with such good effect that one of its articles was quoted in the House of Commons, bringing from the late Lord Salisbury the retort that "Daily Mail" was "written by office boys for office boys." However, opinions may differ on the literary merit of the journal, there can be no doubt as to its success commercially. With its fellow, the "Evening News," it has always been run on business methods, among them being a system of barters by which some of the larger trade advertisers paid for their announcements a portion of the price in goods, which, in many cases, were distributed among the senders of small cheap advertisements in the shape of presents, a system highly satisfactory to both.

The "Daily Mail" established a branch office in Manchester, from whence it could reach the greater part of Scotland by breakfast. This was in 1900 or thereabouts. This was followed by a special

daily newspaper in the world, although edition in Paris where the local edition is it is comparatively a modern journal, much might be written. It is a creation of the Harmsworth family and certainly owed edition in Birmingham.

## LONDON DAILY MORNING PICTURE PAPERS.

These are:—the Daily Graphic, Daily Sketch, and the Daily Mirror: The Daily Graphic is a penny paper, and Daily Sketch and Daily Mirror are half-penny papers. The rise of Daily Sketch and Daily Mirror, especially the latter, to sensational circulations is the most striking feature in newspaperdom, and indicates that it is in this direction that the future of English journalism is sure to develop. It is also clear that colour will, very soon, play an im-

portant part in the daily paper.

Of these three illustrated dailies the "Daily Mirror" has the largest circulation -over a million, it is said. It was started by Lord Northcliffe exclusively as a ladies' daily paper, and as such it proved an absolute failure. But its proprietors, by dropping all the feminine part of it and continuing it as a picture newspaper of the simplest kind, turned a colossal failure into a great success. Bút even now it is largely read by girls. Mr. Alexander Kenealy, the editor of the "Daily Mirror." who died in June last at the age of 51 was associated with its fortunes from very nearly their beginning. It was he who raised the "Daily Mirror" to its present position as the most popular illustrated paper in the world.

### JOHN WESLEY

N a former article, on St. Francis of Assissi, I attempted the comparatively easy task of bringing before Indian readers a picture of the religious West at what I feel to be a direct point of contact. For the story of this greatest of all medieval Christian saints comes very close indeed to Indian life and thought, as I have learnt to know and love it.

In the present article, I propose to attempt a task, which I feel at once to be more difficult. I shall try to explain the religious character and work of one, who was a typical, insular Englishman; a man by no means saintly in all he did, though truly a saint at heart; a man bigoted and narrow in certain religious beliefs, though great and noble in others. The effort to

trace his life-story will be well worth the making, for Wesley's very ruggedness and insularity have an attraction of their own. And he was simple, with the simplicity of

all the truly great.

Furthermore, the transition from St. Francis to John Wesley, in the religious history of the West, is not remote, as at first sight appears, but natural and immediate, -however different their characters were from one another. For the Wesleyan movement in England and America is a true successor of the Franciscan movement in Italy and Europe. Just as the Franciscans in their passionate devotion to the poor, moved about from village to village and country to country till they crossed the Alps and spread over the whole of Europe, so in the same manner Wesley's lay preachers passed from village to village in England, healing the wounds of stricken humanity, until at last they pressed forward beyond the Atlantic Ocean to the shores of the New World. The central motive power was the same, namely, the joyous fervour of religious renunciation. The unwearied energy of service, the whole-hearted devotion, the fearless self-sacrifice,—all these run parallel in each revival. And they are in each case the simple, practical expression of pure Christian love.

Yet once again, the objective of the two revivals was essentially the same. In each case, there had been previously a rapid growth of multitudes of poverty-stricken people. These had flocked from the villages to the cities, and had been huddled together in squalid, insanitary quarters, neglected and despised by the wealthy. Such a neglected proletariat was the scene of the labours both of St. Francis and of

John Wesley.

This aspect of both movements touches the modern world very closely. For the same problem of the masses, only on a far vaster scale, is again with us today in all lands. Past history shows, that no mere social legislation, or economic changes can ever by themselves supply the power to grapple effectively with it. A religious movement, which touches the depths of the human spirit, can alone bring new life where life itself is extinct, and new hope where hope itself has been abandoned. Perhaps we may go even further and state, that no religious movement ever has been found strong enough to effect this great regeneration except one which has sprung, not from

ecclesiastical organisation, nor from intellectual illumination, but from a living personal devotion, a religion of bhakti.

John Wesley was educated at Charter House School and went from thence to Christ Church, Oxford, where he took a high degree. His father was a country clergyman, full of earnest zeal, but narrowly conventional. His mother was, from all we hear about her, a very remarkable woman. Her sons, Charles and John, owed to her the strength of their religious character.

Even from his childhood John was serious and grave. He had an intense fear of evil spirits and he inherited from his father a large stock of superstitions about ghosts and witches. Indeed there was something morbid and unhealthy about his early days. They had nothing of the sunny joyousness of the youth of St. Francis of Assissi.

John was taught by his parents a narrow puritanic doctrine about salvation and the kingdom of the elect. An escape, when he was an infant, from a house on fire in the middle of the night gave a vivid picture of this doctrine to his concrete imagination, He was a 'brand plucked from the burning', a 'vessel saved from destruction'—to quote the current religious phrases of his day. This early upbringing must be remembered in judging his afterlife. It was a prosaic age, overlaid with a coarse selfishness even in its religious ideals.

John was elected to a Fellowship at Lincoln College, Oxford, in 1726, and was absent for a short time afterwards from the University helping his father in his country parish. On his return to Oxford he found a small religious society of earnest men established by his brother Charles. These called themselves Methodists, because they apportioned by method their time between prayer and study and service of the poor. The group of members lived. in poverty and gave away all their incomes in charity. They visited with painstaking regularity the prisoners and the debtors, endeavouring to bring them to repentance. They kept weekly fasts and daily hours of prayer, and passed a regulated and ordered life of sober religious duty.

Here again, we note a strange difference from St. Francis and his joyous brethren of the poor. The religious fervour was

But the joy of true common to both. spiritual freedom was absent from the Methodists. The book that most influenced them, and formed their pattern of conduct was "Law's Serious Call to a Devout Christian Life." They used to go and visit the author at the house of the Gibbons regarding him as their spiritual guide. There was an intense earnestness about these early Methodists, but it was narrow and confined, stilted and unnatural. not yet reached the wider ranges of the open air and the fields and the blue sky. It was also bound up with a perverse theory of original sin and the fall of man which set a ban on things beautiful and innocent, and made the religious conscience warped and one-sided.

This narrow, secluded life at Oxford continued for many years. There was little progress or expansion in it. The Methodists kept to themselves, and no enkindling glow about them attracted others. The only name in this group of devotees, besides the two Wesleys, which afterwards became famous was that of George Whitfield. He joined the Methodists in these early days and became one of

the leaders in the later revival.

In the year 1735, John Wesley was offered the charge of a Mission Station at Savannah, in the new colony of Georgia, across the Atlantic. He accepted the charge, and was sent out with a stipend

of 50£ a year.

On board ship, he was deeply impressed by the calmness of some Moravians during a hurricane, through which the vessel passed. John Wesley himself was in terror, and knew by that sign that he had not

obtained true inward peace.

Wesley's work in Georgia was a failure. Since his discovery of his own unpreparedness to face death, he had been utterly unhappy. "I went," he writes candidly, "to America to convert the Indians, but who shall convert me? I have a fair summer religion. I can talk well, but let death once stare me in the face, and my spirit is troubled."

Wesley came back to England in despair, and hastened at once to the Moravians in London, in order to find out from them the secret of their religious conviction. At this time his misery was so great that the fair light of open day seemed intolerable to him. He could not look up, or take any pleasure in life. He went on

crying through the darkness. But for many months no inward illumination came.

In order to make what follows plain to Indian readers, it must be clearly understood, that Wesley and the Moravians alike started with the conventional assumption of religious people in England at that time, namely, that the heart of man was utterly depraved. This is not the assumption of any school of Indian religious thought; and it was not the assumption of St. Francis of Assissi with his unbounded charity for man and beast and all created things. But it was a view widely prevalent in the West, from the time of Luther and Calvin onwards; and it has not been vet outgrown in many religious circles even in our own day. It is still a strong missionary motive among certain important Christian sects who work in this land.

Wesley went again and again week after week to a little room in Aldersgate St., in the East End of London, where the Moravians held their meetings. He was certain that if peace were to be found at all by him, it would be found among them. He listened to their teaching about laying aside all human merit, and trusting in God and God alone for salvation. It appealed to him, but there was no inward joy and no assurance. He was still in bondage.

Then one day, while Luther's chapter on "Justification by Faith" was being read, the change suddenly came. Wesley has given us, in his own direct way, an account of what happened.—"As the reading went on," he writes, "I felt my heart strangely warmed. I felt, I did trust in Christ, and Christ alone, for my salvation; and an assurance was given me, that he had taken away my sins, even mine."

The struggle with the darkness was now over; for Wesley himself ever afterwards regarded that day and hour in the Aldersgate Street meeting as the exact date of his own new spiritual birth. The illumination of that hour did not vanish. The full sunshine of conviction had come radiantly into his life, and the darkness had passed away never to return.

It is deeply interesting to compare this experience of John Wesley with the singularly clear and lucid account given us concerning his own conversion by Maharshi Debendranath Tagore. The

very phrase used by Maharshi to describe his own period of darkness reminds us of Wesley, only it is still more forcible and expressive. Maharshi speaks of the sunlight itself as "becoming darkness" to him, owing to the agony of the struggle which was going on in his inner mind. Maharshi's conversion came through reading in Calcutta a Sanskrit text from the Upanishads which he had picked up on a leaf of paper blown about the streets. sudden illumination of Maharshi, through reading a sacred text, is parallel to that of Wesley in the little upper room in Aldersgate. The third likeness lies in the fact, that John Wesley and Maharshi both passed the rest of their long lives, of more than fifty years' duration, in unbroken inward peace, their hearts filled with the love of God, and also in ceaseless acts of devoted, loving service towards their fellow men.

It is only when we consider the idea underlying the word 'salvation', that the divergence appears. A terror runs through Wesley's emotional thought before his conversion. We can see this from his account of his feeling during the hurricane. The sense of personal guilt makes him like a criminal at the bar—'my sins, even mine' he cries in agony, with emphasis on the personal pronoun. Salvation means a concrete thing, namely, rescue from the punishment of hellfire,—a hell-fire crudely pictured, for Wesley had a literal mind. With the abolition of this personal terror 'salvation' was practically attained: a personal relationship was John Wesley restored between his Maker, which John Wesley's sin had broken. In all this, there is little consideration of the outer world, or of John Wesley's fellow men. Salvation is an individual concern of John Wesley himself, a transaction between his soul and God.

With Maharshi, on the other hand, the personal factor-hardly seems to come into evidence at all; nor is there the appearance of any self-centred terror of guilt. There is indeed an agonizing sense of the soul's separation from God. This is the unutterable anguish, which darkens the very sun itself for him at noonday. But the cause of this separation is much further to seek (if I read Maharshi's experience aright) than any individual act of man. It is not the sense of his own wrong, merely, that appals him, but the feeling of a whole world out of joint, a vanity in all outward things. Yet

in spite of this, behind all, and pervading all, is the One. In the realisation of the One was salvation. This, at least, is what the text from the Upanishads told Maharshi, and he found it true. In communion with the One he passed the remainder of his life. In communion with the One his heart was filled with love for mankind and for all creatures.

To the Western mind there is something vague and indefinite in this conception: for the West has been taught for centuries to think in concrete terms. But there was nothing vague about it to Maharshi. The truth which he realized that day in Calcutta was an ever present joy.

He is the repose mind heart peace soul

This is how Maharshi described his own inward peace.

To return to Wesley's own history. His heart overflowing with happiness, Wesley at once began that series of missionary journeys to every remote part of the British Isles which has made his name famous. In days, when roads in England were scarcely worth the name, he travelled up and down the country in all weathers, on foot and on horseback, winter and summer alike, founding his new brotherhoods and encouraging his converts. Through all this long life of untiring zeal there is no trace of personal ambition or selfishness: no touch of vanity or self-conceit. His character remained transparently simple and single-hearted to the end. His one object was to give to others the peace and joy which he had himself received. He cared not for any system, or organisation, in comparison with the new life itself. "As far as I know myself," he writes, "I care no more about Methodism than Prister John."

The mistakes he made (and he made many, especially in his marriage affairs) were always mistakes of judgment, often due to his extreme simplicity; they were never mistakes of heart. His love remained pure and innocent and unselfish to the end; and it grew broader and more liberal as the years went by. He saw a vast population springing up around him. He saw religion itself in a lifeless state, with very little hold upon the character of men and women. He saw deeply, as few have seen it, the degradation of his own countrymen both in the city slums, and also in the houses of the rich and mighty; and he set

himself wholeheartedly to remedy the evil wherever he found it. Above all he was practical. He knew that the change, which proceeds from within, is worth everything else in the world. He knew how that change had come into his own life, and for more than fifty years he tried to impart it to others.

In the first period of his activity, beccause he employed strange methods and spoke with a strange directness (for John Wesley was a very plain speaker) he was obliged to endure the bitterest persecution and mis-understanding. All the forces of bigotry and convention in the land seemed stirred up against him, and the mob was excited to violence by every kind of malicious slander.

I have often stood on a piece of rising ground in Staffordshire, not far from my own home in England, where once John Wesley was nearly done to death. howling savage mob had dragged him along mile after mile, old man though he was at the time, and had determined to make an end of him. He sank to his knees, exhausted, his long white hair torn and dishevelled. Then two men from the crowd, a butcher and a prize-fighter, (men of violence themselves who had before taken part in the riot) pitying his condition and admiring his courage, stood over him and rescued him from the mob and saved his life.

His favourite field of labour outside London was among the miners of Bristol and the Midlands and the North of England. His delight was always with the poor; with the rich religious people he was ill at ease; for he was blunt in his speech to a degree of rudeness and could not endure anything which savoured of the "In most genteel people," he writes, "there is so strange a mixture that I seldom have confidence in them, but I love the poor and I find in many of them a true, genuine grace unmixed with affectation. It is hard to be shallow enough for a polite audience." Concerning one such group of 'genteel religious people' at Norwich he writes:
"I told them in plain terms that they were the most ignorant, self-conceited, self-willed, fickle, untractable, disorderly, disjointed, society that I knew in the three kingdoms." We are not surprised to find that there was much opposition to him in that city.

The Scotch people he could not understand. They were too controversial, and attempted to argue with him about doctrine. "I had rather," he writes, "be pelted with stones in Staffordshire, than with the arguments of these Scotchmen."

It may be asked what message was given by John Wesley which had such power to transform lives and build up a new social order. The answer is quite simple. He attempted to impart to others, as nearly as he could, his own personal experience, to bring to them that assurance of peace and forgiveness, which he himself had received. He believed this gift to be a supernatural one and he called it a second birth. He was not content to leave any one he met, man, woman or child, rich or poor, wise or ignorant, until he had seen in them the signs of this 'second birth.' At first he held that it was a conscious immediate experience, an act in each man's life taking place at some particular moment. But later his message broadened and he laid stress not so much on any exceptional emotional experience, as on a condition of heart and life. At first, also, he had narrowly held a theory of the eternal damnation of those who had not had the conscious experience of this 'second birth,'—the conventional Calvinism of the time still clung about him. But later his message broadened here also. He utterly refused to base his preaching on any doctrines of predestination. He left every thing, on this side, an open question. Here his practical English nature stood him in good stead. He looked more and more at the fruit of faith, and less and less at its intellectual expression.

It is very beautiful to trace how, in Wesley's later life, the old hard lines of earlier doctrine became softened one by one, and a great, all-embracing charity possessed him. His countenance mellowed, his whole aspect became singularly gentle. A love for little children grew stronger in him year by year, and he liked to sit in the sunshine in his old age and to watch the birds and the flowers, for hours together. Something also of the restless energy departed, though the fire in his life was in no way abated. A settled peace and calm possessed his soul, and a certainty that all was well with the world. As he looked abroad at the heathen, whom he had set out to convert in his youth, he considered them with kindlier humaner eyes. He felt that they were 'embraced in the arms of God's infinite mercy' even though he still believed them to be 'outside the covenant of God's

grace'.

As I have been writing down these last words about the heathen. I have been conscious how extremely difficult it must be for Indian readers to follow their meaning and not feel offended at them: for Wesley would certainly have included all Hindus under that title. In some future article I hope to describe the Great Reformation in Europe. Sadly enough, amid much that was of permanent value to mankind, the Reformers resuscitated at the same time this doctrine of the pre-destination of the heathen to eternal punishment. It has led to incalculable harm which the historians of the west have not fully recorded: The Slave Trade was, in one important respect, a direct consequence of this narrow religious out-look, and the forcible conversion of the American Indians in the New World was another consequence no less perverted. I cannot stop to explain how this came about, but the fact is unquestionably true. And even in our own times an evil and bitter fruit is still being grown from this corrupt stock. Not until this doctrine in every shape and form has been finally abandoned by the Christian Churches of Europe and America can there be any permanent peace between East and West. For there is a religious pride, and a religious conceit of superiority, which is even more subtle, dangerous, and deadly than the white man's pride of race. write this with a certain sense of shame for though I have never consciously held this doctrine of the heathen, I have so ong lived in its near atmosphere, that I have known in my own life its religious pride, and I came out to India with it trong in me some eleven years ago. It is one the less evil for taking the form of a patronising pity.

The story of John Wesley's death is in eeping with the closing years of his sainty life. His face, during his last illness, vas filled with serene confidence and joy. Its long white hair streamed down over is white pillows. He blessed his friends, ne by one, laying his frail, worn hands pon their heads. There was a special enderness in his blessing of the children. Then raising himself, half-unconsciously, as the were addressing a multitude, he cried,

-"The best of all is this,—God is with us, God is with us." Then he sank back exhausted, and folded his hands in prayer,

and never spoke again.

His last words, "God is with us," were true in no ordinary sense. God was indeed with that devoted band which had followed him so faithfully, and God was indeed with the wide outer world which Wesley had learnt to look on with larger eyes. The best of all was this—God was with all men, everywhere, at all times, to raise them, to bless them, to suffer with them, to love them. To such a wider meaning may we to-day expand Wesley's words in true union with his dying faith and hope.

The coarse, brutal, irreligious life of Eighteenth Century England might have lingered on unchanged, if Wesley's life had not given a fresh movement to the current of English thought. The drinking, gambling squires and parsons of that age were Godless enough, even at the time of Wesley's death. But yet the England of 1790 was a different land from the England of 1740. And the despised and Methodists, with all their persecuted narrow out-look on certain sides of life, were by far the most important cause of

this salutary change.

We have only to read the contemporary records to come to a clear understanding of this fact. I have made a detailed study of these rocords, in secular as well as on religious matters, and the impression left is conclusive. When we read, for instance, of audiences of twenty thousand colliers, and more, gathering in the open air in midwinter and listen for hours to Wesley's quiet, piercing words about sin and evil, about God's mercy and compassion, about a new life of purity and goodness: when we read how "the tears streamed in furrows down their cheeks" (as one eye-witness relates) we can understand what a remarkable change was taking place. Not less remarkable was the effect, in that age of ill-gotten gain, of Wesley's fearless denunciations of the pride of the rich and the covetousness of the strong and powerful. His converts were not merely taken from the outcast and ignorant, though his heart was always with the poor more than with those who had this world's goods. But while carrying on to the end his wonderful work among the poor he had also opportunity in his last days to influence the nation at its very centre, and he used it.

His position, indeed, at the close of the Eighteenth Century was not unlike that of General Booth at the close of the Nineteenth Century; only his influence was still greater and his character still more saintly. The labours of fifty devoted years had not been in vain and his word was respected by King and Commons alike and his counsel followed.

Great and terrible evils remained still untouched. Degrading national crimes were still committed. Wesley's own society became formal in its turn and tended to stereotype his message and thus rob it of its living power. But, nevertheless, a fresh impetus had been given to the history of the world. A sounder and purer national life was built up in England itself.

The words from Green's Short History of the English People concerning this epoch are widely known: but they may well be repeated at the conclusion of this paper, for they sum up the whole story which I

have been trying to represent:

"The great body," says Green, "which Wesley founded, numbered a hundred thousand at his death. But the Methodists themselves are the best result of the Methodist revival. Its action upon the Church of England broke the lethargy of the clergy, and the Evangelical movement, which found representatives like Newton and Cecil within its pale, made the fox-hunting parson and absentee Rector at last impossible. In Walpole's day the English clergy were the idlest and most lifeless in the world. In our own time no body of religious ministers surpass them in piety, philanthropic energy and popular regard. In the nation at large appeared a new moral enthusiasm, which rigid and pedantic as it often seemed, was still healthy in its social tone. Its power was seen in the disappearance of the pro-

fligacy which had disgraced the upper classes and the foulness which had infested English literature since the Restoration. A yet nobler result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. It was not till the Wesleyan impulse had done its work that this philanthropic impulse began. The Sunday Schools established by Mr. Raikes were the beginning of popular education. By her writings and her own personal example Hannah More drew the sympathy of the English people to the poverty and crime of the agricultural labourer. A passionate impulse of human sympathy with the wronged and affleted raised hospitals, endowed charities, built churches, sent missionaries to the heathen, supported Burke in his plea for the Gentoo,\* and Wilberforce in their crusade against the iniquity of the slave trade. It produced also the moral chivalry of John Howard for the prisoners and debtors."

When we are in despair about the vitality of true religion and the slowness of religious progress in the world: when the religious heart dies down in us, and we are inclined to put social schemes and political programmes forward as a simpler solution of the world's great evils, it is well to study the power of a single devoted life like that of Wesley or St. Francis. Then faith and hope return. The greatest victories of religion are not in the past but

in the future.

\* Gentoo is a word of Portugese origin signifying gentile or heathen; it is the Eighteenth century word for a Hindu.

Bolpur.

C. F. Andrews.

### REVIEWS AND NOTICES OF BOOKS

### ENGLISH.

'I. The Renaissance in India: Its missionary aspect: by C. F. Andrews, M. A. Indian Edition. Christian Literature Society for India, 1913. The author begins with an analysis of the innemeaning of the Indian Unrest and truly says that the immemorial conservatism of the village population of India is a guarrantee that the rise of the spirit of nationality, 'welcomed everywhere as a kine

of creed, having all the binding force and fervour of religion', will not make India's progress revolutionary. Mr. Andrews notices the rise of the middle classes, and feels that 'the destiny of the country is clearly in their hands'. "In Bombay and Calcutta, and in almost every Indian centre, a circle of advanced thinkers and workers may be found with whom it is a pleasure and a privilege to converse on subjects covering the widest range of thought and life.....Sometimes we feel that they are too westernised......Yet, now that the spirit of nationality has fired them with new hopes, they are taking greater pride in their own country than before and working out indigen-ous lines of advance. The danger of Europeanisation is not so great as it was a generation ago and it will be still less in the near future." The revival of national literature and art, specially in Bengal, is duly noted. The author lays stress on the great drawback of an uneducated womanhood. Macaulay's idea, that of supplanting Indian by western civilisation, has been recognised to be mischievous and impossible. "India can point to one of the most imposing civilisations and religious developments in the world. The Indian past is no blank page. It is rather like an illuminated manuscript, partly worn away and needing revision, but still precious for the subject matter it contains. To neglect the past of India is to fail to utilise the deepest springs of Indian national life." The ideals of Indian education embodied in such institutions as the Gurukul at Hardwar, the Dayanand College at Lahore, the Fergusson College at Poona and the 'Servants of India' Society are dwelt upon. To call the Government education 'godless' is unfair and unjust, for it ignores the great though indirect religious influence of the noble secular literature. A Lieutenant-Governor once told the author that for pleasing manners he would prefer a man of high family brought up in the traditional way, while for moral integrity he would prefer an English educated man of lower birth. The Arya Samaj, with its appeal to national sentiment, is more successful, the author thinks, than the Brahmo Samaj. Theosophy is regarded by Indians as a foreign intrusion and is losing favour, though its services to the country are recognised. The author is not in favour of separate Hindu and Moslem Universities, as they would lead to religious exclusiveness and the education imparted in them would be reactionary rather than progressive. With regard to female education, apart from the difficulty of trained female teachers, from the reviewer's own personal experience, he is in a position to say that, in remarkable contrast to male education, Europeans and Government officials take in it a keener interest, generally speaking, than the educated public, though the conviction is growing that up to the primary stage at least such education is beneficial and even necessary. Hinduism, according to the author, represents "the varieties of religious experience in one of the most gifted families of mankind. It forms, as it were, a museum of the past, in which nearly all the records are complete. The earliest religious instincts of the aborigines are preserved side by side with the higher Aryan conceptions. There are rich evidences of piety and lofty aspirations on the one hand, and large areas of superstition and corruption on the other. Hinduism has made progress by accretion rather than by revolution." At the present time there are six crores of Hindus who are outcast, whose very touch is con-taminating. "The Ethics of Hinduism, such as they are to-day, owe more to Buddhism than to any other religious development. Such qualities as those of pity, gentleness, simplicity, humility, temperance, self-

denial are traceable to Buddhist influence." 'There has been no more potent cause of degradation in the whole of Hindu religious history than the vile legends concerning Krishna in the Puranas.' The doctrines of Illusion (Maya), Wandering (Samsar), Works (Karma), Devotion (Bhakti), Release (Moksha) form the year, metal otherwise. the very mental atmosphere of India and even pass beyond the range of Hinduism in the Sufi cult among the followers of Islam. Contact with Islam produced the reforming sects of Ramanuj, Ramanauda, Kabir and Chaitanya, but the weakening of the fetters of caste proved only temporary. The Bhakti movement centred round two personalities, that of Krishna and Ram, or Ram-Sita. "It may be said generally, that where the Avatar of Krishna has been worshipped the revival has comparatively failed, but where the noble figure of Ram was taken, and the character of Sita became the ideal of womanhood, it has been comparatively successful." Regarding the Geeta the author is not so enthusiastic—'the verses that preach an indifference to good and evil alike confuse its moral teaching, and the position given to woman in it is far from noble.' Islam, according to the author, is static, while Hinduism is a dynamic, or developing religion, and not a clear cut system. It displays extraordinary change of characteristic along with change of environment. Let us hope that this will prove the salvation of Hinduism. The nineteenth century reformers, from Rammohan Roy through Keshab Chandra Sen to Swami Vivekananda, Mr. Andrews deals with in his chapter on the New Reformation, which he regards as being quickened by Christianity. The Arya Samaj, by admitting outcasts into the fold, 'has teuded to check in a certain measure the mass movement towards the Christian religion.' Swami Vivekananda's teaching is to our author 'on certain sides distinctly disappointing.' It is certainly a travesty of the Swami's teaching to characterise it as permitting the crowd to go on with the old bad Hindu practices \* and we are loath to believe that this passage expresses the opinion of Mr. Andrews himself and not of the Editorial Committee, who, we learn from the preface, have 'altered and excised certain sections of his book.' If the impulse for reform on national lines † is so strong in modern Bengal, it is mainly due to the Swami, and the country holds a far higher opinion of his intellectual attainments than the author seems to do. For the late Justice Ranade the author is full of admiration, and regards him as one of India's greatest thinkers. Emphasis is laid on Mr. Ranade's opinion that social, political, economic and religious reform must go together, for the reformer must deal with the whole man. In the chapter on 'The Challenge of Hinduism' Vivekananda's insistence on the spirituality of the East and the materialism of the West, supported by the teaching of Mrs. Beasant, is quoted with very much like disapproval, though the present Armageddon in the West would tend to corroborate Vivekananda's view. The author proceeds to consider the arguments in favour of Hinduism versus Christianity and says that the Hindu idea of spirituality is nonmoral, consisting of asceticism, meditation and

- "Whatever the Swami's teaching may have been, his followers do not in practice encourage what is generally understood by reform, either social or religious, in any of its forms.—Editor, M. R.
- † So far as Bengal is concerned, almost the only considerable body of reformers in practice are the Brahmos, who do not owe their inspiration to the Swami.—Editor, M. R.

philosophy, and the divorce between morality and spirituality is fatal to it. Then he tries to meet the arguments that pantheism is more rational than personal and historic revelation, and that Hiuduism owes allegiance to principles, not persons, that Hinduism is indigenous to India and alone suited to her, that Christianity results in denationalisation and that the lives led by the Christians cause doubt in its real regenerating power. The author does not brush aside these arguments but he finds material in them for the revision of some of our narrower conceptions of Christianity. Dealing with Christian difficulties in India, Mr. Andrews says that it is impossible to compromise with caste, as has been done in the Roman Catholic Church in Southern India. "Some feeble attempts have been made to moralise the caste rules, but they have never succeeded. Morality, as among the Jews of old, has been made to consist in various washings and the cleanings of pots and vessels, and has left on one side the weightier matters of the law." The author quotes Rabindra Nath Tagore's words: "The regeneration of the Indian people, to my mind, directly and perhaps solely depends upon the removal of this condition of caste." There must be a gradual transference of authority to the Indian Christians, and the church must be made more national in character. The author devotes a chapter to Indian womanhood and dwells on the stunting effect of the Parda system and illiteracy. The conflict of modern college life with the zenana, the divided home-life, the power of advancing, under modern conditions, social service, literature, music and art, through the regeneration of Indian womanhood, form some of the topics of discussion in this chapter. In this connection some of Toru Dutt's poems are quoted with genuine appreciation. The conservatism of home-life has been long described as a hindrance to the progress of education as of everything else. Trained Christian women are required in large numbers to take up medical and tutorial work. After referring to some Christians, both European and Indian, who have led ideal lives, the Author concludes with a sketch of the ideal national Indian Church. According to him, the failure of Hinduism lies in the following: "Caste, which lies at the very centre of Hinduism, is from the national point of view the greatest evil of all. It is useless for India even to dream of being a united nation as long as caste is retained. Yet Hindus themselves acknowledge that the destruction of caste would be the destruction of Hinduism."
"The Indian Church of the future must embrace not only every Church in India, but also all the higher religious instincts of the people. The great heritage of the Indian past must be conserved, and this can only be accomplished by the Indians themselves ..... for the Christian ideal will find acceptance just in proportion to its embodiment of all that truly belongs to the heart of India."The Church as mother, as St. Paul conceived her, must be retained, for 'in any religion which is to become acclimatised in India this ideal of motherhood must have a prominent place.' The communal idea, which makes the Indian sacrifice his individuality to the good of society, would be a corrective of the excessive individualism of the west. "The conviction grows stronger with every year spent in India that the people of this land, numbering one-fifth of the human race, have one of the greatest possible contributions to make towards the fulness of the Christian message. A country where the very birds and squirrels flit about quite fearlessly and are men's friends, not wild, hunted creatures; a country where drunkenness is comparatively little known, and lives of

simple, complete poverty put our modern luxury to shame; a country where renunciation of the world has been for centuries a passion and its practice an object of worship; a country where mother-hood is reverenced to the point of adoration—such a country must surely have much to teach the Christian church as well as much to learn." "Bengal, in the East, is developing a national consciousness which will be one of the strongest forces in Modern India. The Bengali race is more Aryan than the South, but less Aryan than the North. It has, in addition, a Mongolian element which has made a remarkable blend of character—highly intellectual and imaginative. The old libels of Macaulay and others concerning the Bengalis must be discounted by anyone who wishes to form a true estimate of this most brilliant people. The Christian type in Bengal will come near to the South in emotion and sensuous imagination, but there will be added qualities of keen speculation and radicalism of thought. Bengal is the France of India." the author concludes with the hope: "It has been a commonplace with a certain School of writers to assert that India can never become a nation. In the narrower sense of the word confining it to a single race, this may be true: but if the United States may be called by that name, there is no reason why India should not become a nation also. Geographically, she is a unity; in sentiment, she is a unity; politically, she is becoming more and more a unity. What is needed to complete this unity is the Christian Faith."

It is not to be expected that Hindus will accept all the views set forth above as a correct interpretation of the position and future possibilities of the Hindu race and religion. But that they represent an earnest and sincere attempt on the part of a scholar and thinker of an antagonistic faith to grasp the central difficulties of the problem nobody will deny. With many of his positions most of us will be disposed to agree with a slight variation of light and shade. The need for the nationalisation of the Indian Christian Church has, we know, been felt by other missionaries, e.g., the author of "India, its life and thought" (J. P. Jones). And therein, it seems to us, lies the main danger to Hinduism. Mr. Andrews truly says that in the opinion of most Hindus the destruction of casts is an armound with the destruction of casts is an armound with the destruction. truction of caste is synoymous with the destruction of Hinduism. And yet in the opinion of the present reviewer, if Hinduism is to meet the advancing inrush of Christianity, in the national garb proposed for it, it must at all costs solve the problem of retaining its essential speculative freedom from the dominance of credal superstitions such as Christianity involves by cutting down, root and branch, the Upas tree of caste. Among Muhammadans, Christianity has madans, Christianity has made no impression. It is among the Hindus, specially of the submerged classes, that Christianity has found most favour. Many educated Hindus venerate Christ as one of the the greatest exemplars of practical morality. But to accept Christianity in any of the multitudinous forms which now prevail is to exchange one set of superstitions for another. Unless Hinduism, the only ethnic religion which gives a cohesiveness and claim to unity to the majority of the people inhabiting India, makes up its mind to preserve its distinct racial and national individuality by solving the problem of caste, the Christian appeal, with all its ethical grandeur for spiritually minded men and worldly advantages for the materialistic multitude, will prove too strong ere long to stem the tide of conversion, already growing in alarming proportions, specially among the

depressed classes dwelling on the fringe of Hinduism. And the above summary of Mr. Andrews' book, brief as it is, will reveal to every thoughtful Hindu how deeply and anxiously his religion and racial characteristics are scanned by earnest Christians with a view to bring about what they sincerely believe to be for the good of the country—the Christianisation of India. Few Hindus, it must be sadly confessed, bring so much thought, learning and earnestness to bear on the study of the past history and future tendencies of his religion, and it is immensely to the credit of Christian missionaries like Mr. Andrews that they should open our eyes to the realities of our present situation. We can only hope that Hinduism will profit by it, and will be saved the fate of other ethnic religions like those of ancient Greece and Rome.

II. Gopal Krishna Gokhale: by R. P. Paranjpye, M.A., B. Sc. Poona. 1915. Price 4 annas.

One of the noblest among the self-sacrificing band f workers who have made the name of the Poona Pergusson College famous throughout India has written this interesting sketch of Mr. Gokhale's life. to this band, 'though his humble valets, he was in-lisputably the hero.' 'Indians are really ascetic at leart; they appreciate real sacrifice—steadfast devoion to an ideal and untiring industry to attain that ideal.' This is the secret of the universal that ideal.' This is the secret of the universal nanifestation of grief which Mr. Gokhale's untimely leath has evoked in India. We are glad to learn that in authoritative biography of Mr. Gokhale will be vritten by the Hon'ble V. S. Srinivasa Sastri, his uccessor in the headship of the Servants of India society. There are some excellent coloured portraits of Mr. Gokhale and others in this book, and an autograph letter which shows what a neat and beautiful and Mr. Gokhale used to write. Inspite of all these mbellishments, and covering, as it does, nearly 100 pages, the book is being offered for sale at the re-

narkably cheap price of 4 annas per copy.
In College Mr. Gokhale was not a very brilliant tudent, like many great men before him. Few people new that he was well-grounded in Mathematics and hat his text book on the subject still holds the field n the Deccan. He taught English, Mathematics, fistory and Political Economy. He did not much are for the history of India, as he thought that the istory of dynastic changes in India did not present well-marked evolution of the democratic idea. vidently his views on the subject were somewhat uperficial, for the history of dynastic changes is not he only, nor even the most important, subject for tudy in connection with the history of India. olitical Economy he taught like a master. okhale sometimes felt that if he could devote himself o it entirely, he might be able to do some original vork in economics, specially in bimetallism. oes Mr. Paranipye say that it is 'one more instance f sacrifice for his country's good, and many persons vill even regard it as one of the noblest he ever tade.' The noble pile of buildings known as the ergusson College was built by subscriptions raised rincipally by him. For sometimes Mr. Gokhale was onnected with an Anglo-Marathi journal called adharak in which social reform was advocated. ut except on the question of the depressed classes, egarding which he felt strongly, he never took a rominent part in the social reform movement. Mr. aranjpye does not look with much favour on Mr. ilak's political methods, and supports Mr. Gokhale n the controversy between the two Marathi leaders. By nervous temperament Gokhale was never fitted

to be a popular idol . . . . an acute sense of one's own shortcomings is inconsistent with a readiness to shout with the biggest crowd. He often used to say that while the highest level reached by an Indian may be the same as that reached by a European, the average level of Indians is deplorably below that of Europeans and that the great task before us is to try and raise this average level. When this average level is raised, the towering personalities, of whom we now see but very few will increase considerably in number." This is why he devoted himself so enthusiastically to the cause of free and compulsory mass education. The famous apology of Mr. Gokhale after the Poona murders was "the greatest set-back in his life" but it did not extinguish his public career. Mr. Paranjpye considers it the noblest action of his life. 'Gokhale's mastery of financial matters was such that under happier circumstances he might have been the most successful Chancellor of the Exchequer.' The following from his speech on the Universities Bill deserves being quoted :--"I believe the life of a people-whether in the political or social or industrial or intellectual field—is an organic whole, and no striking progress in any particular field is to be looked for, unless there be room for the free movement of the energies of the people in all fields. To my mind, the greatest work of Western education in the present state of India is not so much the encouragement of learning as the liberation of the Indian mind from the thraldom of old-world ideas, and the assimilation of all that is highest and best in the life and thought and character of the West." His famous protest against the Validation Bill still rings in our ears: "My Lord, British rule in this country has hitherto been described-and on the whole, with good reason-as the reign of law. A few more measures, however, like the present, and that description will have to be abandoned, and another substituted for it, namely, reign of executive irresponsibility and validating legislation. My Lord, Government is paying too great a price for what is undoubtedly an attempt to save the prestige of its officers. But is prestige ever so saved?" It is interesting to note by the way that Mr. Paranjpye thinks that religious education in the schools will encourage obscurantism. Mr. Gokhale's 'informal embassies' to England and South Africa and the beneficial results which flowed from them, are then dwelt upon. Lord Curzon, whom Mr. Gokhale was always opposing in the Council, recommended him for a C.I.E., and in a personal letter to Mr. Gokhale he wrote: "The honour is offered to you in recognition of abilities which are freely bestowed upon the service of your countrymen and of which I would ask no more than that they should continue to be so employed. I only wish that India produced more such public men." He was offered the distinction of being the first Indian member of the Secretary of State's Council, but he declined. In 1914 he similarly declined the high distinction of K.C.I.E., which was recommended for him by Lord Hardinge and approved by Lord Crewe and His Majesty the King himself. Regarding the Public Services Commission, Mr. Paranjpye says, "It looked in the beginning as if the evidence submitted to it by the officials was to be one continuous cry of Indian incapacity and Gokhale told us that he never underwent such a men-tal strain as during this period." In the field of constructive work, the establishment of the Servants of India Society is perhaps Mr. Gokhale's greatest contribution. 'The Society is one of the rising hopes of India and its work is watched with great interest by people from all parts of the country." Its object is

'building up in the country a higher type of character and capacity.' The preamble to the rules, drafted by Mr. Gokhale himself, says:—"...... sufficient number of our countrymen must now come forward to devote themselves to the cause in the spirit in which religious work is undertaken. Public life must be spiritualised. Love of country must so fill the heart that all else shall appear as of little moment by its side." The Home of appear as of little moment by its side." The Home of the Society is at Poona, and there are branches in Bomhay, C.P., U.P. and Madras. At present there are about twenty members of the Society. One of the rules of the Society is that a member must lead a pure personal life and another is that he will engage in no personal quarrel with any one. Like many other gifted persons Mr. Gokhale was very sensitive—'any uncharitable or false remark. was very sensitive—'any uncharitable or false remark even from sources of which he knew the utter worthlessness used to worry him a great deal.' The failure to effect a compromise with the extremist section of the Congress headed by Mr. Tilak is attributed by Mr. Paranjpye as the immediate cause of his death. He has left two daughters, the elder of whom is a student of the B. A. class of the Fergusson College. 'In his early days he was somewhat of an agnostic but later on apparently changed to a slight extent though he never dogmatically accepted any religious formula. His nature was deeply spiritual and the object of his reverence was his country.' Summing up Mr. Gokhales' political career, Mr. Paranjpye justly says that 'certain it is that there appears on India's political horizon no adequate successor to the Ranade-Gokhale line of publicists.' We will conclude this summary with an extract from the speech delivered by Mr. Gokhale in 1902 on the eve of his retirement from the Fergusson College:—"Here I am with a settled position in this College......And yet I am giving up all this to embark on the stormy and uncertain sea of public life. But I hear within me a voice which urges me to take this course, and I can only ask you to believe me when I say that it is purely from a sense of duty to the best interests of our country, that I am seeking this position of greater freedom, but not necessarily of less responsibility. Public life in this country has few rewards and many trials and discouragements. The prospect of work to be done is vast, and no one can say what is on the other side—how all this work may end. But one thing is clear. Those who feel in the matter as I do, must devote themselves to the work in a spirit of hope and faith and seek only the satisfaction which comes of all disinterested exertions."

III. The Root Cause of the Great War: by Pramatha Nath Bose, B. Sc. (Lond). Calcutta. Newman & Co. 1915. Price 12 annas.

In this little book the learned author tries to prove that the root cause of the European conflagration lies in its exaltation of matter over Spirit, of egotism over altruism, and of patriotism over humanitarianism and that the war tends to confirm the theory of the evolution of civilisation which the writer has put forward in his 'Epochs of Civilisation' which was reviewed in this magazine in November, 1913. In India even the most uncompromising agnostic of the type of Kapila admitted the existence and immortality of the soul which is ignored by the masters of modern culture. The gospel of 'will to power' has supplanted the older and infinitely more wholesome gospel of 'will to self-realisation through self-abnegation.' The industrial application of science is responsible for the growth of militarism, and the cry for 'spheres of influence.' What we require is to have industries without the evils of Industrialism, capital without

Capitalism, and the desire to accumulate wealth without Mammonism. Unless the West is actuated by the self-denying spirit of ancient oriental culture, and learns to free science from the bane of commercialism, all attempts to establish peace will be infructuous. Diplomacy has proved a dismal failure. Christianity, a product of the East, has not yet taken kindly to the soil of the West. Peace will be ensured only when the forces making for ethical and spiritual development acquire ascendency over those which lead to material development. The practical applications of science, unless the zeal for them is tempered by ancient culture, are sure to lead the world to destruction

This little book is well worth study by those who are carried away by the glamour of western civilisation, but there is a danger for us in India in indulging too much in this complacent vein of thought. The spirit of ancient culture is not exactly common among us now-a-days, and to ignore the magnificent possibilities of our speculative Eastern mind if allied to the scientific spirit of the West would be to forget the real lessons of the war for us.

Por.

The Vital Forces of Christianity and Islam. Oxford University Press. 1915 (Price not stated).

This book is a reprint with an introduction of seven articles which originally appeared in the International Review of Missions. The writers were asked to answer six questions which may be put, somewhat more shortly than in the original as follows: 1. What elements in the faith of Islam are vital? 2. Are there any points that excite dissatisfaction? 3. What elements in the gospel and the Christian life are attractive? 4. What awaken opposition? 5. What elements in Islam present points of contact with Christianity 6. Has your contact with Muslims shed any frest light on the New Testament and the Christian faith? These questions were addressed to Mr. Gairdner who has been in Cairo since. 1897; Mr. Shedd who has been in Persia for many years Pastor Gottfried Simon who has worked for elever years in Sumatra; Professor Stewart Crawford who spent his boyhood among the Syrians, and habeen a missionary for fifteen years in Damascus Professor Sirajud-Din of the Forman Christian College; Canon Dale of Zanzibar; and Dr. Macdonald

It will be seen then the writers have had good opportunities for making themselves acquainted with Muslim life in different parts of the world and there is much that is interesting. But as whole, we cannot help feeling that the book is diappopinting. For one thing there is a great deal of repetition. This was perhaps not so sensible when the essays appeared at intervals of a month but it is very striking now that they are published in a single volume. The usual statements of evangelical belief recur in every essay in words that might have been used by a clergyman or dissenting ministe who had never left England. If it was necessare to make them, it might have been done once for all in the introduction. Then we are told severatimes over that one of the attractions of Christianities the extreme goodness of the missionaries "Modern missions have at least made Moslems respect some Christians, and in them recognize however unwillingly, the fruits of faith and love." "This would justify missions to Islam even if they did not produce a single convert" (W.H.T. Gairdner, p. 27). "The practice of Christian love, forgiveness, truth fulness, and chastity have time and again extorted

witnessed them" (Gairdner, p. 37). It must have done so, as Muhammedans were previously unacquainted with these virtues. They also knew nothing about "hospitals, schools, relief of poverty and integrity and honour in daily life" and to teach them these things is "the greatest work that Christian mission have done in Mohammedan lands" (W. A. Shedd. p. 64). "The covetonsness of their teachers is contrasted by Moslems with the unselfish love of faithful missionaries." "They know that the missionaries are always anxious to promote the bodily welfare of all men' (Gottfried Simon, pp. 89,96). The missionaries "continually render unselfish service to old and young" (Stewart Crawford, p. 140). "The Christian patience and ease of Christian teachers in the schools, the courtesy and good temper of the Christian controversialist in the streets and the bazaars" attract the Muslim (G. Dale, p. 204). Here again, it would have been sufficient to have stated once for all in the introduction, that the missionaries give the Muslim the chance, which otherwise he would have missed, of seeing a really good and holy man.

The writers do not always distinguish between the creed of Islam and the local superstitions of Muslims with whom they have come in contact. In the third essay Pastor Gottfried Simon writes: "The man who is able to use the right magic formula at the right time and in the right place has power over God. As against the Moslem magic, the Almighty Himself is powerless. He cannot even prevent a sinner who is ripe for hell, being magically transported into paradise by a clever magician." Pastor Simon nowhere states that this belief of the Bataks is gross superstition repulsive to every true Muslim. Almost equal ignorance of Muslim theology is shewn in the following passage:"We exclude all merit on the part of man, and the Moslem forthwith realizes that we thus stigmatise all his works of merit, his religious observances, his fasting, his pilgrimage, and so forth, as entirely. without value as the basis of salvation. But the man who has all his life set his hope upon such meritorious works, of course feels himself injured when he sees how lightly we esteem what is to him most precious." As a matter of fact Islam is as emphatic as St. Paul on salvation by faith and not by works. The believer will, it is true, receive for every good work a reward n heaven, but without faith works are fruitless. In India this is well known even to illiterate Musulmans. Kashmiri boatmen often repeat the following verse...

I came to a country, I went away from a country, I was on the border of the river, and the sun was setting,

I looked in my pocket, and found not a cowrie, The boat is about to cross, how shall I pay my · fare?

[Uccham chandas, har na athe Nao utaras, kya dimah boh?]

In the same spirit an Arabic poet writes: The soul said to me: Death has come to thee And thou abidest in the house of rebellion, Provide thyself with piety : and I said : Cease. Provision is not taken to the house of the

generous. \* [La yuhmalu' zzad li dare 'lkarim] It is not through his own merits but through God's mercy that a man is saved.

The following quotation will shew the intellectual

\* Quoted and translated in Thatcher's Arabic Grammar.

the admiration of Mohammedans when they have level of Pastor Gottfried Simon: "We may often connect what we have to say with the mention common to both books (i. e. the Quran and the Bible) of Adam as the first of the human race, of Abraham, Joseph, Solomon and other Old Testament characters." (P.108) Apparently Protestant missionaries still teach that all many were descended from Adam and teach that all men were descended from Adam and Eve. One more quotation will further illustrate his knowledge of the doctrines of Islam. "We must protest against the worship of angels which is especially carried on by Moslem sorcerers, whereas this is the very thing which is important for the Moslem." (P. 108) The whole essay is an example of wasted opportunity. It seems that the Bataks have most interesting superstitions and a careful account of them would have been really valuable for any student of religious belief. But instead of such an account we have only pious twaddle.

The second essay which deals with Islam in Persia contains some interesting facts, but here too the writer (Mr. Shedd) does not seem to have made the best use of his opportunities. He has witnessed the ceremonies of Muharram among the Shiahs and a full description would have been welcome. These half idolatrous ceremonies do not properly belong to Islam and are repulsive to many Musalmans, but they are an instructive example of the persistence of old beliefs. Their similarity in many respects to the old worship of Adonis or Tammuz has been pointed out by several The fifth essay by Professor Siraju'd-Din deals with Indian Mohammedanism. We wish the writer had given an account of the reasons for which he became a Christian. The intellectual power of Saint Augustine and Ghazzale is rare, but every man is interesting when he gives an honest account of his own "conversion." The writer has wasted some space on a silly book called, Al Insanu'l Kamil and he gives the well-known tradition of Adam, Noah, Abraham, Moses, Jesus, refusing to intercede for sinners, without mentioning that according to orthodox theology not merely Jesus but all prophets are sinless. Against one remark in this essay we must emphatically protest. "Monotheism saves the Moslem from idolatry, atheism, gross superstitions of the heathen and their pusillanimity of character." The charge of pusillanimity is offensive and untrue, and singularly inappropriate at a time when Hindus as well as Muslims have given their lives for the British empire, and Hindus as well as Muslims have won the most coveted of all honours, the Victoria Cross.

The fourth essay by Prof. Crawford is the most sympathetic and on p. 147 there is an excellent passage, unfortunately too long for quotation. But Prof. Crawford makes a strange statement when he says "that God has a great desire to draw near to men is a new thought to Islam. The rich gospel word 'love' has a strange sound at first to Arab Moslem." The Prophet once said to his followers: "There is no need to pray so loudly, He is nearer to you than the necks of your camels." Ferid-ud-din Attar says in the Pandnamah: "O Thou whose love is a hundredfold greater than the love of mothers." All Sufi literature is full of the love of god.\*

In Canon Dale's essay there is another mis-statement of Muslim theology. "One Moslem expressed to me his dissatisfaction with a faith (i.e. Islam) which left him in a state of uncertainty as to whether he was forgiven or not." The traditions state clearly that every man who believes that

\* On this point Margoliouth Development of Mohammedanism' "The Early Mohammedanism" Chapter VI should be read.

there is no god but God and that Muhammad is

The concluding essay by Dr. Macdonald, author of those valuable works "Development of Moslem Theology" "Religious Attitude and Life in Islam" is, it need hardly be said, scholarly and accurate. It is a pity Dr. Macdonald was not asked to revise the other essays.

On the whole the book deals too much in generalities and too little in facts which have come within the personal knowledge of the writers. Quotations from the writings and sayings of Muslims are very rare. Consequently it is less instructive for future missionaries than such a book as Canon Sell's "Essays on Islam" which contains about the same amount of matter.

Report of the Indian Association for the Cultivation of Science for the year 1913. Calcutta, 1915. Printed by P. Sarkar, Anglo-Sanskrit Press, 51, San-

The Report idicates gratifying progress during the year under review. An equatorial telescope was fitted up and mounted in the observatory and the planet Jupiter was carefully observed from July to November. Experimental research was carried on in the physical laboratory by Mr. Raman. Courses of lectures were delivered on Physics By Dr. A. L. Sircar and Prof. A. N. Palit; Chemistry by Dr. C. L. Bose; Botany by Dr. A. L. Sircar, Dr. G. N. Mukerji and Babu J. C. Pal. Along with the Report are published three very interesting papers: A Resistance Board on the Potentiometer Principle by Asutosh De; An outline of optical theories by Dr. D. N. Mallik; On Atomic Impact by M. N. Banerji.

The energy with which the study of experimental science is being pursued in Bengal is most satisfactory and it is to be hoped it will soon be copied in other parts of India. With reference to the work of the Association Professor Panchanan Neogi said:—"I can personally testify that perhaps in no other colleges in Bengal are the sciences of physics and chemistry taught with such a wealth of illustrations and experiments as in this Association." All this work has been done by the Association with an income less than that of a collector, and if only the income were larger much more could be done. We hope the following words of Professor Neogi will attract the attention of some rich Indian gentleman:—"At present the crying necessity of the Association appears to me to be the foundation of two permanent professorships-one in physics and the other in chemistry, who will devote themselves wholly to research work. The Association cannot be expected to give munificent salaries and even a salary of Rs. 400 per mensem will require a further endowment of 2½ Lakhs of rupees for the two professorships. The Association hopes that our generous countrymen will emulate the noble examples of Tata, Palit and Ghosh and endow it with this very noble examples of necessary endowment. I cannot conceive of a more fitting memorial of the illustrious founder of this Association than the foundation of these permanent professorships: as in that case the Association will not have to depend on chance enthusiasts for carrying on research work."

H. C.

I. The Ballaa of the Penniless Bride, by A. Madhaviah. Pp. 15. Price As. 4. Messers. G. A. Vaidyaraman & Co., 3-4, Kondi Chetti Street, Georgetown, Madras.

Mr. Madhaviah in this pathetic little poem draws attention to the baneful custom of exacting dowries. The penniless bride was -

-a poor man's child, ` The last of six fair girls, Whom God had blessed him with, a Queen Of beauty crowned with curls.

But none would wed the poor man's child, Without a gift of gold.

Not e'en the widower with three girls, Each older than that maid, Would deign to give his palsied hand Unless the price was paid.

At last the loving and devoted parents make up their mind to sell the ancient house they live intheir last and only worldly possession, in order to see their daughter happily married. The girl, however, equally loving and devoted, rather than let her parents make themselves homeless for her sake in their old age, puts an end to her own life. The poem is worth reading.

II. The Alphabet—The Direct Method in English. By B. Animananda, Boy's Own Home, 47A, Durga Charan Mitter's Street, Catcutta. Pp. 26. As. 2.

The popularity of the "direct method" in teaching foreign languages at the present day is unquestioned. In India it has received the approval of such dis-tinguished educationists as Sir Rabindranath tinguished Tagore and Sir Guroodas Bannerji.

Mr. Animananda is an experienced teacher and the author of several books on the direct method. He claims that some seven-years-old boys working under his method for six months took four days only to

master the alphabet.

"The letters of the alphabet in themselves," remarks our author, "have no meaning for the child and so fail to awaken his interest and arouse his attention." Mr. Animananda's plan is to teach the alphabet inductively by first analysing sentences into words and then words into letters.

The book under notice would be found very useful by all desirous of working on the Direct Method.

III. The Call of the King: An Indian Story of the Great War. By L. Marston. Pp. 89. Price As. 6.

IV. Ahmad Shah's Decision. Same author. Pp. 89. Price As. 6. Madras: The Christian Literature Society.

"The Call of the King" is the call of Jesus Christ.
"Ahmad Shah's Decision" is to respond to the call of that "heavenly king."

V. The Wonderful House I live in. Pp. 45. As. 1. VI. Livingston. Pp. 40. As. 1. Madras: The Christian Literature Society.

Both these pamphlets are from the Anna Library of the Christian Literature Society. The first pamphlet contains an excellent description of the human body written for laymen. The language is both clear and concise. There are numerous illustra-The language is tions. This pamphlet has run through eight editions and is deservedly popular.

The second pamphlet, which also is illustrated, relates the life-story of David Livingston, the famous

African missionary traveller.

VII. The World at War. By J. Nelson Fraser. Pp. 114. Price As. 14. Bombay: The Oxford University

This book is intended for junior students in India but will certainly be found useful by older readers.

author had delayed its publication until after the war · or omitted certain chapters which are premature.

Chapter VIII. which is an attempt to describe the war on land is necessarily incomplete and should not have been included in a final volume like the one before us. Chapter XIII. which is headed "Results and Prospects" is also premature.

Chapter VI., on the other hand, would be found specially interesting. It contains a note on Modern Arms and Warfare, and a good description of the constitution of the British Military and Naval

The book is divided into two parts. The first part deals with the past and is historical. The second part discusses the present under such headings as— The Crisis, The Issues of the War, India and the War, and War Times in Britain and the Empire. The book contains seven maps and six illustrations.

GURMUKH SINGH MONGIA.

#### Bengali.

Fuljhuri (Sparkler): by Kartic Chandra D.s Gupta, Published by K. V. Seync & Brothers, Calcutta.

This is a book of doggerels composed with a view to 'teach the young idea how to shoot.' It is beautifully designed and printed on art paper and plentifully interspersed with coloured pictures. Great credit is due to Messrs. K. V. Seyne & Co. for the exquisite get-up of the book, which will no doubt. prove fascinating to our children. Even to handle the book is a pleasure and the temptation is likely to prove irresistible to the young hopefuls, who will, let us trust, know how to combine profit with pleasure, which is after all the object of the publication.

Por.

#### MARATHI.

Shri Tulasidas Ramayan. - With Marathi translation by Mr. Yadav Shankar Jamdar (Publisher Mr. Gopal Hari Purohit, Budhwar Peth, Poona City) Price Rs. 5.

Tulsidas, the saint-poet lived in the 16th century. Yet his name has lived to this day, especially in Northern India, as a word to conjure with, to Hindi readers. His Ramayana (Rama-charita-Manas) has won reverence and popularity, second perhaps only to that of the Veda, and the influence his saintly life and character has exercised over the people is simply imperishable. His Ramayana is all in all to every Hindi readers scholars and general readers alike. It is at the same time an epic, a dissertation on philosophy and a book saturated with a feeling of devotion. To lovers of poetry it gives delight as a fine and highly finished poem full of delicate sentiments, exquisitely expressed; to readers of legends it supplies numerous inci-dents in the life of Rama and Sita—incidents which forcibly appeal to the hearts of grown up men, women and children alike; to readers of a devotional turn of mind, the work is most inspiring. The extreme and wide popularity of Tulsidas Ramayana is perhaps due to this wonderful combination of qualities, which is carely to be found in other Hindi works. The work was translated into English years ago. It has been translated into several Indian vernaculars. It did not however find a proper recognition among the Marathi readers. This anomaly can be explained by he fact that Maharastra, which justly claims to be the land of saint-poets having its own galaxy of Dnyaneshwar, Tukaram, Eknath, Namdey, and other highly meritorious and inspiring saint-poets,

It contains a deal of valuable matter but we wish the had had little necessity and leisure to go beyond its limits in search of a devotional and inspiring work. The craving of Marathi readers for religious inspira-tion was more than met by the imperishable Dayan-eshwari and the Abhangas of Tukaram. However we may account for our past ignoring of Tulsidas's work, it is a noteworthy fact that after all Tulsidas has found recognition with Marathi readers and to the credit of Mr. Jamdar it must be said that his translation of Tulsidas Ramayan has achieved a success which is beyond all praise. Marathi literature has no doubt been enriched with his translation, and Tulsidas has secured a high place of honor in the hearts of Marathi readers.

To translate Tulsidas's poem into Marathi is by no means a light task. It is fraught with difficulties, which have frightened even scholars. But Mr. Jamdar's resolute will and undaunted, persistent efforts have earned for him success and renown. Mr. Jamdar has evidently taken considerable care in interpreting Tulsidas to his Marathi readers. A few mistakes, here and there, have however crept in, and it will not be out of place to point them out. I assure Mr. Jamdar that it is not in the spirit of fault-finding but with the sincere desire of being helpful to him that I write this criticism, and I may tell him at the out-set that the mistakes I am going to point out have been borne witness to by a great and highly renowned Hindi scholar. Not to tire the patience of the readers of the Modern Review I shall mention only a few, all taken from the first canto (Balkand).

The proper reading in Doha 11 Page 13 is not जगवहनर मुरसरिसम भाई, but जगवहनर सरसरिसम भाई, as the latter reading fitly compares common people with tanks and rivers and gives a better meaning than the first reading which compares them with the Ganges which is too holy to be compared with the mob.

In Chopai 49, Page 44, Mr. Jamdar makes the word स'वर्ष to mean 'a support', while it should really mean provender or provisions for a journey.

In Chhanda 10, page 90, line 3, the expression पानक जर्ड has been inadvertently left out in translation. It means 'I shall throw myself into fire.'

In Chopai 99, Page 114, the word नखदुति is made to convey the sense of 'the lustre of the fingers'; while it should be explained by 'the lustre of the toes', as Hindu devotees bow at the feet of the object of worship and not shake hands with it.

In Chopai 149, Page 178, the word विमान

(a half-brother) is left out in the translation.

About two dozen similar instances of misreadings, inaccuracies of translations, and omissions can be pointed out from the Balakand alone. But they are by no means very serious and do not in the least detract from the value of the translation. The translator will, it is hoped, do well to thoroughly revise his translation and supply the omissions, while bringing out the second edition of his work. The get-up of the work is excellent and leaves nothing to be

Adhunik Sushikshitancha Vedanta (the Vedanta of the educated of the present time) by Prof. M. M. Joshi M. A. of Junagad. Price 4 as.

There are not a few among the educated men and women of the present time, who will not take the trouble of studying carefully the principal doctrine of Vedanta and ponder over it, before finding fault with it, and entertaining all sorts of sceptical, fantastic, and altogether mistaken notions about it. These men will find this book a profitable reading, as it attempts to satisfy many of their doubts. The book is divided into several chapters each devoted to the discussion of one aspect of Vedanta in relation to material sciences, ethics, &c., in the form of questions and answers.

Mulancha Maharas Madak B.A. Price Re. 1. Maharashtra-5y Mr. Govind Anart

This book is evidently written for boys and girls with a view to place before them in a concise and connected form the history of Maharashtra This object is well-nigh achieved. The author has told in an attractive form the story of the Deccan, based entirely on old Marathi Bakhars, and has scrupulously shut his eyes to other sources of information, such as the accounts given by Mahomedan historians. Thus only one side of the shield is presented to young readers. This feature of the book, I am afraid, will not commend itself to educationists in the real sense of the term.

Dakshinetil Shetichi Sampattiksthiti-by Shrimant Narayanrao Ghorpade, Chief of Ichalkaranji. Price Re. 1-8.

It is a happy sign of the times that members of aristocratic families in the Deccan have begun to be keenly alive to their own duties and responsibilities towards cultivators and to interest themselves in the noble work of ameliorating their condition. The noble work of ameliorating their condition. present work, which is a translation of Mr. Keatinge's 'Rural Economy in the Bombay Deccan' is evidently an outcome of the very welcome desire on the part of the translator to acquaint the Marathi-knowing cultivators in the Deccan with the degraded condition to which a combination of circumstances has reduced them and to show them the ways and means whereby they can elevate themselves by carefully studying the principles underlying the economic progress of India and their application to the present condition of agriculture in the Deccan. The organisation of labour and capital, the use of labour-saving appliances, advantages of co-operative rural societies, the increased out-turn of crops consequent on the improved methods of agricultural operations &c., are subjects of vital importance to agriculturists and they being very systematically and popularly treated in this book, educated agriculturists, whose number is unfortunately very small, are likely to be profited by its reading. They can do a lot of good to their cultivating neighbours and to the country in general by explaining to them the contents of the book. The translation is ably done and the illustrations and charts will greatly help in understanding the subject-

Beejganita -by Messrs. J.V. Oke M.A. and R. D. Desai B. A. Price Rs. 2.

This is an elementary treatise on Algebra and is evidently intended for use in High Schools. The authors have spared no pains in making the book acceptable and useful, and have conclusively shown that a vernacular like Marathi can usefully be made a medium of instruction in secondary schools.

Swargiya Prem-by Mi. K. K. Gokhale.

There is such a regrettable and injurious competition among Marathi novel-writers going on at present, each one striving to out-do others in lowering the taste of unwary readers, that a novel like the

present one which is an adaptation of Marie Corelli's 'Treasures of Heaven' will be found a welcome addition to Marathi literature. It requires a skilful hand to adapt an English novel depicting a society altogether different from our own, into a vernacular, without making the readers feel that they are introduced to a different set of persons with different customs, feelings and sentiments, and yet preserving the beauties of the original. Mr. Gokhale has achieved this difficult task pretty well and deserves credit for it. He had of course to write some original things and modify others to make his adaptation acceptable, but the changes made do not in the least clash with the other parts of the book. The book however is not altogether free from defects. The passing of a Bhatia in the guise of a Brahmin for several years without being detected and his freely mixing with a Brahmin family, even sharing food with them, without a compunction for not liaving respected their orthodox religious scruples, and the male garb assumed by a young lady and working as a teacher in a school similarly escaping detection, are things which cannot be easily swallowed even by unwary readers. On the whole the novel is an interesting one and should rank among readable books.

Wanajyotsna-by Mr. S. T. Ranade B.A. LL.B.

Though belonging to the same series of novels (Sarasa Wangmaya Ratnamala), as the above and though an adapatation of another of Marie Corelli's novels, viz., Innocent (Her Fancy and his Fact), this book is altogether of an inferior type. It is full of inconsistencies, and incompatibilities and displays want of skill required for adaptation. The inelegance of style and crudeness of expressions throughout the of style and cruceness book show the hand of a novice.

VASUDEO G. APTE.

### GUIARATI.

Abhijnan Shakuntal, by Maganbhai Chathurbhai Patel. B. A., LL. B, Barrister-at-Law, printed at the Praja-bandhu Printing Works, Ahmedabad. Cloth bound pp. 128. Price Re. 1-2-0. (1915)

This is the fourth or fifth translation into Gujarati of Kalidas' well-known play. They are all of varying excellences; the leading feature of the present translation is its notes, which point out the excellence of the various passages in the original text, which but for special attention being drawn to it, would in the nature of things, be lost in being conveyed from one language into another. The introduction will repay perusal, as from it the reader would find that the translator has tried to enter into the heart of the famous dramatist, and attempted commendably to carry his reader with him. The text of the translation is very simple and the novel feature of the notes considerably facilitates the task of the reader, in following the trend of Kalidas' sentiments.

Dukhi, by Tribhuwandas Damodardas, printed at the Damodardas Printing House. Rajkot, Paper cover printed at pp. 42. Unpriced. (1915)

This "picture of the domestic life of a Hindu" is a translation from some Bengali work.

Shri Jnan Chintamani, by Brahmarshi Pandit Shri Hareram Sujnaram Sharma, printed at the Ahemedabad Union Printing Press Co. Ahmedabad, pp. 352. Cloth bound. Price Rs. 2-0-0. (1915).

This is a collection largely of poems—the book contains some prose too-from the works of such wellknown poets as Narsing Mehta, Dayaram, Akho, Dhiro, Pritam, Dalpatram and one Krishnaram Maharaj who though not so well-known as the others, has written exceedingly well. The selection is meant to be advisory and exhortative, and is so well made that one can with profit take up the book and while away a few leisure moments.

Mahan Alexander, by Vraylal Jadavji Thakkar, published by the Society for the Encouragement of Cheap Literature, and printed at the Diamond Jubilee Printing Press, Ahmedabad pp. 278. Cloth bound, Price Re. 0-9-0 (1915).

This life of Alexander the Great is the result of a study of various works in Gujarati and English, and also Bengali. It is likely to prove of great use to those who want to read biography in a general and interesting—and not critical—style.

Chetan Karma Charitra, by Jiwanlal Kasandas Kapadia, published by Mulchand Kasandas Kapadia, printed at the Surat Jain Printing Press, pp. 210. Paper cover, Price Re. 0-4.0 1915.

The publisher has headed this book as the first volume of a series which he wants to bring out and sell cheaply, specially intended for Jains. Kavi Bhagavandasji has written in Hindi verse, a book called the

ৰন্ধবিত্তাৰ, and the subject treated in this volume is a part of it. It narrates figuratively the fight between vice and virtue, and though written with a very good intention, suffers from those drawbacks which are incidental to that sort of work, where instruction is sought to be forced on people in the garb of a story which is absorbed by philosophy.

K. M. J.

We have received from the Baroda State Education Department, a list of Gujarati books published under the auspices of the State: We do not review such lists. But still it must be said that this premier State stirs half the intelligence of Gujarat, and much of the good work found in the existing literature of the province comes from-subjects of this State.

K. M. J.

### HINDI.

Sansaropyogi Vaidant va Ramopdeshmala, published by Pundit Lokram Naynaram Sharma Moudgalya, Shree Sindhu Bhaskar Press, Haiderabad, Sind, Crown &vo. pp. 80. Trice as. 5.

This is a lecture of the late Swami Ramtirtha, M. A. on his experiences in foreign countries. He has not busied himself in indiscriminate fault-finding. On the other hand, he has nothing but praise for the several aspects of the different countries, which he has dealt with. In fact his object has been to try to benefit his countrymen by a graphic description of the good points in other nations. His discourse about the selfishness of the Indian people is very interesting, and in fact in the course of his whole lecture there is hardly anything which is not interesting. There are some printing errors, but the get-up is nice in other aspects.

Valdharma Shikshaka, by Babu Kashinath, Manager, Shree Marwari Vidyalaya and Kanya Vidyalaya, Cawnpore. Printed and published at the Fratap Press, Cawnpore, Crown 8vo pp. 71. Price as. 3.

By means of questions and answers, the author has discussed the elementary principles of "dharma" as understood by the Hindu religion. But it has been his special lookout to steer clear of all religious and sectarian disputes. We doubt how well a subject like this can be handled through questions and answers,

but these have at least the merit of making the principles enunciated, definite. The book will prove useful to students of all classes and is equally instructive to boys and girls.

Bharat Pushpanjali, published by the Manager, Sindhu Bhaskar Press, Haiderabad, Sindh, Crown &vo. pp. 18. Price As. 2.

This pamphlet contains patriotic songs, most of them being gazals which are in Urdu, rather than in Hindi, and in which there is a profusion of Persian and Arabic words. Indeed this could not have been avoided, as the gazals are primarily Persian poems. We commend the poems for their thoughts, and as to the language, that of only a few is somewhat defective.

Chutkulai, Printed at the Anglo-Oriental Press, Lucknow, Demy 8vo. pp. 80. Price—as. 5.

These are short stories written with the avowed object of entertainment. By-the-bye the author has also tried to fling his attacks against some of the two prominent social evils. Most of the stories may not make one laugh, as the stories in similar other books do, and their amusing capacity may be only moderate; but there are several which are undoubtedly instructive. The language and get-up are good. The author can better try to get together the large number of similar stories current among the public, some of which are unwritten, while others have found a place in certain Hindi and Urdu books. Of course he will exercise a reasonable discretion in selection, discarding those which are objectionable for their bad taste.

Jain Swaitambari Taviapanthi Sabha kee dwitiya Varshik Report. Published by Mr. Kesari Chand Kothari, 71, Clive Street, Calcutta. Demy 8vo. pp. 33.

We thank the publisher for this report, which is very decently got up. From the report, lit appears that the Jain Swaitambari Tavirapanthi Sabha is fairly flourishing and is very sound financially.

Padyapushpanjali, by Shree Pandaya Lochan Prasad Sharma, Published by Mr. Narayan Prasad Arora, B.A., Patkapur, Cawnpore, Printed at the Star Press, Cawnpore. Crown 8vo. pp. 113. Price—as. 6.

Very nice and instructive poems have been published in this book, and they all have the merit of being modern, both with regard to their style and ideas. Most of the poems are in *Khari Boli* and we are glad to note that there is true poetry in many of them. The subjects of the poems are what most tax the social reformer and the patriot of India. The poem on the immortal "Snehalata" of Bengal is simply grand. The printing has been done on artpaper and the get-up is very excellent. Only there are a few printing errors over and above the list of errata given at the end of the book. We doubt not the publication will have large sale and the 2000 copies published in this edition will be disposed of in a very brief space of time.

Rangamahalrahasya, Part I. Published by the Sulabh Grantha Pracharak Mandal, Gaughat, Mirzapore and to be had either of the Publishers or at 12, Hari Sarkar Lane, Barabazar, Calcutta. Crown 8vo. pp. 92. Price—as. 6.

This is a translation of the Bengali book of the same name by S. Harisadhan Mukhopadhyay, who has made a name in fiction writing of late. It is the first of a series of books on the "mysteries of the Moghal Fiarem." We cannot say that books of this nature are elevating on the whole, though stray instructions may be had here and there from these

by one who is proof against the evil elements of such books. No doubt as books of fiction, these may be worth much more than their prices and in this they may have their attractions for a large majority of the public. But we have also to concern ourselves with their influence for good. As to this book in particular, we have yet to form our opinion as a whole by seeing its subsequent issues, but this issue may be said to be free from much evil of the nature foreshadowed in the aforesaid note.

Way. The I book is fair.

Praim Pau their influence for good. As to this book in particular, we have yet to form our opinion as a whole by a seeing its subsequent issues, but this issue may be said to be free from much evil of the nature foreshadowed in the aforesaid note.

The translation, however, has been, inordinately free. We happened to see the original Bengali book also and we find that in many places the translator has only tried to guess at the meaning of the original and thus changed or marred the sense altogether. As prominent instances p. 5 lines 7-12, p.7.1. 19, p.11-1.8 in the translation, may be noted, though we come across this fault in the book almost on every page, and at several places. The language is not bad and the get-up of the book is all that could be desired. There are a few printing errors here and there.

Maharshi Patanjali aur tatkalin Bharat, by Mr. Chandramani Vidyalankar, Gurukul, Kangri and printed at the Suddharma Pracharak Press, Delhi. Demy 800. pp. 79. Price—as. 6.

Such books in the Hindi literature predict a speedy and glorious future for it. The fact that the Hindi literature is defective, is due only to the apathy of distinguished men of the Universities, paying no attention to it: writing in the Hindi language is, according to a well-known Hindi writer, very easy. In the book under review, the author has, with much care and admirable research, tried to arrive at historical facts from a perusal of the Mahabhashya of Patanjali. By the bye he had been able to get many glimpses into contemporary social manners and customs. His discourse on the then condition of the Sanskrit literature will be a fine reading. We cannot but commend the pains the author has taken in arriving at quite a number of facts in the most scientific

way. The language is grand and the get-up of the book is fair.

M. S.

#### URDU.

Praim Pachisi, Part I, by Munshi Praimchand. Edited by Mr. Daya Narayan Nigam, B.A., Editor, Zemana Cawnpore and printed at the Zemana Press, Cawnpore Demy 8vo. pp. 147, Price—as. 12.

This is a very admirable collection of short stories and is commendable both for its style and matter. Some of these lay bare dexterously the social evils and the effects of certain habits and misdemeanour, and a few teach a high degree of morality in a way which cannot but be effective. The story of Raja Haridone and that of Rani Sarandha may be quoted as instances. Nothing can show the Indian virtue of self-sacrifice and independence in a better way than the story named "Baigarz Mahsan." In fact each of the twelve stories has a beauty and merit of its own, and compares very favourably with similar original stories in Urdu, though they may still lag behind their compeers in other sister languages, e.g. Bengali. We have no remarks to make against the language of the publication. Some of the stories have been reprinted from the pages of the Zemana. We encourage the editor in this field of literature and will hail his Second Part with delight.

Filasfae Jang and Us Kai Tasa nevur Karda Faward, by Mr. Dharm Das, Gurukul, Kangri, and to be had of Mr. Pindi Das, Proprietor, Pustak Bhandar, Lahore. Printed at the Union Steam Press, Lahore. Demy 8vo. pp. 88. Price—as. 4.

This has been based on a Russian book on the subject of war and its alleged benefits. Those who try to show that war has after all its uses, have been met from all aspects, and the fallacies of one and all of their arguments have been clearly pointed out. The book may be said to be exhaustive and its reasoning is convincing. The language and get-up are good.

# HOW THE ORIENT IS REPRESENTED ON THE LONDON STAGE

BY SAINT NIHAL SINGH.

oST of my readers know how Indians and other Asiatics are represented in novels written by the English and other Europeans: but few of them, I believe, have any idea of the manner in which the Orient is represented on the stage for the amusement of play-goers in London and other cities of Christendom. On the principle that it is always interesting to see ourselves as others see us, I assume that my countrypeople will be in-

terested in being given an idea of the way in which European and American actors and actresses impersonate us of the Orient, and of the vignettes of Eastern life that are shown from behind the footlights.

During the last ten years or so, I have seen, in both hemispheres, many "Eastern plays," that is to say, dramas devoted entirely to depicting Oriental life, or incidents produced by the contact of Easterners with Westerners. I have seen many

more plays whose casts included characters impersonating Japanese, Chinese, Indians,

Egyptians, and Turks.

As I glance backward, I am stirred once again by the emotions that I felt as I sat in my seat watching the development of the plot, catching every move made by the actors and actresses and every word spoken or whispered by them. As the plays were unequal in merit, and were presented with varying skill, each roused in me a different set of emotions.

Certain impressions rise from the mass of those engraved upon my memory. The one that is uppermost in my mind, in most instances, is a feeling of keen disappointment on account of the theme chosen by the dramatist and the treatment he gave it. This is largely counterbalanced by my admiration for the consummate skill displayed by many of the actors and actresses who played roles, which, I am sure, they must have found to be far more difficult than parts in dramas dealing with contemporary life in Europe and America. In exceptional cases I was delighted both with the theme and with its presentation, a charming section of Eastern life being taken up by the playwright and presented with grace and sympathy. I purpose priefly to summarize the plots of a few plays, and interject casual remarks here and there to indicate how they were acted, to show my readers how I came to form these opinions, and to enable them to formulate their own ideas on the subject.

### I. A SKIT ON "YOUNG JAPAN".

I will begin this review with an account of a play in which the modernized Japanese was presented to the Western world. It was called "Typhoon." Originally written n French by M. Melchior Lengyel, under the title of "Taifun", it was adapted for the English and American stage by the ate Mr. Laurence Irving, a son of the late ir Henry Irving. He took the part of the iero, while his wife, who was professionly known as Miss Mabel Hackney, played the heroine. Both of them met a tragic leath about a year ago, when the Empress of Ireland sank in the St. Lawrence River, arrying over a thousand men, women, and children down to a watery grave.

The play dealt entirely with the activities of a colony of Japanese settled in Paris. We had learned from the programme that among them was a Nip-

ponese Baron and five Japanese Doctors, two of letters, two of laws, and one of the medicine. We had also learned from the same source that "the action of the play takes place at the present day," that Acts I., II., and IV. took place in the flat occupied by Takorama, one of the Doctors of Letters, and that Act III. was located in a "room of an investigating judge." In the cast of the play we noted the names of the investigating judge, the judge of the high court, and the judge's clerk. Besides the individuals I have mentioned, there several Japanese and Western characters (the latter nearly all French, including two women, Therese and Helene). Here was a programme that whetted the curiosity, and we asked ourselves what was to take place in the room occupied by the Japanese Doctor of Letters that would lead up to the court scene. One could imagine many situations arising out of the Japanese acting as the accused or the accusers, and one could speculate as much as one liked about the nature of the charge.

When the curtain rose and disclosed to us Dr. Takorama's flat, we saw a room such as is occupied by a Frenchman of letters. Practically the only thing that bespoke the nationality of the occupant was a Japanese curtain, and even this was not a sure index, for many Europeans and Americans who have not been to Japan, and who know little of it and its art, affect Japanese curtains, fans, cushions, cabinets,

curios, and ornaments.

The commonplace character of Dr. Takorama's flat was much heightened by the absence of any Japanese figure, and the presence of two French women. They were very French—"chic Parisiennes," they would be called, that is to say, they were dressed in the height of the fashion then (1913) raging. Something indefinable about their clothes suggested that they were women who lead men to destruction. The minute one saw them in the flat of the Japanese, one wondered what women of this type could be doing in such a place.

This we soon learned. The more attractive of the two bore the name of Helene (the part was acted by Miss Mabel Hackney), and was a friend of Dr. Takorama. The other was Therese, her confidente. We gathered from their conversation that Helene was truly in love with the Japanese Doctor of Letters, and that

she had another lover, Renard-Biensky, a Polish artist residing in Paris. Her heart' wavered between the two, inclining less towards the Pole and more towards the Japanese. One gathered that she favoured Dr. Takorama over the other because he was such a quaint little Oriental. Helene told Therese, as they smoke the Doctor's cigarettes, that the Japanese returned her love, but she complained that he was undemonstrative and silent. He would tell her nothing about himself or his work, which was his fetich. He was impatient of questions: She could learn nothing about the real man, no matter how hard she tried to penetrate his armour of re-It was evident that the French woman found Dr. Takorama a baffling personality. Many persons, she related, including even French soldiers, came to see him at all hours of the day and night, each by himself, never two together. Appointments were always made by him so that two callers never met each other in his place. This appeared strange to her.

I pass over certain incidents immaterial to the development of the plot. It is enough to say that Dr. Takorama learned that Renard-Beinsky was in love with

Soon afterwards we saw the character of the commonplace room that I have described changed entirely. Before our eyes The men everything was transformed. donned Kimonos. Japanese curtains were lowered, covering the walls and windows. A screen was drawn forward, hiding the desk, tables, chairs, and couches. Matting, such as the Japanese use in their houses, was spread over the floor. By manipulating a clever device, the picture of His late Imperial Majesty, the Emperor Mutsuhito. was unveiled and exposed to view, and the Japanese bent low to make obeisance to him. It was Japan, not Paris, on which we gazed.

Helene came in, unannounced and unexpected, upon the group of Japanese as they were recounting the brave deeds of their fellow countrymen in connection with the Russo-Japanese war, and discussing the progress of their Empire. No one showed the least sign to the visitor that her entrance had disconcerted those who were assembled there. All but one, who had just come over from Japan, knew about Takorama's infatuation for Helene, and he was informed, in a whisper, that the

woman who had thus unceremoniously entered was "only a little French Geisha." Without undue haste the Japanese took off

their kimonos and departed.

Then we saw a scene in which all the arts of a French woman were used to draw out the secret of his life from the Japanese. The moment arrived when we held our breath expecting to hear the revelation that we felt Takorama was certain to make. But we waited in vain. At the critical moment he awoke from the halfsomnolent condition into which he had fallen, rose from his recumbent position, went to his desk, sat down in his chair, and coldly told the temptress that she must leave him as he must attend to work that he could not put off.

Helene was enraged by her failure at a time when she had been sure of success; but she did not lose her temper. She left

her lover, as she was bidden to do.

Soon after we heard Takorama's countrymen telling him that the woman of whom he was fond would be the ruin of him, and of his country. She was made out to be a spy set upon him to find out the secret work that he was doing for his Emperor, in the guise of a man of leisure. He was told that Helene had shown his letters to Beinsky, whose mistress she was. In such a circumstance, they urged, the only thing consistent with his patriotism and his self-respect was that he must put her out of his life altogether. He promised to do this, moved equally by his anger at her playing the spy, and jealousy of her relations with Beinsky.

we saw a meeting between Next Takorama and Helene. After making inquiries in regard to the letters, and Beinsky, he impassively told her that she must go away and never see him again She told him that she loved him devotedly. and could not bear to think of living without him. Her passion and her arts were used to rouse his sympathy, but Takorama refused to alter his decision His imperturbability finally enraged Helene. She tore the flowers from her bosom and threw them at the picture of the Emper or, shouting insulting remarks concerning him, and Takorama, and Japanese in general. She was like a mad woman for a few minutes. Suddenly the Japanese lost his temper and flew at her in a rage. A struggle ensued, in which Helene was choked to death.

Omitting the details concerning the emotions roused in Takorama by the tragedy, I continue the narrative. The Japanese colony, presided over by the astute Baron Yoshikawa, was sent for at once by Dr. Takorama. Its members arrived—all the Doctors and six other Japanese, and were told what had occurred. We were made to feel that the news of the tragedy did not at all shock the Japanese, but that they were relieved to learn that the "spy" had been put out of their way, and all they wished was to take steps to prevent Dr. Takorama from being accused, as it would have a most brejudicial effect upon the work which he had been sent to Paris to perform. It was but of the question for them to dispose of the corpse without exciting suspicion, consequently it was decided that some one among them should take the guilt upon. himself and leave Takorama free to carry on his work.

Then we were given an exhibition of apanese eagerness to serve their country during the nany way that was open to them. One making his life for the good of the better out the only one who could be spared to be life, or "che bunished for the crime committed by the did this planese lad, who had just arrived. He considered it abdoment honour to be selected thus to serve his hara-kiri.

Emperor.

The court scene followed. We saw. apanese duplicity cleverly acted before our eyes. All the Japanese told the stories hat they had concocted and agreed upon, o explain the incident and connect the poy with it. All cross questions failed to break down their evidence. But though egally the judge was unable to convict anyone but the young Japanese who had pleaded guilty, he was morally certain hat Takorama was the real culprit. He lid all he could to make Takorama confess or to secure the evidence from others to convict him. At one point it appeared that Takorama was going to et his human emotions get the better of nis patriotism. Here we found that the Iramatist made the Japanese cunning rise to the occasion. One of the Japanese told the Judge that, while Takorama pretended to be a very moral man, in reality he was extremely bad. He was, among other norrib lethings, a gambler, and had lost

heavily of late. He hoped to retrieve his losses and provide for his family by saving the life of the accused lad, whose parents were rich and would handsomely reward him for taking the guilt upon his shoulders. To me, this appeared to be the weakest point in the plot, but the playwright made the judge swallow the bait. The result was that the judge would not even listen to Takorama's confession when he sought to make it, and the youth was sentenced for a crime he never had committed.

The last scene showed Dr. Takorama completing the work he had been sent to Paris to do. When the last plans of French fortifications had been copied, they were given over to the Baron, who, along with the other members of the colony, had come to the flat at Takorama's summons. He told them that his work for the Emperor was ended. Not many words were spoken, but you felt that the Baron was reflecting upon the backsliding of Dr. Takorama during the later part of the trial, and making him realize that, since he was no longer fit to serve his country, he would be better out of the world. We felt that the Baron wished Takorama to take his own life, or "change his world," as he put it. He did this very thing shortly afterwards. by plunging his Japanese dagger into his abdomen—that is to say, by committing

I have not attempted to describe many relevant and irrelevant incidents introduced into the play to develop the plot. All that I have done is to supply just enough details to make my readers comprehend the story. Those who are interested in the play may read it in the work published by Messrs. Methuen & Co., London. The salient parts of the play, that I have given from memory, will show the reader the general drift of it. The clever acting of all the artists, and especially of Laurence Irving, Mabel Hackney, and Robin Shells, who played Dr. Takorama, Helene, and Baron Yoshikawa respectively, made these characters life-like. The drama was moving.

But what were the net impressions of Japanese character of the average man and woman in the audience? I took some pains to find out what sort of effect the play had upon the feelings of Britons towards Orientals. The impressions were unfortu-

nately decidedly uncomplimentary to the Japanese. Many persons went away with the idea that the Japanese would not hesitate to descend to any depths of deceit, no matter how vile, to serve their nation. Some conceived the notion that all the Japanese settled in different Western countries were spies, collecting data for their Government. Others took away with them from the play the belief that the Japanese, and, for that matter, all Orientals living in the Occident, make a practice of consorting with women of ill repute.

It must be admitted that plays are presented from the stage in London and other Western metropolises, in which Occidentals are shown in the roles of spies, murderers, and rakes. But such plays never seem to give the play-goer the notion that his people are a nation of secret agents, cut-throats, and libertines. On the

other hand, an "Eastern play" in which Orientals are made to live lives of infamy, gives people distorted notions of Asiatic character and civilization. The dramatist and the actor may well say that they are not to blame for producing this impression. Probably they are not. It is human nature that is at fault. We all are prone to generalize from limited data, about men and things that are unfamiliar to us. Owing to this trait, a Japanese shown in the act of spying and murdering is liable to be taken as a type of his class and of his nation. I will not quibble about the causes which produce such an unfortunate result. All I will say is that the illusions thus created in the minds of Westerns produce a prejudicial effect upon the movement to bring the East and the West together. Viewed from that angle of

# DATE SUGAR IN CENTRAL INDIA AND THE CENTRAL PROVINCES

Y long continued and persistent agitation in the newspapers, and by issuing pamphlets and leaflets within the course of the last fifteen years in favour of my date-sugar project, coupled with agriculture, as a cottage industry, in the date tracts of Central India and in the Central Provinces, might, I venture to think, be known to the numerous readers of this *Review*. The scheme has always been to maintain demonstrations in a few selected date forest villages in both the aforesaid Provinces, and this I have done, almost without any break, to induce others to follow the example. The persons most interested in taking to the line of business are the tenant classes in the villages owning date trees growing in or close to their holdings: and in these Provinces of periodical settlements, the Central Provinces Government at Nagpur, and the Durbars of the Malwa tracts in Central India are also interested in seeing a new venue of income opened up for the rural populations for the improvement of their economic condition. It was never known

in these parts before my experiments on the natural and wild date trees began, that the fresh date juice drawn by tapping at the crown part of the date trees was convertible into gur, and gur into sugar; and the impression that prevailed in certain quarters was that as the date trees yielded toddy, an intoxicating drink, the outcome of my demonstrations would be the manufacture of a kind of intoxicating drug or not much benefit to the people, and certainly not an acceptable article for household use for the upper classes of Hindu populations.

Wild notions like these are only possible in this country of parochial conservatism, where innovations or improvements copied from outside are not looked upon with favour. There are widespread and deep rooted prejudices against methods and customs prevailing in the Far East and the Far West. But is it excusable or reasonable that the authorities and the leading people of one part of India should look with dislike or distrust upon a movement,—the manufacture of

Khejur gur and date-sugar, which in Central and East Bengal is a flourishing cottage industry in the villages under identical conditions of economic facilities prevailing in these parts? Any one visiting some of the villages in the Districts of Jessore, Khulna, or Nadia, in the winter season, and returning to these parts could not but wonder how the vast resources of natural and vigorous date trees, growing and lying idle and unutilized by thousands in the villages, are being neglected by the people and the Governments alike! It is not possible for an individual worker like myself,—owning one or two farms of a few hundred acres of land, and comprising a few hundreds of date trees, to set up more than one demonstration plot of what should be a wide-spread cottage industry in the date tract villages in the Provinces: and as the art of climbing up the date trees, of learning to recline against the swinging rope to tap at the crown parts and to pot them for the dropping juice, is acquired after steady work and practice for years, I have succeeded in training only a limited number of my farm people in a couple of villages near Indore. The process of colonizing and settling these local learners under the lead and guidence of skilled tappers of Bengal is the necessary preliminary step for the commencement of that style of rural agricult-ure with date-gur manufacture which has grown as the customary village industry in the Districts of Central and East Bengal.

that over a century and half, as the reports show, for the village communities in the date forest Districts in Bengal to build up the wide-spread cottage industry of date gur manufacture in the winter seasons. Generations of pioneering workers in line of this business demonstrated the benefit of adding to the ordinary agricultural income the profit derived from the sale of Khejur-gur every year. So that, at the present moment there is not one farmer in the villages who does not turn out a few maunds of Khejur-gur in addition to the ordinary crops which the tenant classes in these parts only derive. If I, or perhaps a few more farmers in these Provinces, were to maintain the show which we are now doing, the process of growth of the cottage industry in the Provinces must necessarily be very slow, gradual, and practically imperceptible. For the last few years, I have spared no

pains to approach the British and the Durbar authorities in C. P. and in C. I. to concert measures for wide settling of expert Bengal tappers in the villages of sparse populations but possessed of extensive waste lands and of thick date forest lines. I have shown by facts and figures derived from actual past trials and experiments that the annual outturn of the raw material of Khejur-gur would go a long way to repay the annual outlay. The reply to my representations has always been that I had to demonstrate the possibilities of the project by producing refined and finished white sugar in commercial, quantities. I do not stop to refute this contention; because I consider it only an armchair apology for inaction. But I must strongly argue against the idle foreboding of some of those blind prophets of evil in the official as well as in the non-official circles, who, ignoring all my patient, arduous, steady, and expensive (considering my limited means) demonstrations in the several villages in these Provinces and even in the heart of the Industrial Exhibition-ground at Nagpur in the year 1908-09, still maintain that the date trees in these parts do not yield gur in paying quantities, or that they will wither and die under the operations of the tappers' knife. All my past operations of several years in these Provinces have been on the wild date palms growing on the hard and uncultivated soil. But the date trees are still alive to refute the groundless doubt, all bearing marks of annual operations at their tops, and yet vigorously growing. If the ground below were cultivated and kept loose to absorb the rains, and undergrowths and shrubs weeded out and not allowed to rob the sub-soil moisture, the annual yield of gur will undoubtedly increase. Perhaps, even then, the dates growing over the dry and rocky soil of these Previnces may not yield so much as those in moist Bengal.

It has, however, been found by repeated experiments that the quantitative deficiency in the yield of *Khejur-gur* in these Provinces is compensated very largely by the qualitative superiority of the crude sugar that is produced here. At the Pusa Research Institute, samples of Bengal and of Indore date-gur having been tested, side by side, it has been found and officially reported that the percentages of Suchrose and of the sugar crystals in *Khejur-gur* of

Central India were half as much more as

:those in the Bengal article.

It is not, as matters now stand, possible to predict how far, and when, the project of the cottage industry of Khejur-gur will spread in the date tracts of these Provinces along side with agriculture among the tenant classes of villages. Till then we and other organizers, who may come up to establish farms, first as the training -fields for learning the tapping art, and next to couple the industry of gur-making with agriculture, must wait for the raw material, Khejur-gur, in sufficient quantities to derive pure marketable sugar. The initial stages of slow progress and of gradual expansion have been the condition of the natural growth of the date-palm industry in Bengal within the course of the last two centuries; and the same, I fear, is bound to be the case in these parts.

In respect of this project we have the bright and glowing beacon light of the Bengal date forest villages illumining the remotest corners of date forest avenues in these Provinces. There is, therefore, no reason why those in power should not invite and settle colonies of surplus tapper populations from Bengal, and untilize the available services of hundreds of young men of Bengal, to settle them well in life, in agricultural and industrial business, as the necessary guides and leaders of industrial and agricultural, colonies in these Provinces. I have set forth and submitted to the authorities a detailed scheme, in a pamphlet published in 1913, showing that there is ample room for such colonies and establishment of new settlers in agriculture and date-palm industry in the territories of Central India. To a reminder which I had sent to the Bhopal Durbar respecting my proposals, I have received a reply from the Chief Secretary ·to H. A. the Ruler, which runs thus :-

"Sir-With reference to your letter No. 951, dated 26th May 1915, to the Private Secretary to the Ruler of Bhopal, I am directed to inform you, that according to the Report of the Agricultural Chemist to the Government of India, the date-palms in Central

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India are in such a poor condition, that they are not to be considered fit for profitable Sugar Industry."—Sd. Asstt. Chief Secretary to H. H. the Ruler of Bhopal."

I remember when and how a young English Officer, holding the position of an Asstt. Agricultural Chemist to the Government of India, recorded a note concerning the date palms in Central India, after a hurried journey by the rail and a short motor drive in the Indore District. I believe it was the same officer, who, having subjected the Khejur-gur of Bengal and that made by me in Central India to the test of analysis, submitted his Report to the Government, that the latter was richer far in sugar than the former. Surely it would be conceded that the gentleman could not possibly have any idea of the indigenous resources of millions of date trees which exist in the tracts inside the districts. To develop and utilize these and to make them sources of profit,-not for the benefit of sugar-makers now, but for the direct benefit of the poor peasants, the next step wanted is a good organization comprehending a circle, say, of 5000 date trees and 400 acres of culturable land, set up with a suitable advance, on terms of easy repayments, with concessions as regards the lands and the trees. But in order to test my proposal by actual experiment and trial, none but a Bengali youth of ordinary training will undertake the venture with the confidence of sure success. Because it is in the soil of Bengal that the industry of the date palm grew originally, and where it is flourishing apace as a most paying and successful cottage industry. The leaders for the propaganda of the same industry under identical condition of natural resources prevailing in these wide Provinces must come from Bengal to start with. Bengalis alone are imbued with the traditional tact, knowledge, and skill for carrying this particular project to its successful issue.

> Haridas Chatterjee, Pleader, Khandwa—C. P.

## THE SERVIAN CHARACTER

BY HERBERT VIVIAN.

HOSE who still remember that appaling crime committed in Belgrade in the night of June 10th, 1903, when a King and Queen, their guards, several ministers of State, and many others were savagely murdured by officers of the Servian Army, who had sworn allegiance to their sovereign, may wonder what it is in the character of the Servian people that reconciles their acquiescence in that butchery with their intense sympathy for the Macedonian victims of Turkish misrule and the forbearance and kindness they display towards their prisoners in the war now raging in the Balkans. It was my privilege to spend some time in Servia some years ago, and it may be possible for me to throw some light on these apparent discrepancies. It would not be possible in the limits of a magazine article to reveal the modern Servian to the full comprehension of my countrymen, and I only offer my contribution to that end. His conduct in this war has proved his almost fanatical courage in fighting, not so much for an idea as for a traditional revenge, but the true test of Servian char-acter will come when the conditions of a lasting peace have to be considered.

In the first place it is important to remember that the country has been quite independent of Turkey only since the Treaty of San Stefano in 1878, and that the impress of strong Turkish rule still remains deeply stamped upon the minds and souls of the people. To illustrate that impress I cannot do better than describe the peasantry of Old Servia, who only differ from those of the Servian Kingdom by the absence of their political independence. The Old Servians are of the same race as the New, but they retain unmodified that temperament which for over four centuries was the temperament of the whole Servian people, and still supplies the key to many

mysteries in the modern Servian state.

I had many opportunities of conversation with I had many opportunities of conversation with Old Servians in the Vilayet of Kossovo, and I am bound to confess that they impressed me less favourably than the free citizens of the Kingdom. They were kindly and hospitable and zealously patriotic, but they lacked the good humour and frankness which characterise their emancipated brethren. Nor may they be acquitted of undue timidity. No doubt their lives are not the happiest in the world; wild Albanians are not ideal neighbours in remote villages, where police protection is necessarily inadequate, and where police protection is necessarily inadequate, and a feeling of hopelessness is aroused when the accumulation of wealth only attracts the cupidity of the spoilers. But the Old Servians do not make the best of a bad job. Indeed, they always seemed to me in a terrible hurry to meet trouble more than half way. Their conversation is one long lamentation; they spend their time in repeating murder stories, which rarely bear investigation; they are for ever bemoaning their lot with many fine wind phrases about oppression and despair, but they appear incapable or un-willing when pressed for details in support of their complaints. Their manner is furtive, they talk in whispers when there is no need for secrecy; they look round before they open their mouths; and when they venture upon politics they use roundabout phrases to

baffle imaginary eaves-droppers. They have even invented a sort of thieves' slang, whereof I obtained a vocabulary; England is called Needle, "because she makes her way everywhere"; a Consul is either Broken Reed or Straw; Servia is Kasach, the Reaper,



A Woman of Shabatz.

who hopes to inherit the land; the Czar is Kozhmar, a skin or hooded cloak; Bulgaria is hardhead; Austria is the Dumb One, "who says nothing and does everything;" while the Turks are politely summed up as Stinkers; and the Sultan is called Taffo, a word which no one consented to translate.

Whatever their faults, the Servians of Servia do not suffer from any such reticence. They are always ready to express their views on any subject under the sun, with the utmost frankness. Not only in the crowded coffee-houses of the towns, but in the mehane (taverns), which are far and away the most magnificent buildings in every village, there seems to be a chronic competition to argue and shout and declaim. Whenever I travelled about the country I found that every dinner-almost every afternoon call-meant a long toastlist and interminable oratory. In that way the Servian resemble the Irish and the Greeks. But their villagers are far more reserved than They are as their townsmen. voluble as you please, and over-

whelm you with sentiment and compliments. But they do not give themselves away. You may spend a whole day in a Zadruga apparently on terms of the most sincere intimacy, but you will never secure an insight into any man's character as you may in half-an-hour's acquaintance at Belgrade.

The Zadruga is a peculiarly Servian institution. Wherever you find a Zadruga, in Macedonia or else-





Peasants of Sichevo, near Nish.

Old Servian Costume.

where, you may safely conclude that the population is Servian. No other people has the Zadruga, probably because no other people would have the patience to put up with it. Imagine a household consisting of some eighty or a hundred persons, arbitrarily governed by one man, having all things in common, unable to buy or sell or plant or reap or marry without first

asking permission from the head of the family. The Servians are very fond of prating of Liberty, and their new King was disseminating his translation of Mill's essay on the subject, but where the Zadruga obtains they probably enjoy less personal freedom than the subjects of the most arbitrary government

in the world: The Zadruga has, however, many advantages. Originally, a family group consisting of a father and his children, it has grown until it embraces distant cousins, but it serves to perpetuate the family tradition and authority. It is also very good economy, for it unites all the benefits of small and great properties, as well as providing for the poor in sickness and old age. Unfortunately, like picturesque costumes and most other relics of old times, the Zadruga is dying out, but it has certainly left its traces on the national character. Though clans may die out, a clannish feeling must long remain. One consequence of this is that the people care much more for local than for national affairs. It has long been observed that the country always gives a thumping majority to any govern-



A Woman of Nish.

Male Costume, Nish.



An old-fashioned Belgrade Lady.

ent which happens to be in power. A ministry may possess the confidence of the Skupshtina; the King may dismiss it and appeal to the country, and he is practically sure of obtaining a legislative majority for the new ministry. Constitutions have been altered again and again, but the constituencies have always ratified every change. The enemies of the murdered King explained this by alleging corruption and intimidation, and they had some excuse for their allegation. I remember a prefect who afterwards committed suicide in jail. He told me that in his district the Progressists (Conservatives) had swept the constituencies. I supposed that he had very few Radicals there. "On the contrary," said he, "they were nearly all Radicals." "Then how did you manage?" I asked. "Oh, with a little hocus-pocus," was his reply. But if the Radicals had really cared, "a little hocus-pocus" would not have availed very much. There is a proverb, which has sometimes been quoted in reference to electoral corruption. "You may poison a river, but you cannot poison the sea." In other words, if an electorate is determined, no amount of persuasion can influence the national verdict. A clean sweep for a party may not mean unanimity, but it does mean that the majority is at least indifferent. The only political topic which interests the Servian peasants is the question of taxation and their occasional adherence to the Radical party was due to the vague promises of relief.

A dislike of taxes is not confined to the Servians, but it is perhaps more acute with them than with most other nations, and for a very good reason. While possessing abundance of material riches and never lacking any of the rude comforts of life, even in the most remote villages, they rarely have much



Newly Married Couple of Prishtina.

actual money to spare. Each household makes everything it requires and needs very little money. At one large farm I was told that the family had no occasion to buy anything except groceries and sometimes beef. This is only eaten on grand occasions, and then several families usually club together, each providing an animal in turn. If taxes could be paid in kind, they would not be grudged, but a money payment seems to the peasants out of all proportion to the amount of food and clothes which it represents. In the case of roadmaking, for instance, the peasants are allowed to choose between paying a few dinars and giving two or three days' work, and they cheerfully apply themselves to the task. I have often seen them in gangs upon the roads, and have had occasion to admire their industry.

The fertility of the soil makes it unnecessary for them to work very hard, but they are by no means lazy, and they have a constant craving to acquire more land. This is not, however, from any desire of power, or from ostentation, for they are essentially simple in character. The richest peasant will continue to wear the same rough homespun as his humblest neighbour, and consume the same simple fare. Only when some Church festival occurs, or guests arrive,

is there ever a trace of luxury.

The hospitality of the people is enormously developed, and strangers are always entertained most lavishly wherever they go. "We have a saying in Servia," an Archimandrite once remarked to me, "that guests are doubly welcome, because they afford us an excuse for enjoying good fare also." The favourite dish on a grand occasion consists of a lamb or sucking pig, roasted very slowly over glowing embers. A stout stick is run right through it, and a couple of men will spend hours turning it in a forest before a picnic. The result is delicious, or would be if the people could be persuaded to serve the meat up before it gets half cold.

The costumes vary considerably in different parts of the country. A typical farmer will wear long knickerbockers, either of frieze linen, a long coarse shirt, tied at the waist and hanging down like a kilt, one or two embroidered waistcoats with long sleeves, but no coat. The first symptom of Western ideas is manifested when one of the waistcoats is of ordinary tweed. From this the transition is rapid to the ordinary humdrum dress of the European middle classes. The national garb is certainly passing away, but not very rapidly. I was told by one farmer that he had given it up because he found that it meant devoting at least an hour a day to his toilet if he meant to do justice to it. The poorer peasants, however, are not such dandies, and will often go about for months together without changing their



Hair decked with ornaments made with coins of dowry strung together.

sheepskins. The wool is worn inwards, and, in the case of the women, the skin is elaborately ornamented with bright-coloured wools, pieces of looking-glass, and other outlandish ornaments. On festal-accasions they are even more barbaric in appearance, for they cover their hair, breast, and back with all sorts of coins, representing their dowry. These range from mediæval gold pieces to battered silver and worthless brass tokens. The characteristic feature

of the female costume consists of two gay strips of carpet worn in front and behind as aprons. Carpets are, indeed, put to many strange uses in Servia. They are not only placed upon the floors, but even upor the walls, ceilings, chairs, divans, and, as we have

seen, added to the wardrobe.

The Servians love simple pleasures. They are always ready for a dance, and impart mysterious expression to the measures of the Kolo. They are in tensely musical, and can always while away at evening with interminable songs, generally of a sad dreamy strain. The favourite topic of their songs is some episode in the history of their old Empire either the prowess of Marko Kraljevich (king's son) or a narrative of the great battle of Kossovo, where their last Tsar was defeated by the Turks. History is their one passion, and replaces the interest ir politics, which we find further West. I remember once, on a Save steamer, noticing a group of peasants engaged in animated conversation. I asked a friend to find out what was exciting them, and he discovered that they were disputing whether Milosh Obilich who killed Sultan Murad, was buried by the feet of the head of Tsar Lazar.

It is certainly strange that a people which possess es so keen a pride in the past should not be more deeply imbued with the religious spirit. The Servians are far from being hostile to their Church. It is indeed, part and parcel of their life, but it is their servant rather than their master. The clergy share their national aspirations, and have been known to lead them into battle, but anything in the nature of priesteraft is unknown. It was characteristic that after the tragedy in the palace, the Archbishop of Belgrade was compelled to bless the murderers in the cathedral. Feast-days are universally observed, but a Servian considers that he has done his duty if he stands outside in the church-yard during divine service. On the other hand, fasts are very strictly kept, but that is probably due to feelings of superstition and a dread lest supernatural consequences should follow a breach of the Church's ordinance.

When we look into the various superstitions which still form part of the convictions of the people, we may begin to realise how widely they differ from the ordinary European of the twentieth century. For instance, when the foundations of a house are laid, it is considered necessary to immure the shadow of a human being. All sorts of tricks are used by builders to induce some one to walk down the road in the sunshine so that his shadow may be caught and walled in. I have been told quite seriously by apparently sane Servians that they have seen a shadow captured in this way, that the owner has gone on shadowless, and has presently died, and that his spirit has haunted the place where his shadow was removed. How the appropriation of the shadow is supposed to assist the new house, or assure its fortunes, I was unable to ascertain. Probably in very old days a live stranger was immured, and now a shadow is regarded as substitute.

Stories of vampires are innumerable, and all except a few lawyers and bagmen believe in them implicitly. The vampires assume human form, and are remarkable for their grace and beauty. Their object is to find an opportunity for sucking the blood of their victims. I have heard stories of charming strangers who came to villages, married the most attractive maidens, and then killed them by sucking their blood. But vampires may always be charmed away with an amulet of garlic. A belief in the power to turn men and women into animals is also



Cap covered with coins obtained as dowry.

ery general. Perhaps the most popular belief is that aspired by the vila. It has goat's feet, like a fawn; ails stained with henna like an odalisque; and a white robe, emblematic of Christian innocence. This ast touch serves to emphasise the left-handed conection between religion and superstition in Servia. vila may be good or bad, may help people or orment them. Her metropolis is Mount Avala, near Belgrade, but she appears at the most unexpected monents and places. In origin she is probably akin to voodnymphs, dryads and other elementals. At any ate, she is as real to the Servain as a jinnee is to Moslem. She has played her part in history, and ves in song. When Kara George played false, we re told that "the vila shrieked from the summit Rudnik, above the Jasenitsa, the slender stream. he called George Petrovich at Topola, in the plain, Foolish George Petrovich, where art thou to-day? ould thou wert no-where. If thou drinkest wine the tavern, may it run out of thee in wounds. If nou art taking thine ease with thy wife, may she e widowed. Dost thou not see (ah, would that thou vert deprived of sight) that the Turks have invaded ny fatherland?"

That is a typical excerpt from a national pesma pic), and emphasises the strange mixture of barbarus cruelty and patriotic enthusiasm which has constently characterised the Servain. He is full of evoted enthusiasm for his friends, but so soon as senmity has been aroused he sticks at no enormity. Iost of his national heroes are swash-bucklers, who, peaceful times, would be called brigands. Indeed, he same word, hajduk, which in Turkish times heant a guerilla warrior, is now used for the outlaw of the hills. The old hajduksi are immortalised in ong; the modern ones are brought relentlessly to stice when the police can catch them—but they tain the half-avowed affection of the people. All

sorts of Robin Hood stories are current about brigands who rob the rich and relieve the poor, and to hear Servians talk about brigands one is tempted to conclude that the nation can have small sympathy with law and order.

The authorities, however, go to the opposite extreme. They hunt down the brigands like game, and are very proud of themselves when they succeed. I have seen gangs of brigands in prison and almost felt sorry for them. They had probably committed innumerable crimes, and some of them wore villainous expressions. But they were manly and brave even in adversity. They were laden with heavy chains and confined in noisome subterranean dungeons. One prefect offered to show me his bag of brigands, and I went with him into a courtyard. A door was thrown open, and a dozen soldiers stood round it with loaded guns and fixed bayonets, in the attitude of terriers at a rathole.

A melancholy clanking was heard, and at last the brigands emerged, so heavily weighed down with chains that they could scarcely limp. I felt almost brutal when I accepted an invitation to photograph them, but I consoled myself with the reflection that I had afforded them a glimpse of God's sunshine, which had been very long withheld.

The prefect told me that severity in prison was absolutely necessary, as the brigands were such desperate characters that they would inevitably break loose if the least indulgence were shown them. And they had certainly committed many murders. I asked him if he tortured them. He professed to be indignant at the idea, but admitted, on being pressed, that he had kept men without water for days in order to extort confessions. I asked him why he did not squeeze the juice of chillies into their eyes, as that was excruciating agony and left no trace. He looked at me doubtfully, wondering whether I was serious; and then remarked that torture was unworthy of a civilised nation. I believe, however, that it was by no means rare under the regime of King Milan.

To sum up the Servian peasant, who, after all, is the backbone of the nation: He is sturdy, good-looking, brave, healthy, hospitable and merry, devoted to the traditions of his race, but careless of modern politics; rich in everything but money; naive, superstitious, thoroughly mediæval. No one could dislike him, but he must be judged from a standpoint which is almost unattainable by the man of the West. If we could go back four or five hundred years and live among our forefathers, they would probably tax our forbearance in much the same way as the Servians do to-day. Yet, if we could divest ourselves of the arrogance of our civilisation, we should probably concede to them many virtues which we certainly lack.

It is not only when they go abroad for their education, don black coats and a thin veneer of progress, that they invite criticism. They are not ripe for the blessings of democracy (such as they are) and much painful experience will be necessary to prepare them. I do not say that they cannot undergo the preparation, but I do not wish to see them in the process. I prefer to remember them as I have known them—admirable survivals of the age of chivalry.

The Servian character has, no doubt, undergone some changes since the visit to which I referred. I describe them as I saw them then. Since the revolution of 1903 the country and army have gradually become loyal to King Peter, whose victorious advance into Macedonia will add greatly to his popularity and the strength of his dynasty.—Selected.

## SHOULD WOMEN SERVE AS SOLDIERS?

A SYMPOSIUM.

LEASE, Your Majesty," said a recruiting-sergeant to the Great Frederick, "this person cannot serve."

"Why?"
"Because, sire, we have discovered she is a woman."

"Can she fight ?"

"She fought us like ten devils, sire."

"Draft her into the ranks," returned the King,

grimly.

It was the Empress Marie Ivanovna who anticipated a certain French wit in dividing mankind into four sexes—men, women, men-women, and womenmen. "If they cannot spin, let them drill. If they cannot win husbands, let them win battles. Go tell them I will be their colonel."

The emissaries departed, only to return after a week to say that they had only secured the names of twelve eligible women. They had noted hundreds of promising recruits, but, on close inquiry, found the rest were either engaged, about to be engaged, or were already secretly married.

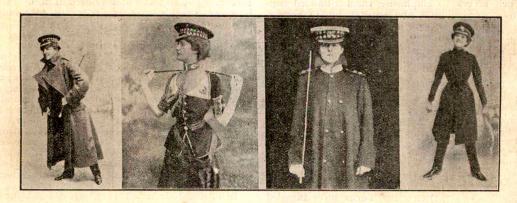
Many instances there have been of women who have borne arms with credit, and who in discipline and marksmanship have been no whit inferior to a man. There are, in modern times, the examples of Hannah Snell, who

where, the question is to-day more pertinent tha ever, "Should Women Serve as Soldiers?" "Yes," say the advanced section "No," cry th

"Yes," say the advanced section "No," cry the others. As one woman writes: "Brute force is a longer necessary to win battles. Science enable women to be the equal of men in war. Only a feweeks ago I saw the tiniest woman in the world set the whole million-horse-power of Niagara in motion by simply touching a button. Soldiering is no long a question of brawn and battle-axes."

It was Louise Rose who, forty years ago, fir startled the women of America by her manifest "Why should not women fight for their country?"

"Are we physically incapable? I will not quote the example of the Amazons, of Boadicea, or of Joan Arc. I call upon the spirits of the women the French Revolution, the Polish Revolutio the American Revolution, women who fought shoulder to shoulder with their brothers of freedom, to say whether a woman may not stril as strong a blow as a man. We women must face the terrible truth that Right rests on Forcand that if we show mankind that we are prepar to sally forth in armed phalanx, we shall secure who we want—political equality with men. Sisters, are yourselves, form ranks, show that you are not to trifled with, that you are not unworthy descendant.



How Women would look in Uniform.

long served in old King George's armies valorously, and, more recently, the Greek heroine, Helena Constantinides, whose family had suffered much from the Turks. On her arrival in Athens volunteers crowded round her, and she finally left for the seat of war with a band of two thousand five hundred enthusiasts, afterwards fighting valiantly for Greece.

But now that throughout the kingdom women have gone in for all the physical exercises formerly monopolized by men—when they not only ride, shoot, fence, and box, but are equal to long-distance walking; when women's rifle-clubs are being formed every-

of the women who have defended their homes an

What to-day is the opinion of high male militar authorities, as well as of militant women themselves on the practicability of women serving as soldiers. There is said to be more than one eminent genera who is in favour of women training for war. If so they are chary of committing themselves.

The opinions of several eminent soldiers and well known women on the subject are given below. To each of these a letter was sent, containing thre questions, which were as follow:—

1. Do you think it possible for a woman eve

to be a soldier-supposing her to be single, healthy, and active?

2. Would you be ready to serve your country, as Frenchwomen served France in 1870? (This to the

ladies only.)

3. Do you think it undignified and improper for girls to drill and handle a rifle for purposes of defence? Or do you think girls should undergo physical training in the same way as boys?

Field Marshal Lord Roberts writes to us as

"I do not think it practicable or desirable that women should serve their country under arms. It would also be unnecessary if the country adopts, as all other European countries have adopted, the prin-

ciple of universal military training for its young men.
"I think girls should undergo physical training in
the same way as boys—not with a view to doing
men's work, but in order to fit themselves to be the

mothers of a strong and healthy race.

"I also think it highly desirable that all women should be trained in first aid and nursing, for such knowledge would be of great use to the community.' Here, too, is the opinion of another high au-

thority:-

"Sir John French is convinced that, should circumstances arise necessitating the employment of armed women they would no doubt acquit themselves with their customary courage and unselfishness. At the same time he would point out that other fields are open to women for the display of patriotism and usefulness in time of war, such as the care and attendance of sick and wounded, when their services

would undoubtedly be of great value."
"I have just come," writes a Woman's Rights eader, Mrs. M. E. Baxter, "from a most thrilling and entertaining exhibition of muscle and endurance at Bedford College, Liverpool. I asked myself as I witnessed their spirited evolutions, which would have pread consternation in my youth, 'Why should women such as these take shelter under the mantle of ex?' Women will always have their limitations, but here is no reason why, if military duty were exacted of them, they should shrink from fulfilling it."

Viscountess Harberton writes:-

"I can see no reason why those women who wish o do so should be debarred on account of their sex. Every occupation should be open to all, and the reat aim of the people ought to be in getting rid of he absurd habit of considering sex before the common humanity of individuals. The present way of eversing this is disastrous alike to morals and the lealth of the nation.

"There can be nothing either undignified or imroper in girls learning to shoot, or in their being Irilled. What is undignified and improper is wearing he outrageous, hampering, and grotesque clothing women are apparently content to adopt, at the uggestion of those who wish to make money out of their inane objection to thinking out for them-elves what it means to be transmogrified into such idiculous forms. Anything that gives women an nterest in their country and actual active life can only be regarded as a boon to the whole race."

Miss Violet Vanbrugh replies to our questions as

follows :-

"I think girls should undergo physical training in the same way as boys-if not quite so arduous. There can be nothing undignified or improper for girls to drill and learn how to handle a rifle for purposes of defence. Certainly, if I could be of any use, I would be ready to serve my country as the Frenchwomen Hannah Snell, who served in the army as a soldier.





Helena Constantinides, the Greek John of Arc.

served France in 1870-and I think there are very few women in England who wouldn't.'

Mrs. H. M. Pryce-Jones, formerly Miss Vere Dawnay and a champion lady swimmer, sends the

following views on the subject :-

"Personally I think that, except in very rare instances, no woman could ever be really fitted for an active military career, but if every girl were to undergo a properly-organised and systematic training it would be of inestimable benefit to herself, and consequently to her country. The up-bringing girls have received during the last century has certainly helped to make them very much stronger physically, and far better able to withstand hardships and perils.

"Any active pursuit which tends to increase physical development—I would place riding, swimming, and fencing high up on the list—ought to be warmly encouraged, as it should always be remembered that the nation of to-morrow depends upon the standard

we set up for ourselves to-day.
"By attending first-aid classes and, if possible, joining a branch of girl-scouts, which in itself provides a magnificent training for mind, body, and intelligence, girls would already be doing much to prove themselves of real value to their country. I would also like to see a miniature rifle-range in every village, and rifle compe-



A RUSSIAN GIRL SOLDIER.

KIRA BASHKIROFF, an eighteen-year-old schoolgirl of Vilna, joined the Russian army under the name of Nicholas Popoff. She gained the Cross of St. George for valour displayed while reconnoitring with a mounted patrol.

titions and shooting matches arranged in every town, not only for men and boys, but also for girls and women. Nothing promotes skill so much as healthy competition and rivalry, and it is a well-known saying that, 'Preparation for war is the only guarantee

of peace.'
"It seems to me that the old methods are still the best. Men should go forth ready to fight for their homes and families, and women should speed them onward with brave faces and prayerful hearts. But as lack of preparation is the most fatal disaster that can befall any nation, and inertia and an unwise sense of security seem ever to have been our country's gravest danger, by every means in our power let us encourage girls as well as boys to train themselves to the highest possible standard of military efficiency.'

"One answer to your question," writes Miss Elizabeth Robins, the well-known actress and novelist, "is that some women do more difficult things even now than soldiering. Undoubtedly girls should undergo physical training. Whether, as you say Lord Robert thinks, the training should be 'in the same way as boys', I do not feel so certain; but my doubt has more to do with the flaws in boys' present training than any question of the capacity of girls. They need physical training of a rational sort even more desperately than boys do, just because it is still a question whether the girl should have any at all, and because her dress and her life generally are more deli-berately artificial and handicapping than a boy's

"The question really comes to be, not can this or that woman repeat the prowess of some woman in the past, but can the standard of health discipline be so raised that most women are as strong and efficient

as Nature meant them to be?
"You ask whether it should be regarded as 'undignified and improper for girls to drill and handle a rifle for purposes of defence'? Less undignified and improper for girls than for boys and men, because women are more at the mercy of brute force, and may be greater sufferers by it. You, however, were not thinking of individual danger, but whether in time of war women should help to defend their country. This is not really a sex question at all. If war is admissible, all the able-bodied should take their share. But it will be seen that women's growing physical strength will be applied to construction rather than to destruction."

"There is, in my opinion", says Mrs. Rentoul Esler, the well-known writer, "no movement for the benefit of the human race in which some women are not qualified to take an active and helpful part. The virtuous woman is naturally a builder, and, therefore, would rather promote the arts of peace than of war; but if justice demanded military defence for home and native land, such records as those of Boadicea, Joan of Arc, the Maid of Saragossa, and Maria Theresa of Austria leave no doubt in the average mind that a woman warrior is not necessarily either a foolish or an ineffectual figure.

"In so far as military exercises are physically beneficial, I see no reason why military drill should not be added to young women's gymnasia. In all proba-bility airship destroyers will soon render all our present usages and paraphernalia of war obsolete.

"In answer to your amusing question, whether or not I should be personally ready to fight in an international war if England were invaded, I may say that if the men whom most of us have encouraged to prepare for national defence fell in the cause of justice, I think it would be better for the world that their women should step into their vacant places and fall too, rather than await such other fate as life usually awards to the bereaved women of the beaten.'

"Women have already, in various countries, proved their capacity as soldiers," writes Mrs. Wolstenholme-Elmy, a Suffragist leader, "but I think very few English women or men would think it desirable that a woman in her seventy-seventh year, who has already served her country in many important ways, should

at that age take up the profession of arms.
"With regard to Lord Robert's view that 'girls should undergo physical training in the same way as boys,' I reply that military training is not necessarily essential to the finest physical development of either man or woman. May I add that I should regard any large development of the lust for war as the greatest possible misfortune which could befall this or any

other nation?"

"Your question," writes Miss F. Osbaldiston, a champion hockey-player and all-round athlete, most timely. A great change has been coming over the physique of women within the last twenty-five years. Men seem to me to be growing smaller and weaker; women taller, stronger, and more athletic. The old phrase, 'The weaker sex', is something of a misnomer to one who studies crowds, especially up the river, where hundreds of narrow-chested men may be seen lolling about in boats propelled by tall, sinewy girls of double their physical strength and endurance. I am convinced women would, if drilled to use the rifle in ranks, give a very good account of themselves in battle. It force still has to be exercised in the world and for one I deplore it-women can exert it as well as men, and should consider it their duty to do so.

"A still greater argument for the employment of women, now that men are declared to make the best and gentlest hospital nurses, is that there are just one million more women in Great Britain than men, and as these women cannot possibly have husbands or maternal cares, why should they shirk their military duties in the event of conscription? I, for

one, should not."

Miss Ellaline Terriss writes:-

"I think, should the necessity arise, that women, myself among them, would do their best to use rifles for purposes of defence, or do anything else that lay in their power, but for the present it appears to me more suitable that we should employ our talents in the sick-room or with the ambulance, where we can render perhaps as much aid as we could were we to impede the march of troops; for certainly when marching orders arrived women could scarcely hope to keep up with men. Of course, I approve of girls undergoing physical training as well as boys, but I fear we are sometimes inclined to overdo it, and I do not think Nature fitted us for the severe training that obtains at many places of education for girls. I think we can each do our part in life without conflicting; certainly, men are more suited for the Army, while women are more in their element in a

sick-room or a hospital ward."

Miss Winifred Emery says: "I think it would be an excellent thing for girls to drill and learn to handle a rifle for purposes of defence, but I should not think it at all desirable for a woman to serve her country in the field. Surely it is sufficient for one

sex to bring soldiers into the world !"

Miss Agnes Herbert, a champion lady rifle-shot,

writes :-

"No, I do not think it possible for a woman ever to be a soldier, and am not quite sure what the state of single blessedness has to do with the making of a warrior. Married women are proverbially more



A RUSSIAN GIRL COLONEL-

MADAME KOKOVTSEVA is the Colonel of a Cassak regiment. She was thrice wounded in active fight and was awarded the cross of St. George for her valour.

warlike than their unwedded sisters, being daily in the way of combativeness. Old maids rush in where widows fear to tread, but it would take more than the celibacy you suggest, the activity and the healthiness, to evolve a woman soldier. One in five hundred might make a colourable imitation of the real thing, but what would be her use if manufactured? You cannot oppose men and women in battle. All Nature cries out against feuds between the sexes. Therefore our Amazons must needs be pitted against another regiment of militants, and by the time the C. O.'s-women also, I presume-had got each side arranged and ready for action the reason for the dispute would stand forgotten-anger would have evaporated. Women, you know, the world over are so many Orientals as regards the value of minutes.

"Another thing, too—women are not gregarious, and 'Soldiers are the only carnivorous animals who

must be gregarious.'

"To convert our women into warriors would do much to ease the present overcrowded state of the marriage market, and solve the problem of 'What to do with our girls.' In the event of war the mortality would be so great we should no longer be faced with this seven-women-to-one-man condition of affairs.

"I think it would be a good idea for girls to undergo physical training in the same way as boys. Such a system might be of benefit mentally also. There is no doubt that the lower-class woman of England is a hopelessly unenlightened and unintelligent being, rungs below the man in the same sphere of life. This, presumably, is accounted for by training, as these ignorant women are the mothers of the male things whose brains so soon, and so far, outstrip those of all their feminine belongings. Our woman soldier could not be entirely recruited from the gentle or educated classes. The sisters of the postman, the policeman, of Tommy Atkins, do not possess a tithe of their brothers' acumen. This is a fact, and it were idle to pretend otherwise. Exceptions there are everywhere, but we must take the case en bloc. It would be dangerous to consider the average woman of the lower class trained to soldiering, even if she appeared to be a Wellington. In one moment, under some stress or difficulty, all the teaching and drilling of years would go for nothing.

"I certainly do not think it undignified and improper for girls to drill and handle a rifle. I think it very essential and necessary. One never knows where one's lines may be cast, and it might be that one's daily food depended on a rifle. But the defence of the Homeland is another story. If 'the day,' of which the scaremongers tell us so much, ever arrives, the women of England will serve their country effectively in some capacity, I make no doubt, and in such strenuous case I am inclined to back 'the girl behind the man behind the gun' against her more militant sister blazing away from the upper windows in defence

of the Englishwoman's home.

"Again, no. I am not ready to serve my country as a soldier, but I am willing to accompany the regiment of Amazous anywhere as a war correspondent. The 'copy,' I feel confident, would be worth

Miss Ethel Irving writes to say that "she is entirely in agreement with Lord Roberts that girls should undergo physical training in the same way as boys. Also that women should be trained in the use of arms and would make very good soldiers, though they would require considerably more discipline than they have at present."

Miss Marie George, of Drury Lane fame, writes :-"My opinion is that a woman is capable in an

emergency of helping to protect her country the same as man would; also for her own self-protection every woman should learn to use firearms. But I do not agree that women are fit, or ever should be, for soldiers. A woman's place is her home, not the battlefied. Surely something ought to be left for 'man' to do.

Miss Jessie Bateman, another Drury Lane favourite and an actress of many parts, sends us the follow-

ing:"I do think that girls should undergo physical training in the same way as boys, provided they be single, healthy, and active. I do not regard it as undignified and improper for girls to drill and handle a rifle for purposes of defence. But I do think it would be a very sad thing for women to have to do so, even to serve their country. Soldiers should be men; they are naturally more fitted for it.

"Women should serve their country by nursing and by being active and strong-in their own way.

Here is the answer sent by Miss Marie Studholme:—
"Were it necessary I would of course, do my utmost to serve my country, but I hope my services will never be needed on an English battlefield.

"Honestly I confess I prefer battling with weeds in my garden, fighting over croquet, or struggling with golf, to handling a rifle; still, if necessary, I would 'have a shot' at it, if the horrid thing didn't 'have a shot' at me first.

'I rather agree with Iris in 'The Greek Slave' :-If I were a man-tho' the men declare They're extremely glad I'm not one-A soldier I'd be with a sweetheart fair,

For every soldier's got one. I'd march to the war with a swelling breast, And the air of a hero dreaming, If only I knew that I looked my best,

And that all the girls could see me. Oh, the foe I'd whack Till he hit me back; Then I might begin to cry.

Tho' perhaps it's hardly right For a girl to want to fight, Yet I'd rather like to try."

Finally, there is the published opinion of the great

French actress on the subject.

"I remember when I first appeared as the Ducde Reichstadt," declared Mme. Sarah Bernhardt, "I thought to myself how little disadvantage sex is to a woman who wishes to play a distinguished part, not merely on the stage, but in real life. Women are only weak when their characters are weak. Surely Louis XVI. did not think women were weak when battalions of them were surrounding his palace at Versailles. My experience has shown me that Frenchwomen are more resolute, more fearless, more competent than the women of other nations. They would not plead their sex in the face of the enemy. Just as Jeanne d'Arc was a born military leader, so, in case of a crisis to-day, many women would be found who, if men were pusillanimous, would cry with Lady Macbeth: 'Give me the daggers!'"-The Strand Magazine.

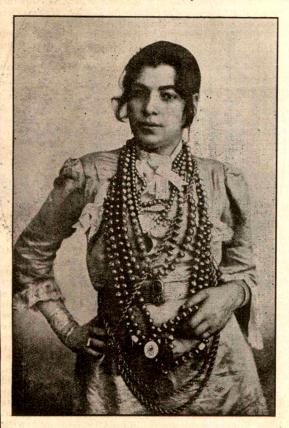
## COURTSHIP AND MARRIAGE IN OTHER COUNTRIES

By H. HIGHBURY.

THE courtship and marriage customs prevailing amongst the civilised, the semi-civilised, and the barbarous peoples of the world afford an admirable baromater of the place occupied by each in the ascending scale of social refinement, and it is curious to observe how close a resemblance these customs have to each other in the same comparative level of civilisation amongst peoples widely separated by distance, by origin, and by language. Some of these social peculiarities are dealt with in the following article, but no more can be attempted here than a

would regard the marriage customs of Western Europe with as much curiosity and suspicion of their validity as the sternest upholder of the sacramental character of marriage among us would look upon the rites held sacred in a low state of civilisation.

A girlhood of smiles and laughter; an after-life of helpless drudgery and tears; in these few words we have an epitome of the history of most Fijian women—at least, in those portions of the Fijian islands where the humanising influence of missionary.



A bride of the Upper Nile in full wedding drrss.

rapid and partial summary, for to deal at all exhaustively with this most important phase of life amongst the diverse nations of the earth, would require a volume of considerable bulk. Here we only touch upon some of the more curious customs—customs, that is to say, which appear strange to us; but it goes without saying, of course that as touching national habits, "curious" is but another term for "unfamilar." A Fijian or an Eskimo



A Kandian chief and his bride.

efforts remain unknown or little felt. It has always been thus. In the old cannibal days, and even after Fiji had become a British Crown Colony, the brownskinned Fijian damsels were generally betrothed at an early age, sometimes while mere infants, and often to men past the prime of life; the rule appearing to be—the younger the wife the older the husband—a May and December kind of arrangement. This custom had its disavantages, for the parents of the intended bride were held responsible to the future husband

for her conduct during the period of betrothal, any violation of the betrothal vow being followed by severe punishment. In the case of girls betrothed to chiefs or their relatives, the penalty was death, but it was generally commuted upon payment of a certain number of whales' teeth or their equivalent. Sometimes a young Fijian was allowed to select a maiden who had grown up unbound by a betrothal vow, and whose acquaintance he had made, as young people will do in all parts of the world. In such instances the preliminary step had to be taken by

the would-be husband.

In these later days the Fijian Government has interfered and made marriage conditional on the man having provided a home for his intended wife. If he has complied with this regulation, the courtship is allowed to proceed on the oldfashioned lines. With his whole body glistening with cocoanut oil, and his hair elaborately dressed so that it resembles an enormous wig, something like the immense headdresses with which our great-grandmothers were familiar, he proceeds, with grotesque semi-savage dignity, to the residence of the girl's parents, to whom he makes a present of whales' teeth, cloth, or mats, at the same time asking them to give him their daughter as a wife. If their reply be favourable, the girl is taken by a number of her female friends to the house of her intended husband's parents, who, in their turn, are presented with offerings of cloth, mats, or whales' teeth. Then the girl begins to weep copiously, an art in which Fijian women are marvellous adepts. The dusky belles by whom she is surrounded endeavour to solace her, make her small presents, and, after a sufficient interval, she suddenly regains her composure. This is called the vakamamaca, or "drying up of the tears.

The maiden is next induced to partake of food prepared by her future lord and master; after which, in some places, she passes three or four days sitting and covered with turmeric-power, in her new home, during which period of probation she may be approached only by her female friends. Afterwards she enjoys a much-needed plunge into a pool of seawater, and then, laughing and chattering, with the assistance of her friends, whose costumes, like her own, are of the scantiest, she catches some fish—Fijian girls are generally experts in the gentle art—with which to prepare a meal for her intended hus-

band and his friends

When all is ready, the bridegroom, oiled and dressed as on the first occasion, arrives with his companions, but before the feast commences, the holiday attire of bride and bridegroom is removed—not a very difficult task—and replaced by simple loin-cloths. The girl then begins her domestic duties by offering her husband some of the food cooked by her. A period of fasting follows, and at last the newly mar-

ried couple are left to themselves.

When an Arab woman intends to marry again after the death of her husband, she comes, in the night before her second marriage, to the grave of her dead husband. Here she kneels and prays to him, and entreats him "not to be offended—not to be jealous." As however, she fears he will be jealous and angry, the widow brings with her a donkey, laden with two goatskins of water. Her prayers and entreaties done, she proceeds to pour on the grave the water, to keep the first husband cool under the irritating circumstances about to take place.

In New Britain, a large picturesque island inhabited by cannibals and lying to the north of New Guinea, the native marriage customs are of a peculiar

character. According to Mr. Wilfred Powell, who spent about three years in this little-known part of the inhabited world, when an islander, weary of a state of single-blessedness, bethinks of taking himsel a wife, he makes a confidant of his father or mother to whom he whispers the name of the damsel of his choice. If he has no parents, he places the matter in the hands of the chief of the district. He is then sem away into the bush, while his friends visit the girls relatives, to whom they make presents, and name the price they are willing to pay for the bride. There is much haggling, after the fashion of Oriental slave dealers, but in the end the girl's parents generally obtain their own terms. On the wedding-day, the girl, accompanied by her relatives and friends, proceeds to the house of her future husband's family



A young marriec couple of Bethany.

Aget eight and twelve years respectively.

where they are entertained with feasting and dancing, the bride-elect taking the leading part in one of the principal dances. The festivities over, the guests depart, leaving the girl behind. All this time the intended bridegroom has remained alone in the bush but directly his parents and the girl have been left to themselves, messengers are despatched to bring him home. Sometimes this is easier said than done, for the poor fellow, in his dismal loneliness, often wanders a considerable distance into the forest, or, worse still he may have been killed and eaten by some hostile tribe by whom he has been surprised.

The wife is invariably regarded as being the property of her husband, even to the exercise of power over her life. The native laws against inter-marriage

are very strict. In each tribe there are two distinct sections, and marriage is not permitted between members of the same section. Generally the men purchase or steal the women from other tribes, having found, in some way or other, that inter-marriage weakens the race. A marriageable woman possesses a double price: that paid to her parents, and that demanded by the chief of the tribe to which she belongs for his permission, without which the wedding is not allowed. If the husband marries without the chief's consent, his life becomes forfeit.

The giving of money to the bride by the bride-groom is assigned to the time of Clovis, who, when married to Princess Clothilde, gave her a "sou" and a "denier." Since then, these have become legal marriage offerings even to this day in France. Of course, the value of the coins depends on the status of the contracting parties. Formerly, a like custom existed in England. The bride or her attendant carried a bag, often handsomely embroidered, to receive the donation for the bride. This receptacle was called a "dow purse" (from dower); and this custom long lingered in country parts. Evidently from it originated the bridal gift of parents or bridegroom, called a dowry.

The bridal veil is evidently of Eastern origin, being a relic of the bridal canopy held over the heads of the brida and bridegroom. Both in Turkey and Armenia etiquette ordains that wowen should veil themselves from the public eye, and even in private life but few of their male relations see their uncovered features. It consequently follows that husbands scarcely know their wives by sight, until the marriage knot has been duly tied. An amusing instance of the disappointment that must be frequently experienced under these circumstances is related of a bride, who was not blessed by Nature with the gift of beauty. On asking her husband, before which of his gentlemen friends she might be allowed to unveil, he replied, "I give you free leave, my dear, to show yourself to any man in

the world so long as it is not me."

In Turkey it is also permissible to marry by proxy. A document is prepared setting out fully the state of the bride's fortune, together with the means of the bridegroom; the marriage lines are signed by the proxies and duly witnessed by friends, and the ceremony is complete. It is said that Turks may lawfully possess four wives, and also four slave concubines. Although the husband is bound to give his wife some dowry, it is not compulsory for parents to allow anything. The husband's gift is paid in part to the girl's parents before marriage, in order to defray some of the expenses of the trousseau, whilst the residue is held by some of her friends upon certain conditions analogous to those of our marriage settlements. A quaint but solemn corresponding to the state of the composition of the conditions analogous to those of our marriage settlements.

ments. A quaint but solemn ceremony is enacted on the day before the wedding, when the bride passes in procession to the baths. Torch-bearers precede the lady, whose hair and feet are rouged for the occasion. On the day of the wedding the brigegroom sends a proxy to the bride's residence to conduct her in state, followed by a cart containing her belongings to her new home. The guests accompany this procession, and such of these as are related to the lady are expected to keep up a terrible lamentation: this custom recalls the Biblical description of the maidens' grief over Jeptha's daughter. As the bride thus basses through the streets, etiquette ordains that she should salute with a bow all whom she meets, an act which, under other circumstances, would be regarded as most unmaidenly. There is a curious limitation

upon the freedom of Turkish matrimonial regulations. They may marry deceased, and, indeed, a living wife's sisters, but the choice must begin with the eldest. Should the husband have originally married a younger sister, he may take no more wives from that family.



A Betrothed Drusi of the Lebanon.

In Russia there are some quaint customs worth a brief notice. Village brides cut off their tresses and carefully store them away on returning from church. The peasants of that country have a pretty song, the gist being the lamentation of a newly married wife over her golden curls just cut off, ere she laid them away. The marriage ceremony, as performed by a priest, includes the blessing of bread, after which he joins their hands, asking each in turn whether they will vow to be good to each other and to keep

house well. A wreath of wormwood is then placed on their heads, symbolising that even amid the happiness of married life there is a possibility of bitterness. A concluding benediction is then pro-

nounced.

A striking custom follows. The priest drinks their health in a gilt wooden bowl, and this is then imitated by both husband and wife, the former of whom subsequently dashes the bowl upon the ground, crushing it under his feet, and shouting terrible imprecations: "Let them be thus trampled upon and confounded," he cries, "who maliciously endeavour to create ill-will and do ill offices between us." Yet another quaint and somewhat chracteristic Russian custom is the following: On reaching home the bridegroom orders his wife to take off his boots, at the same time saying there is a whip in one hand and a purse in the other. Upon the fortune of her choice the poor wife forecasts the severity or liberality of the man to whom her life is committed.

In Sweden, if the bride could at the altar place her right foot in advance of the bridegroom, she would secure future supremacy—in fact, "wear the breeches."

Again, if she see him first, before he can see her, on the wedding morning, the bride retains her husband's affection.

Jewish custom ordains man and wife to drink out of the same cup at marriage, and the vessel to be immediately dashed to pieces, to remind them of the utter fragility of earthly joys.

The badge of single or married life in Korea is the manner of wearing the hair. A young unmarried man goes bare-headed, with a single tress of hair hanging down his back. After he is married, the hair is tied in a knot and bound on top of his head. The nuptial tie, a knot of hair!

The women are very careful of their shiny black tresses, and often add false braids and switches to make their coiffures of sufficient bulk—this custom, however, is not confined strictly to the women of Korea! They make up two large tresses, which are rolled to the back and top of the head and there secured by long silver or copper pins. The poorer classes braid and roll the braids around the head like a turban.—The English Illustrated Magazine.

## INDIAN PERIODICALS

Mr. Pralhad C. Divanji gives us interesting information about

## Judicial Administration in India in Ante-Mahomedan Times

in an article contributed to the July Indian Review.

A thousand years have gone by since the indigenous Hindu system of Judicial administration ceased to be a living reality.

In the course of the article the writer gives

An account of the machinery provided in those days for the enforcement of obligations and the reparation of injuries, as gathered from the Smritis of Manu and Yajnavalkya and of Narada and Brihaspati is translated by Prof. Jolly in Vol. XXXIII of the Sacred Books of the East Series.

#### We read that

The respect ordained by the Brahman law-givers to be paid to local tribal and even family customs, points to the conclusion that they were as vigilant about guarding the rights and privileges of the commercial and artisan classes as of their own class.

#### Dharma Shastras—what are these?

Dharma Shastras are works treating of 'Dharma,, i. e., duties in general and conformably to the basic principle of the social and religious organisation of the Aryans, namely, the division of human life into four stages or orders, and the whole race into four classes, the provisions of forensic law in both its

aspects, the adjective as well as the substantive, form a portion of the duties in general of the householders and amongst them of those belonging to the ruling class, with the exception of the law of marriage which in the opinion of the Aryan law-givers is a religious sacrament and not a social contract and as such is assigned a place midway between the duties of the celibates and those of the householders.

As regards the "persons or bodies of persons who were authorised to administer justice," Narada says:

Gatherings (Kula), Corporations (Sreni), Assemblies (Gana), one appointed (by the king) and (? or) the king (himself) are invested with the power to decide law-suits and of these each succeeding is superior to the one preceding him in order.

#### The constitution of a court of justice:

This court was, in the first instance and in theory at all times, presided over by the king, and in his absence and practically always by an officer called the 'Pradvivaka'. i. e., one who investigates (the statements with the help of assessors.).

The chief judge was accompanied in his deliberations by other nominees of the king called 'Sabhyas' or 'Sabhasadas' meaning members or councillors. There is some uncertainty about their number, Manu being in favour of three, Yajnavalkya's statement being indefinite, Brihaspati giving it as three, five or seven.

The other officers of the Hindu king's courts were the accountant, the scribe, and 'the king's own officer'. As to the qualifications of these, Brihaspati says:—

Two persons thoroughly familiar with grammar and vocabulary, skilled in the art of computation, honest and acquainted with the various modes of writing should be appointed by the king as accountant and scribe (respectively).

A veracious man who pays obedience to the judges should be appointed by the king as his own officer to summon and keep in custody the witnesses,

plaintiff and defendant.

Besides these persons the other requisites of a Hindu court were the Smritis (law-books) gold, fire, and water. Of these, the law-books supplied 'the decree whether victory or defeat, gold and fire served the purpose of administering ordeal,' and water and grain were required for persons suffering from thirst and hunger.

The Smritis contain the following directions for making appointments in the judicial service.

Men qualified by the performance of devotional acts, strictly veracious, and virtuous, void of wrath, covetousness and familiar with (legal) lore should be

appointed by the ruler as assessors.

They who are ignorant of the customs of the country, unbelievers, despisers of the sacred books, insane, irate, avaricious or troubled (by pain or illness) should not be consulted in the decision of a cause.

The members of a Royal Court of Justice must be acquainted with the sacred law, and with the rules of prudence, noble, veracious and impartial towards iriend and foe, etc., etc.

#### We are told that

t was not obligatory on any person except the judge ind the assessors to attend the courts, but if any did ttend he was bound to give a fair opinion. Thus Varada says:—

Either the judicial assembly must not be entered at ll or a fair opinion delivered. That man who either tands mute or delivers an opinion contrary to justice a sinner.

Those members of a court who having entered it it mute and meditative and do not speak when the ceasion arises are liars all of them.

The following are the directions for the ocation and equipment of the court house.

In the middle of his fortress, he should build a ouse with water and trees adjacent to it, apart rom the other buildings), and let him use as a court f justice a room situated on the eastern side of it, roperly constituted and facing the east.

Furnished with garlands and with a throne, suplied with grain, decorated with jewels, adorned with tatues, pictures and images of deities and provided

rith fire and water.

The king should sit facing the east, the judges using the north, the accountant facing the west, and he scribe facing the south.

The king should cause gold, fire, water and codes f the sacred law to be placed in the midst of them,

lso (other) holy and auspicious things.

These were the stationary ('Pratisthita') courts. hey were held in towns and villages. The non-stationary (Apratisthita) courts were those which were of held at a fixed court house, but wherever required, bout these the code of Brihaspati contains the following provisions:—

For persons roaming in the forest, a court should

be held in the forest, for warriors in the camp and for merchants in the caravan.

A cause of action arises when "a man does some injury to another or when one does not discharge an obligation." Lawsuits were of two kinds—those originating in demands regarding wealth and those originating in injuries. The former kind was in respect of:

(1) recovery of debts, (2) deposits, (3) invalid gifts, (4) concerns of partnership, (5) non-payment of wages, (6) disobedience, (7) disputes concerning land, (8) sale without ownership, (9) revocation of sale and purchase, (10) breach of agreements, (11) the law between husband and wife, (12) theft, (13) the law or inheritance and (14) gambling with dice.

#### But then

It was not the infringement of the rules of law alone which conferred the right to move the law tribunals, but that of well-established usage also. This is more clearly stated in the following verses:—

(A king or judge) well-versed in 'Dharma' should after inquiring into the rules of castes, those prevailing in a particular locality, those of trade-guilds, and the customs observed in particular families, give his

own decision.

Cultivators, artisans, artists, money-lenders, companies of tradesmen, dancers, persons wearing the token of a religious order and robbers should adjust their disputes according to the rules of their own profession.

The time-honoured institutions of each country, caste and family should be preserved intact; otherwise the people will rise in rebellion; the subjects would become disaffected towards their rulers, and the army and treasure would be destroyed.

#### The Plaint:

The characteristics of a plaint considered proper in

those days were :-

Those acquainted with (the true nature of) a plaint declare that to be a proper plaint which is free from the defects of a declaration, susceptible of proof provided with good arguments, precise and reasonable.

Brief in words, rich in contents, ambiguous, free from confusion, devoid of improper arguments and

capable of meeting opposite arguments.

The circumstances which rendered a plaint defective were:—(1) when the subject was a thing quite unheard of as the horn of a hare; (2) when the complaint was about an act which could not be prevented as when the plaintiff says: "This man moves about in his house with the help of the light of my lamp;" (3) when the plaint is unmeaning as 'Kachatatapagajadadaba,' etc.; (4) when there is no particular object in making a complaint as when a man says: "This Devadatta recites the Vedas in a melodious tone near my house;" (5) when the allegation could not be proved as that "Devadatta smiled at me, closing part of his eyebrow"; (6) when the complaint is self-contradictory as when one says: "I was cursed by that dumb man"; (7) when the interests of a town or kingdom are violated by bringing a plaint before a chief judge or the king, it is termed a plaint contrary (to equity).

Ordinarily, every party was to appear in person to prefer a plaint or an answer but there were certain circumstances under which a party could be exempted from personal appearance and allowed to appear by a relation or an agent. The grounds of exemption were:—

For one timorous, or idiotic or mad or overaged and for women, boys, and sick persons, a kinsman or an appointed agent should proffer the plaint or answer.

As regards making amendments in the plaint the

following rules are laid down :-

Let him remove superfluous statements and amplify incorrect ones and let him write down (everything) on the floor till the (whole) matter has been definitely settled.

The plaintiff is at liberty to alter his declaration when it is defective or redundant till the defendant has tendered his an wer in the presence of the judges.

#### The Answer:

After the plaint was duly settled and the defendant appeared in person or by an agent, the next step was for the judge to ask the plaintiff to re-state his case within the hearing of the defendant which the scribe took down exactly with full particulars as to the year, month, bright or dark half, and day, and the name, and caste of the plaintiff and the nature of the claim. In the case of money-suits the exact amount was to be stated. In suits regarding immovable property the following further particulars were required to be noted down, namely, the province such as the Central Provinces, etc., the place such as Benares, etc., the boundaries consisting of an adjacent house, field, etc., the castes of the parties, their names, the name of the person residing in the neighbouring place, the measurement of the land, the designation such as a rice plot, etc., the quality of the ground such as black, yellow, etc., the names of the fathers and grandfathers of the plaintiff and defendant and the names of three of the previous rulers of the place. While thus finally settling the plaint, the claimant was to be again examined in the presence of the opponent and if the court was satisfied that the claim was prima facie proved, the defendant was called upon to proffer his answer.

Those who were considered unable to deliver an answer were "the insane, intoxicated, those abandoned by their relations or friends, those charged with a heavy crime, idiots, persons cast off from society and infants."

There were four possible kinds of

defences

(1) admission; (2) denial; (3) special plea; (4) previous decision. In no case was the answer to be liable to any of the following faults, namely,

One which wanders from the subject, or which is not to the point, too confined, too extensive, or not in conformity with the plaint or not thorough enough or absurd or ambiguous.

The Trial:

The judges having heard both the plaint and answer and determined to which party the burden of proof shall be adjudged that person shall substantiate the whole of his declaration by documents or other proofs:

The Hindu law-givers considered two kinds of proofs adducible in evidence, namely, human and divine. Human proof consisted of (1) documentary and (2) oral evidence. Divine proof consisted of nine kinds of ordeal. As for the circumstances under which these could be availed of, Narada says:—

Where a transaction has taken place by day in a village or town or in the presence of witnesses divine test is not applicable.

Divine test is applicable (where a transaction has taken place) in a solitary forest, at night or in the interior of a house and in cases of violence or of denial of a deposit.

The following informations about lawyers will prove interesting reading:

The information which the law books contain on this point is hopelessly scanty, meagre and second-rate. In the first place, there is no direct mention of it in them. It being however evident from all the lawbooks that over and besides the assessors other persons versed in law and custom used to frequent the courts, it would seem that these latter occupied the place analogous to that of the pleaders and counsel in the British Indian Courts. Ordinarily, as has already been said, it was the duty of every litigant to appear in person and in exceptional cases such as those of much business pressure, extreme senility, child hood, etc., appearance by a relation or an agent was permitted. Hence if any of the lawyers present wished to speak on behalf of any of the parties to a litigation, he was required to show some relation or connection with him. These persons were supposed to work gratis for their clients.

#### The Judgment:

Whatever has been transacted in a suit the plaint answer, and so forth, as well as the gist of the trial should be completely noted in the document recording the success.

When the king gives the victorious party a document recording the plaint, answer and trial and closing with sentence (or decree) it is called a 'jäya patra.'

The August issue of the East and West opens with an article entitled

#### The Critical Faculty in India

written by Mr. J. D. Anderson.

In the article under review Mr. Ander son opines, and we know he is not wrong in doing so, that "criticism in India lags behind the country's literary achievements in general."

Criticism is "one of the most difficult and salutary branches of literature."

It requires learning, since, as we have just said, i presupposes comparison. It requires the gift of style since only by this means shall the critic avoid giving greater pain than the occasion demands. It need taste, which is to the critic what genius and inspiration are to the poet. And all these things imply serious and intelligent preparation. He is a poo critic who merely asserts preference, without giving valid reasons.

It should be the critic's pleasure and reward to praise when high achievement comes his way. He should praise with as much gusto as a connoissent who has enjoyed a good picture, a fine song well sung, yea, even a glass of such wine as is not offer met with in India. Still, he must remember that it is not less his business to condemn, and especially

when he can feel sure that an author is misusing,

over-straining, or prostituting his talent.

The critic should obviously not be a mere man of books. He should know men, women, and children. Women are often, in conversation, the best, because the most intuitive, of critics. The critic, if he is innest, must needs admit that his admirations and lislikes are often intuitive in their origin. But his subconscious decision may be based upon reasons which escape him at the time, and it is his business to discover and set forth these for the guidance of his readers.

It is true, as the writer says, that really efficient criticism is not common in India. Oftentimes the reviews of books published in the Indian vernaculars are extravagant and so misleading. Mr. Anderson, as is known in Bengal, is conversant with the anguage of the province and he knows, as we do, that most of the reviews of Bengali books is no criticism at all.

Of late several "meritorious histories of indian literatures have been published in English and other languages."

It cannot be claimed for them that they have done such to establish the fame or spread the reputation of the works they describe. To only one quality do hey effectively testify, to the industry combined with he investiveness of Indian authors. These histories, a fact, are little better than glorified catalogues. So are as they are chronological in arrangement, they are a certain historical value. But what is missing the critical faculty, the power of just comparison, sense of evidence. The literary historian, if he is do justice to his subject must be a judge, especially lit be his desire to prove that the literature he destibes is, in part or as a whole, the equal of the literatures of Western nations. He will, of course, expect at an Indian literature will differ from its Buropean funterparts, because it has its roots in another soil,

"First-rate criticism, which is itself a rork of art, as revealing and delightful s the original criticised" is not wholly vanting in India. "Tagore is an example f this. His critical essays (too few and polittle known) are among the most naracteristic and illuminating of his literry performances."

nd blossom in another climate.

To the neglect of criticism may be ttributed the ignorance of the world bout contemporary Indian authors. he writer urges Indian men of letters a criticise themselves and one another ut he is not for criticisms of Indian doings terary or other, by men of other races and creeds.

The great modern literatures of India already raish materials for careful and learned criticism, r the analysis of matter and manner, for measured dement and not infrequently for well-earned praise, he praise will be the more valued if it is only stowed on solid grounds and as a result of sober

and serious examination. Let the critic study whathas been done by great writers in the East and West alike, let him indicate, if he can, what remains to be done in his own language. Let him, above all, take due account of what has already been done. Let him refrain from excessive praise of imperfect efforts. Let him ascertain, as well as he can, how far failure is due to the weakness of the workman, how far to the nature of the material in which he works. Let him be cautious in admitting that any language is incapable of sustaining the highest flights of literary invention, since it is precisely here that genius puts speech to new and unexpected uses. The nature of the language must be considered, but whatever its nature be, it will present no insuperable obstacle to the born writer.

#### We read further:

Anyone who has dabbled in the modern literature of India knows that it contains plenty of true humour such as Charles Lamb himself would have recognised as of the first and purest quality. Its existence may well encourage us in pressing the claims of an improved and more vigorous criticism, for humour is one of the most essential weapons of the critic. He must feel and enjoy his own failings if he is to deal gently yet firmly with the weaknesses of his victims. He must be able to write with a smile on his lips. He must not take an exaggerated view of the importance of any mundane affairs, even of politics, nay, even of literature, though that is his chosen occupation.

## Oxford Re-Visited

is the title of an article contributed to the August Young Men of India by Kenneth McPherson.

A friend of the writer once told him, Oxford never changes. But after only three years' absence the writer went to Oxford, and what did he find?

The colleges stand there just as they have always stood, still solemn, venerable, and stately. But notwithstanding, the city is quite other than it was for the whole spirit has been changed. Instead of the thrilling pulse of life, which used to circulate through every hidden passage of the sombre buildings there is an air of desolation everywhere. It was impossible in former times to pass down the "High" on any morning of term and not find it full of life and movement. Figures scurried by on bicycles, gowns streaming in the breeze; or gay in coloured blazers men were making for thr river. But now there is no buoyancy of life. Instead, I saw a stretcher carried across the High, bearing the form of a wounded soldier. He tried to raise his head and look around him, but it was placed back upon the cushion.

At another time a coffin was waiting outside the old examination schools, and it is no uncommon sight. For the schools are now not wanted for examinations; there is hardly anyone to be examined; they have been given over to the military powers for use as a hospital for wounded soldiers; those doors which many have entered with unwilling feet are now watched by two soldiers strictly keeping guard. It is the same story everywhere. The colleges are all nearly empty of their former in-

habitants, they are turned into officers' quarters, and there may frequently be seen nailed upon the strong old doors a placard announcing that within are to be found the headquarters of the fifth or, the sixth battalion of such and such a regiment.

The tone of the city has been revolutionised. I have always associated it, in spite of all its strenuous endeavours, with ease and leisure and a certain

pleasant dreaminess.

But now all dreaminess has passed away. is no more ease and leisure, but a chastened vigour and a brisk smartness marks all who tread those streets. No longer can you meet men in twos and threes moving easily along, with hands buried deep in trouser pockets. Instead, the walls re-echo the solid tramp of many files of soldiers, winding through the narrow lanes in long brown curves. Many men pass through the city every day, moving with a steady swing, upright in carriage, hot and dusty, but intent and earnest; living for a conscious purpose, men who have made the great surrender and know that life can be no dream to them.

War is not wholly without its blessings. Owing to the war a new reality has entered into life.

There is always so acute a danger that those who. live a student's life should fall victims to the dead power of untested theories and shallow prejudices. Oxford has often produced men whose attifude to all things has been one of boredom; they are aimless spirits. Content to drift and to look down on life as a strange whimsical sort of drama, acted by men for their own small amusement. They have been spectators of all things, and have only half disguised their scorn of all enthusiasms. These had found no anchor for their soul, and nothing for which they might really care; their lot was truly sad.

The dreamy, drifting life has been awakened and pulled up short; it may no longer, lie cumbering the earth: So a new spirit of earnestness, of strong

endeavour and real purpose, has entered into life.

It is good, too, that many of our crude conservatisms should cease and pass away. Many in the old dream life were happy enough to comfort themselves with the pleasant assurance that the world was going forward well enough by the forces of national development. They fattened upon agreeable theories of the national and inevitable progress of modern civilisation.

#### The writer concludes by saying

England can be prouder of nothing than of her Universities, and though it must be one of the cruel necessities of these terrible times that their life should be crushed almost to annihilation, yet it is certain that they will arise after the strife is over, nobler and purer than ever, and still more fitted to be the trainer of England's finest manhood.

Rev L. K. Morton has contributed a short but readable article to the Crucible... for July under the heading .

#### Personal Influence

"Our words and actions, and even our thoughts are having a powerful influence

upon those with whom we are indaily contact," so says the writer. "In some way or other our lives are constantly exercising an influence far beyond anything we ever conceived or calculated."

Our personal influence may be divided

into two kinds, direct and indirect.

By direct influence is meant "the power. that a man may gain over another by his gift of persuasion or argument. His ear-nestness, his clear-sightedness, his truthfulness, his logical mind are all brought into play."

By indirect influence is meant

That power which seems to go forth from us, whether we will it or not, just as the fire warms a room, or the ice cools the water, or sympathy melts the heart. It is the silent influence that we have one upon another. There is no conscious exercise of power, no deliberate putting forth of strength, but it is the reflection of one thing upon another as when the life and 'character of a man become reflected in the life and character of another.

#### The writer goes on to say:

We all are putting forth a direct influence—either for good or bad—on those with whom we are in daily contact. We do not speak without our words telling for good or evil on our listener. We do not act without affecting some other life somehow. We do not smile without, direct influence being exerted, affecting the one we are dealing with. Our duty is to see that this direct influence is being exercised in a right direction.

We have a duty to perform in the direct influence we may exert over another man, in the protest we raise against any kind of evil. To be silent in certain circumstances makes us the accomplice of sin; to speak out frees us from responsibility. To listen to a shameful story and not to be honest with ourselves by expressing our disapproval is to condone what no good man should condone.

Sympathy, a look, or even a smile exert no small amount of influence. The influence of example is great. Dr. Smiles said:—

Example is one of the most powerful instructors though it teaches without a tongue. It is the practical school of mankind working by action which is always more forcible than words. Precep may point to us the way, but it is a silent continuou example conveyed to us by habits, and living with us in fact, that carries us along. Good advice haits weight, but without the accompaniment of good example it is of comparatively, small influence and it will be found that the common saying "Do as I say, not as I do" is usually reversed in the actual experience of life.

We must always remember that "the secret of being able to influence others for good is to be influenced for good ourselves. Our lamp must be first lit if it is to shine and prove a guide and blessing to others."

The August Madras Fortnightly quotes a short but highly informing article on

### Education in the Philippine Islands

penned by Lala Lajpat Rai. The article under review gives us a clear idea of the splendid efforts of the United States to educate the Philipinos.

#### Lala Lajpat writes:

Systematic education in the Philippine Islands practically dates from the time the United States Government took possession of them. The progress shown in the exhibits places in the Palace of Education in the Panama Pacific Exposition is wonderful. In the diagrams showing the comparative progress of the different countries in education it is pathetic to see that India occupies the lowest position. The following facts and figures, taken from these exhibits, afford interesting reading. One of the placards printed in big capital letters lays down the following as the aims of the Department of Public Instruction in the Philippine Islands:—

(1) To develop linguistic unity for the furthering

of national unity.

(2) To eliminate illiteracy and develop an educated electorate.

(3) To instil courtesy and lay the foundations of character by moral education.

(4) To increase physical vigour and mental alert-

ness through plays and games.

(5) To establish individual economic independence by industrial training.

(6) To develop agricultural resources by instruction in farming.

(7) To improve the home by training the children for better home life.

The school education is divided into three grades, Primary, vocational or Intermediate and Secondary. The Primary course is finished in 4 years, the Intermediate in another 3 and the Secondary in another 4. On the top comes the University course, which may occupy from 2 to 7 years as the student chooses.

Each grade unit is said to have a definite purpose. The Intermediate course aims at training a local leader and the University course a national leader.

The outlying feature of school education in the Philippines is that, every boy and girl is taught a handicraft such as hatmaking, basket-making, or lace or embroidery, etc., as part of regular school education regardless of the fact that he or she may eventually go to the University. The manual training sticks to the student all his life and adds to his value as a national unit and a citizen. The Philippines have an area of 127,853 square miles and according to the census of 1910 the population figure stood at 9 millions or less than half of the population of the Punjab. The school attendance in 1914 reached the total of 490,000 boys and girls (the exact figure is 491,961) in 4,112 schools staffed by 9,069 teachers. The average number of pupils per teacher is 54. Besides these there are 19 Trade Schools with 2,304 pupils, maintained at a cost of over 2 lakhs of rupees to the State. In 1914 there were 1,415 pupils following a University course and 5,801 receiving secondary education. The total revenues of the Islands amount to 6 crores of rupees out of which about a crore is spent on education, i.e., about 17 per cent. of the total revenues. In the Philippines the cost, of education per pupil is very near 18 rupees. The pupils of the Intermediate department

in the schools are those distributed over the different industries taught to them:—

Home Industries	282,244
House-keeping and household arts	100,468
Trade school work	6.364
School shop work	1,11,788
Farming	3,368
Gardening	166,482
Miscellaneous	28,923

80 per cent. of all Philipino teachers receive really 5 weeks of industrial and normal training in 34 vocation normal Institutes. The school attendance in the Philippines is voluntary.

In the *Crucible* for August a writer signing himself S. N. B. offers a few pertinent suggestions on

## Agricultural Education in India.

"In all the philanthropic attempts," says the writer, "to better the condition of the Indian cultivator, the authorities seem to have been acting on several postulates the truth of which has never been enquired into."

The first of these has been the idea that the Indian peasant is an "extremely ignorant person deep rooted in prejudice and conservatism and opposed to all innovation." This is the rationale for having costly institutions which are not accessible to the class for which they are meant. It is taken for granted that the Indian agriculturist will never be able to go in for these advanced college courses, and the best way, it has been supposed, of introducing to them the lights of science is by educating the sons of well-to-do landed proprietors who, it has been hoped, will propagate these methods amongst their tenantry.

The writer emphatically denies that "the Indian cultivator is as a rule a hopeless compound of ignorance and perversity."

He is certainly calculating and cautious to a fault. But this is justified by the fact that he can ill-afford taking chances. On the other hand, past events have shown that once he is convinced of the utility of a method however new, he has adapted himself to it with a remarkable facility. It required two hundred years for potato and tobacco to be adopted in general cultivation in Europe, while the Indian peasant has assimilated many imported crops and vegetables in a short time to an extent which has made the fact almost incredible for general belief. Oats, cabbages, corn-flowers, ground nuts, guavas, several varieties of potato, not to mention other kinds of fruits and vegetables, have been readily taken up by the Indian agriculturist, and these things are now produced in such large quantities that no one would ordinarily consider them to be of foreign extract.

In the methods of cultivation too the Indian cultivator has imbibed the most valuable principles from the large number of European planters that were settled in this country during the first hundred years of European advent. The ancient tools of husbandry have, wherever found unsuitable, been discarded for better and more economical implements.

These results were obtained long before the establishment of agricultural farms and colleges.

#### India wants

That she should be taught economical methods of cultivation, methods which would ensure larger and newer crops at the least possible expense of time, energy and money—methods which are not only perfect in theory but are demonstrated by practical experience in India to be lucrative and workable. This has not been done by the agricultural farms and colleges, but was done by the planters.

#### The writer goes on to say

The best instruction to the agriculturist has always been given by means of example—the example not of the faddist wholeuns a fortune over a hobby, but of the practical farmer who has reared a fortune by his methods. There is in India, as there is in all countries, a necessity for organised instruction to the peasantry in the theory and science of their art. This instruction must also be practical.

He is of opinion that

There is in this country already an organisation which with certain changes, and modifications can be converted at a very small cost into a great system for imparting agricultural education to the masses. An effort has for some time been made to utilize the vernacular schools for this object, and agricultural education has been included in the curriculum of instruction in these schools. But so far this has been limited to only a theoretical knowledge of the rudiments of agriculture. No attempt has yet been made to render these lessons into practical demonstrations of the science of agriculture. There are numerous training schools for vernacular masters, and a number of scholarships and stipends are allowed to the pupils who join these schools. Cannot these schools be converted into colleges of agriculture? And cannot the hundreds of thousands of primary and vernacular schools be utilized for imparting practical training in agriculture by means of small experimental farms. The pupils of these institutions are recruited mostly from the classes which depend uponiagriculture.

#### Our Ideal

is the title of the opening article in the Arya for August, which is very ably written. Some of the observations contained therein offer food for serious reflection.

Thought and action—how they are related.

There is no greater error than to suppose, as the "practical" man is wont to do, that thought is only a fine flower and ornament of life and that political, economic and personal interests are the important and effective motors of human action. We recognise that this is a world of life and action and developing organism; but the life that seeks to guide itself only by vital and material forces is a slow, dark and blundering growth. It is an attempt to approximate man to the method of vegetable and animal existence. The earth is a world of Life and Matter, but man is not a vegetable nor an animal; he is a spiritual and a thinking being who is set here to shape and use the animal mould for higher purposes, by higher motives, with a more divine instrumentation.

Therefore by his very nature he serves the working of a Thought within him even when he is ignorant of it in his surface self. The practical man who ignores or despises the deeper life of the Idea, is yet serving that which he ignores or despises. Charlemagne hewing a chaotic Europe into shape with his sword was preparing the reign of the feudal and Catholic interpretation of human life with all that great though obscure period of humanity has meant for the thought and spiritual development of mankind. But it is when the Thought emerges and guides life that man grows towards his full humanity, strides forward on his path and begins to control the development of Nature in his destiny or at least to collaborate as a conscious mind and spirit with That which controls and directs it.

The progress of humanity has therefore been a constant revolution with its rhythm of alternative darkness and light, but both the day and the night helped

to foster that which is evolving.

## The idea governing Europe and that governing Asia:

The idea by which the enlightenment of Europe has been governed is the passion for the discovery of Truth and Law that constitutes existence and governs the process of the world, the attempt to develop the life and potentialities of man, his ideals, institutions, organisations by the knowledge of that Law and Truth and the confidence that along this line lies the road of human progress and perfection.

The idea is absolutely just and we accept it entirely; but its application has been erroneous. For the Law and Truth that has to be discovered is not that of the material world—though this is required, nor even of the mental and physical—though this is indispensable, but the Law and Truth of the Spirit on which all the rest depends. For it is the power of the Self of things that expresses itself in their forms and processes.

The idea by which the illumination of Asia has been governed is the firm knowledge that truth of the Spirit is the sole real truth, the belief that the psychological life of man is an instrument for attaining to the truth of the Spirit and that its laws must be known and practised with that aim paramount, and the attempt to form the external life of man and the institutions of society into a suitable mould for the great endeavour.

This idea, too, is absolutely just and we accept it entirely. But in its application, and in India most, it has deviated into a divorce between the Spirit and its instruments and a disparagement and narrowing of the mental and external life of the race. For it is only on the widest and richest efflorescence of this instrumental life that the fullest and most absolute attainment of the spiritual can be securely based.

The message the West brings to the East is a true message. Man also is God and it is through his developing manhood that he approaches the godhead; Life also is the Divine, its progressive expansion is the self-expression of the Brahman, and to deny Life is to diminish the Godhead within us. This is the truth that returns to the East from the West translated into the language of the higher truth the East already possesses; and it is an ancient knowledge. The East also is awaking to the message.

#### To sum up.

Unity for the human race by an inner oneness and not only by an external association of interests; the

resurgence of man out of the merely animal and economic life or the merely intellectual and aesthetic into the glories of the spiritual existence; the pouring of the power of the spirit into the physical mould and mental instrument so that man may develop his manhood into that true supermanhood which shall

exceed our present state as much as this exceeds the animal state from which science tells us that we have issued. These three are one; for man's unity and man's self-transcendence can come only by living in the Spirit.

## FOREIGN PERIODICALS

July International Review of Missions in which he discusses

## The Value of Industrial Education.

The writer is profoundly convinced that "not only for undeveloped races, but for the masses of any people, the training of the hand is the surest and most effective means of developing intelligence, respect, and moral character." In the article under review the writer has set forth the experience which he has gained as "principal of a large industrial school for Negroes and Indians, in one of the Southern States of America."

Mr. Frissell holds that "among all backward and undeveloped people the training of the hand should precede and be made accessory to the training of the mind."

The equipment for the teaching of trades, agriculture and industries of almost every kind is necessarily expensive, and a high grade of teacher is absolutely essential. Even more than in the classroom is it necessary that the instructor should be able to inspire the pupil with enthusiasm and with determination. Above all, respect must be created for daily toil. Therefore certain academic requirements for admission to the farm, the workshop and the laundry should be made.

#### That is why

Instead of having the academic work the main feature, trades and agriculture are given the first place and academic training made subsidiary. All the work of the school-the housework, the care of cattle, the cooking of food washing and getting up clothes, new building and repair work, installing of electric lights, water and heat-all these things are performed by the students under proper direction, and an endeavour made to connect the work with classroom studies in such a way that there should come from it real educa-

#### We further read:

In the industrial school young women are sent out to the laundry, where the course is so organized that as soon as students become proficient they pass from

H. B. Frissel contributes an article to the one sort of work to another, as they would pass from arithmetic to algebra. When the day's work is over, they may go to the laboratory, and with a microscope note the effect of hot and cold water on woollens, or make soap and blue. In the classroom they talk of what they have done; then they read about the subject, and finally write about it. But the performance of their duties during the day is frequently made the subject of their discussion and reading and writing in night school. In this way, ordinary duties are dignified and made educational. In the same manner, the work of the farm, the milking of cows, feeding of cattle, caring for crops, is definitely connected with the work of the classroom, in reading and composition, arithmetic, chemistry, and even to some extent in geography and history.

In this system of training there are certain great advantages in the way of character building.

In the first place, the young people have a chance to co operate. Instead of competition such as exists in a school where one student is taught to excel another, in this type of industrial school all the students co-operate in producing certain results; all must work together for the common good. The girls do the domestic work; the boys do the farm work and the mechanical work, and in this way they form a habit of working with special regard for the convenience and welfare of each other, and so gain from their daily life an idea of the value of co-operation.

Not only are they taught to work together in the school itself but they are kept in touch with the community. On Sundays they go out in small bands to read to the aged, infirm and unfortunate, to care for their cabins, to visit the poorhouse and jail, and not only to carry cheer and comfort with their Bible reading and songs but to endeavour in every possible way to be of practical service to the people. The boys may find time during their busy week to take their hammers and saws and mend a fence or a leak in some worn-out roof; or during their scanty leisure the girls may sew for the old women's home, or dress dolls for the children's Christmas tree.

Young men and women whose daily life has been given largely to the service of the people around them for four or five years have formed a lifelong habit of thought and action; not only do they gain an idea of -co-operation and of service for others, but their intellectual life is of a saner character than that which emphasizes only the academic side of education.

Contact with real things helps to strengthen their thought; their language is forceful and direct, for it has been closely connected with actual experience and with real things.

Another important result of this industrial training is the confidence and self-respect which it gives a boy

or girl.

In the July Islamic Review and Muslim India has appeared an article entitled

## Some Social problems and the War, which contains food for reflection.

We read :-

Drunkenness and licentiousness both are evils which generally flourish during peaceful times when nations are prosperous and joyous. The shock of the war should have killed them, but they have increased instead. Why? Because they were deeply rooted in the European society and were never discouraged either by law or by religion. The religion most prevalent in Europe went so far as to bless winebibbers, and to take alcoholic drinks on certain occasions became a religious duty. When the King took the pledge of total abstinence a pious Christian wrote these lines to a paper ;

"I observe that next Sunday is appointed by certain Bishops to be observed as 'Temperance' Sunday, and the clergy are asked to enjoin upon their congregations the duty of giving up the entire use of fermented drinks during the war, because the King has thought fit to do so. It is to be sincerely, hoped that they will listen to no such childish advice. This invasion of our Christian liberties is utterly uncalled for, and will not help, but rather hinder, the cause of the Allies. It was Mr. Lloyd George who reminded us that every glass of beer a man drinks helps on the nation to victory (as it helps to

swell the revenue ).

"If the example of the King is paramount, what about the example of the Kings, who 'came eating and drinking' and was called a 'wine-bibber' and a 'friend of publicans and sinners.' Mohomet who enjoined the total disuse of wine, whereas the Lord Jesus commanded its use in one of the chief ordinances of His Church: 'Drink ye all of this (this wine) in remembrance of me.'

"Dr. Johnson once observed that 'He who drinks water, thinks water and the intemperate and silly talk indulged in by some people with reference to the use of fermented liquors seems to prove the truth

of his contention.

"Let those who prefer to drink barley water and

lemonade, by all means do so; but for my own part I intend to continue my occasional use of a glass of beer or wine and feel that I am none the worse Christian and citizen for doing so."

It is true that "statesmen are trying to stem the tide of drunkenness because it directly affects the munitions of war." But they are not paying an equal amount of attention"to other vices which are much more dangerous for the society than even drunkenness."

Then there are the "war babies". It may be that their number has been exag-

gerated.

The age of the mothers may not in the majority of cases be under sixteen, as it has been alleged to be by certain ecclesiastics, but the problem still remains a serious one, and does not reflect any credit upon the Society, particularly when one takes into consideration the fact that the fathers of these innocent but unfortunate children are: such men who wear military uniforms, not of the enemy, but of the King of the country, and that they are men who form in all constitutional governments its backbone.

A further increase in the precentage of women in the population of warring nations because of the diminution of the male population of marriageable age through war, particularly among the higher class of people, will raise a social problem of great importance, and will be watched with interest by those persons who considered open and legitimate polygamy with due restrictions and under sound laws to be a lesser evil for civilized, healthy, and progressive Society than illegitimate concubinage and adultery.

## The article under review concludes thus:

Circumstances have risen that at this moment Society has become more or less indifferent to grave social evils. The cry of almost all European nations and societies is that they must have soldiers whether those soldiers behave like men or villains. The Society is prepared to condone their vices.

It is no more a philosophical whim now but a stern fact that there are occasions when Society fails government fails, and even democratic legislation fails in restraining brutal passions in men and women.

It is only religious influence which does not failbut the influence of such a religion which is practical, which has a system, and which is a living faith based on reason-developing and strengthening human conscience, human will, and human power of action.

## THE MODERN REIEW

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## SADANGA OR THE SIX LIMBS OF PAINTING

BY ABANINDRANATH TAGORE, C. I. E.

A CCORDING to the Hindu Shilpa Shastra or the Code of Art the fundamental rules of painting are—

> ्रिंभेदाः प्रमाणानि भाव-चावण्य-योजनम् । सादःश्चः वर्णिकाभङ्ग द्ति चित्रं षड्झकम् ॥

## I. RUPABHEDA.

'Rupa' is Form, visual as well as mental and Bheda means Difference, such as the difference between forms instinct with life and beauty and the forms which have no beauty, no life. The study and practice of Rupabheda enable us to see and depict things as they are, and as they appear mentally and visually.

From our birth to the day of our death we live with Rupa (Form), seeing it with our eyes, touching it with the five organs of our senses, and feeling it with our mind. Iyoti Pasyati Rupani—it is the light which sees (and shows) forms, light waves from the planets, as well as the inner light of our soul, reveal Form to us, diversely shaped, differently moulded and coloured.

In the Mahabharata, Santiparva, Mokshadharma chapter 184, verses 33-34 Rupa is defined as follows—'Hrasya' short or stunted, 'Dirgha' long or lean, 'Sthula' material, corpulent or bulky, 'Chaturasra' square or angular, 'Anuvrittyam' rounded or circular, 'Sukla' clean, pure and white, 'Krishna' black or sombre, 'Rakta' red or radiant, 'Pita' yellow and pallid, 'Nilaruna' purple (also of mixed colours), 'Kathina' hard and severe, 'Chikkana' sleek, glossy and smooth, 'Slakna' slim, fine, delicate and small, 'Picchila' slimy, gliding or feathery, and spreading like a peacock's tail, 'Mridu' soft and tender,

'Daruna' rough and woody, stony and terrible.

Endless and varied are the forms which our senses feel, perceive and observe. Rupabheda means the analysis and synthesis of forms given to us by our five

senses and our soul, or mind.

When we approach Rupa merely with our senses, it is only the differences of visual things, or the outward form of things, which we catch; it is either short or long, circular or angular, big or small, dark or fair, rigid or the reverse: So there cannot be much difference between my seeing, your seeing, or his seeing. I see a woman, you see her the same, and he sees her exactly as you or I do. Whether I or you draw her form on paper, or this photographer does it on his sensitive plate, the result will be only a woman in every case, even if she is depicted from three different points of view—front, back, or profile-or even if she is shown differently engaged-fetching water, doing up her hair or nursing a child. Let us assume that three women pose for us in these three attitudes, it is still only three women and nothing more; because it cannot be said for certain that this is a mother, this is a servant, and this is the daughter, unless we have written the words 'mother' 'daughter' and 'servant' below our pictures. We cannot say that the woman feeding the baby is a mother, the lady doing up her hair is the daughter, and the girl fetching the water is the serving maid. For, a nurse often feeds a child, a mother sits at her toilet, and the daughter of the house will sometimes fetch water from the well, Perhaps by depicting one woman in rags,

and the other in fines clothes, you will try to express that this is the serving maid and this is the mistress, but what will you do in the case of the mother? Simply by. joining a child form with a female form you cannot establish the identity of a mother, or by painting two girls in close embrace you cannot definitely say that they are sisters and not neighbours. Besides, your woman in rags,—why should she be a servant at all? We can easily call her the mistress of a poor household! It is clear then that mere sense of sight will never lead you further than women differently dressed and differently occupied, old or young or middle aged, fat or thin, fair or dark! Sight will never give you the spirit, the soul ind welling the form, it will allways parade before you a number of dressed up puppets posing and simulating a mother or a servant, a queen or a sweeper: it will never give the true mother, or the true queen, but always the actress, a wooden toy amusing, sometimes amazing, to look at. The difference that exists between outer forms gives us only the variety, and not the verity which underlies all

Only the knowledge of appearances gained through our inner sight will enable us to see and show the real difference of

forms.

'Nanu Gnanani bhiddanti,' it is 'Gnan' the perceiving faculty of our mind, which gives real diversity to forms. The same womanly form to me appears as mother, to my uncle as sister, to my father as wife, to some one else as daughter, and to many others as friend or neighbour. If we copy such a form merely with the help of our eyes, it will remain only a woman and nothing more; but to paint a mother, or a sister, our mind—the creator of true differences—must act on the form, change its appearance and impart to it the essential qualities of motherhood, sisterhood, etc.

Our mind grows in true knowledge of forms (Rupabheda) through many experiences. To ignore this mind, and to depend chiefly on the power of sight, is to see and depict the insignificant side of Rupa. In fact forms in this external sense are beauty and without ugliness. Only when our mind has come into contact with them do they appear as either beautiful or ugly to us. There is such a thing as 'Ruchi' in every Rupa (Form). 'Ruchi' literally

means a 'beam of light' or 'the lustre of loveliness.' Mind, as well as everything that stands before the mind, is shining with this quality of 'Ruchi.' When the 'Ruchi' that is within us, and the 'Ruchi' which is in the objects without us, have come to an agreement and harmony, then and only then has a thing appeared to us beautiful or pleasing; the reversal of this order creates the sensation of ugliness or dis-

pleasure.

It is commonly said that—'Two in disagreement will always appear to each other limping'—the same thing happens in the case of agreement or disagreement of 'Ruchis.' As soon as a form is presented to our sight the search-light of our 'Ruchi' throws its beam on the object, and the object, whatever it may be,-inanimate or animatewill throw its own 'Ruchi' on our mind's reflector. It is well and good if both the 'Ruchis' agree. Otherwise we turn away, searching for some other form or object. And form or object goes its own way or remains waiting for another 'Ruchi' agreeable to that of its own. This agreement or disagreement of 'Ruchis' make us see beauty or ugliness in things. Truly speaking there is nowhere such a thing as beauty and ugliness except in our mind. Nature has only forms to show us—the form of a Peacock, or the form of a Crow; it is only the 'Ruchi' and its agreement or disagreement which makes us say—This is beauty, this is the beast. Forms may be crooked or bent, straight or tall, and not necessarily ugly or beautiful, but the beam of 'Ruchi' which is in them and that which is in us may differ from each other, it may be dull or weak in one, bright or strong in the other, and in consequence of their action and reaction on forms both visual and ment al, they create the sense of difference beauty and ugliness, for the seers and the

To light all forms with the 'Ruchi' of our mind, and to receive enlightenment from the 'Ruchi' emanating from the visible and the invisible, is to gain the true knowledg of Rupa. The practice of Rupabheda in ar is for the enhancement of the light-giving and light-absorbing power of the mind. To see not merely with the sight or to paint not with our eyes only but to see a objects in the light of 'Ruchi' and to pain them with its enlightening touches—thi is fhe law, and this is the lesson of Rupabheda. Mind enlightened with 'Ruchi' is

the best guide for discerning and depicting forms. When drawing forms it will be well to remember what Sukracharya, our great art writer, has said about the making of Images—"by no other way, not even by the way of Sight."

#### II. PRAMANANI.

'Pramanani' are the laws which enable us to prove the correctness of what we have perceived and delineated. They also give us exact proportion, measure, and the distance and nearness of objects, also structural anatomy, perspective, &c.

The vast blue of the ocean waves appears hopelessly immeasurable. How can we put it on a square piece of white paper measuring only a few inches or a few feet? By merely drawing the whole sheet in transparent blue, or splashing it with inky and wavy brush strokes, we can not say "this is ocean," because we find that our painted sheet looks more like a square bit of blue glass, insignificant and limited, having in fact nothing of the deep and limitless picture spread before and beyond our sight! It is at such times our 'Pramatri Chaitanya'—measuring faculty and sense of proportion—proceed to give limit to the seemingly limitless waters, first by enclosing it between the sky line and the coast line, and then by determining the exact space which the water is to occupy between the air and the earth. After deciding about the spacing &c., leaving so much for air, much for the earth, our and so 'Pramatri Chaitanya' begins to find with unerring exactness the difference of tone between the yellow of the sandy shore and the gold of the sun-lit sky, the exact of transparency or roughness of each as well as the vast difference that lies between the form and colour of the sea, sky and the earth! It measures for us, not only the difference of proportion, shape or size of the forms seen by us such as that of the clouds, the waves, or the sandy shore, but it will also give us the exact degree of nobility or immobility, quietness or rest-essness, possessed and expressed by the silent sky, the sounding waves, and the cocky coast line. Our Prama' will also tell us the exact quality and quantity of blue, or black, or gray, or red, or yellow, or green &c., which we should mix for painting the clear sky, the swelling waves or the land immersed in light or darkness.

It will also tell us what is far, what is near, and what is in the middle distance, how far away or how near each object is standing. 'Pramatri Chaitanya' is the wonderful measuring instrument of mind. It measures the limited and little as well as the limitless and vast; it gives us correct form, correctness as to the expressions of idea and sentiment, the exact and proper colour of things. For instance, when we are listening to a child learning to sing we notice that because the child's 'Pramatri Chaitanya'—measuring faculty as regards music is not sharp enough, therefore at first it sings a note either too high or too low often making serious mistakes as to the strength and quality of its own voice; but when the lesson has continued and day by day the child's 'Prama' about the whole tune or the particular note has become gradually sharper and sharper, one will find that at last the child mind after much comparing, correcting, head-shaking and browknitting has-through 'Prama'-mastered the secret of singing correctly. This action of 'Prama' we can notice even in lower animals. All the animals large or small use it for measuring distant sounds, and thus distinguish the difference between a dead leaf's rustling and a tiger's footstep and know whether an enemy is approaching or whether a small creature is flying away frightened. This measuring faculty we notice to be sharpest in all the birds and beasts of prey. The bird hopping on the grass and the cat approaching to capture it—both are using their 'Pramatri Chaitanya'. The cat's 'Prama' gives it the exact distance and the exact measure of strength necessary for covering the distance between itself and the bird at one spring; on the other side the 'Prama' which is in the bird tells it unerringly how far the cat has advanced, so the bird keeps its own distance from the cat and hops about hunting in the grass for insects; the insect's 'Prama' is also wakeful. It is measuring the bird's as well as the cat's approach on the soft grass. This Prama tells the insect exactly what is happening on all sides!

It was the 'Prama' of the architect which gave the Taj its unrivalled beauty of proportion. Alter this proportion even in the slightest degree and the beauty of the whole structure is spoilt, Shah Jehan's dream in marble is gone and lost to the world for ever, like the broken arm of

Venus which none has been able to replace. In 'Panchadasi,' chapter 4, verse 30, the action of this 'Pramatri Chaitanya' is described as follows: -As soon as we are before a thing, or a thing has come before us, our mind impelled by our 'Pramatri Chaitanya' goes and throws itself on the thing, making the thing seen a thing felt by the mind. In consequence the mind takes the qualities of form, and form takes the qualities of the mind. So we see that 'Pramatri Chaitanya' is not merely for giving the inch and foot measure of a thing, but also for measuring and giving you the outer and inner significance of forms seen and felt. 'Prama' may be said to stand bridging as it were both the inner and outer qualities of the forms seen or things felt. Like a spider we sit surrounding ourselves with the invisible threads of this measuring faculty which are always telegraphing to our organs of senses as well as to our mind detailed and exact information as to the proportion, measure, etc., of the different objects caught in its webs.

Through constant exercise upon things seen or felt, this our corrective and measuring faculty is kept bright, clear and sharp. It is our constant companion and best guide. The work of sharpening this faculty begins in every creature from the very moment of its birth and ends on the day of its death.

The kitten playing with a ball of cottonwool, boys trying to make a drawing of an elephant, are but learning to use their 'Pramatri' faculty. For instance as regards the huge drum-like shape of the elephant, with its added tail and trunk, the 'Prama' of all the boys may be said to be fairly correct; but when it comes to the question of legs and tusks we find that the 'Pramatri Chaitanya' of each boy has given different results—one has seen two legs, one has seen four, one has given the beast a single tusk, one has drawn it with no tusks at all; also it has differed as to the shape of the legs. The boy whose 'Prama' was exact as to the number of legs has missed giving the four pillars which support the elephant, and instead has given the poor elephant four pieces of sticks; whereas in the case of our other boy whose Prama' was faulty in counting the exact number of legs he has given his elephant two legs but legs

thick as pillars such as elephants really have.

Such is the 'Pramatri Chaitanya' which works in man and in animals, from the highest to the lowest of creatures.

#### III. BHAVA.

'Bhava' is idea, sentiment, emotion, intention, nature of a thing and Byangya means suggestion. In art we express Bhava by the different attitudes assumed by forms

under the action of feelings.

According to the Vaishnava Aesthetics 'Bhava' is a change or turn of the natural disposition of our mind as caused by 'Bibhava'—our acquaintance with the inner significance or the outer appearance of things abstract or ideal. Also 'Bhava' is said to be the cause of bringing on bodily change and transformation in the threefold division of our organs of senses: First, in the five organs of perception by which we see, hear, smell, taste or feel and touch, such as our ears, eyes, nose, tongue, skin; secondly, in the five organs of action by which we move or talk or do things, such as our hands, feet, larynx, &c.; and thirdly, in the five internal organs, such as manas'—mind or the organ of thought, 'Buddhi'—intellect or the organ of apprehension,-'Ahamkar'-ego or the organ of selfishness, and 'Chitta'-heart or the organ of feeling and our nervous system.

'Bhava' is the first stirring caused in our otherwise passionless and restful disposition. Mind, in its normal state, would remain like clear water in this earthen vessel, or as the surface of a vast sheet of water when no breeze is blowing; mind itself is colourless and motionless. it is the 'Bhava'—sentiment, emotion, &c. which gives it colour and movement. Let the spring but touch the fringe of the distant woods or the rainy-day approach pattering and rumbling overhead, let the sailing white vapours appear on the cloudless autumn sky or a tremor, however slight, of winter's breath pass over the earth, at once the mind is rippling with numberless emotions tinted with sadness or gladness, swelling with happiness or glistening with tears! The birds, the butterflies, the creepers and flowers feel also the changes which are coming over the land. The birds are bursting forth into song, the butterflies are fluttering their wings, the creepers are

blossoming, the flowers are opening. All nature is affected with 'Bhava'.

In the colours of the spring foliage, in the strength of the shooting vegetation, in the bending and lowering of the treetops on a stormy day, in the tremendous stirring of the ocean waves or in the rippling murmur of the streams, in the manner of sitting or walking, in the knitting of the eye-brows, in the drooping of the eyelid, in the trembling of the lips, in the manner of brushing away a tear drop, or drawing down the veil, Bhava appears visualized, as it were, in its various shapes and moods.

Our eyes can detect the many Bhangi or Bhanga-attitudes and alterations which Forms take when excited by Bhava-feeling; but Byangya—suggestion, which underlies the outer expressions of Bhava, the inner expression or the true significance of forms acted upon by feelings, the intention and nature of things seen or things felt can only be detected by our mind. Whom are the singing birds announcing? whom do these winter's mists veil from our sight? whose car is passing aboveand beyond these clouds1? rumbling The mind will tell you, not the eyes! If the mind is affected with sad feelings— Karuna Bhava—even the shining springtide appears dull and gloomy. If at such a time you paint a landscape you will make the joyousness of nature suggest the formed by the mind giving the whole picture a suggestive quality and not by the eyes which merely saw the joyous aspects assumed by the spring landscape. Changes of attitude, &c., which forms undergo, are only the exposed or visible side of 'Bhava'-feelings; unless we apply our mind to get at and reveal the suggestions which underlie the expressed or exposed side of Bhava we shall never get a perfect picture. Representations, be they given through music or through words, are inferior representations unless they have 'Byangya'—a suggestiveness. Also it is said in our Alankara Shastras that only such representations are excellent as have this suggestive quality in them. Be it a poem, or a picture, or music, it must carry suggestion; or else it is a worthless piece unfit to be classed as a work of art. Bhava is a double-hooded snake, our eyes only detect its supple form and shape and we can express or delineate these with different turns of lines and

colours or by the different attitudes and figures, but the suggestive side or the subtle form of 'Bhava' which represents the second hood of our snake we find to be hidden from our sight concealed by 'Byangya' or buried in suggestiveness.

How to apply the quality of Byangya and make our works full of suggestions is what troubles us most. To express a thing definitely as well as to leave much of it indefinite to define the indefinite,—this is the problem which we artists are expected

to solve.

In poetry, suggestion is gained by leaving unsaid things which cannot be expressed in so many words. Take for instance the following lines:—'They have not changed, this season of sweet scents, this spring cooled by the mountain breeze or this youthful form of my Beloved; all are the same as before; it is only my mind which has changed and everything look different.' —Here the poet intentionally leaves unsaid what he wanted to say and makes all the symbols of joyousness suggest the sadness of spirit. Think of an artist attempting to paint such a picture. He will be in a sea of troubles as to what he should select or reject. Suggesting by words is a much simpler matter than suggesting by music or suggesting by pictures. Take for instance this Beggar's Bowl: it will be impossible to suggest anything like beggarliness simply by painting the outer form of the opposite of joyousness. This feat is per- bowl, because we have seen many a wealthy man using such vessels. Even by showing the unclean cracked and dented condition of the pot we cannot clearly suggest that it is a thing belonging to a beggar and not to a man of miserly habits. We may try to surmount the difficulty by bringing the beggar into our picture but the bowl loses all importance and the picture becomes 'The Beggar' and not 'The Beggar's Bowl.' At such difficult times we have to use 'Byangya' in our picture by leaving the Beggar altogether out of our canvas and introducing in his place some suggestion of the beggar's life such as a piece of rag or a few copper coins, or we can go so far as to put the bowl in direct contrast with the marble steps of a rich man's door. The greater the artist the finer will be his manner of endowing a thing with 'Byangya' or suggestive quality.

In art the action of 'Bhava' is to give to 'Rupa' their proper attitude, and the action of 'Byangya' is to reveal the mind

and the meaning concealed behind the everchanging veil of 'Rupa'.

#### IV. LAVANYA YOJANAM.

'Lavanya Yojanam' means the infusion

of grace and artistic quality.

As the 'Pramanani' imposes on forms the restrictions of measure and proportion, so 'Lavanya' is for controlling excessive movement, contortions, etc., of forms affected by emotions, feeling, etc., and also for regulating the actions of 'Bhava' for artistic

purposes.

Forms impelled by 'Bhava'—feelings and passions, would naturally lose all restraint and assume attitudes devoid of beauty and orderliness. At such times 'Lavanya'grace or the artistic sense steps forward and with the magic touch of tenderness removes all enormity and excess of contortions which would mar the dignity and beauty of feelings and forms.

"Pramanani'—proportions etc., rule the form as a despot would rule his subject, imposing submission by force, whereas 'Lavanya'-grace and artistic quality, like a loving mother, rules with tenderness. 'Lavanya' infuses the different expressions of feelings, etc., with dignity and beauty.

According to the Vaishnava Æsthetics 'Lavanya' is something like the shining substance seen in pearls of exceptional quality. What is the rounded form of a pearl without the shining substance? So in a picture or in poetry and music form and colour proportions, etc., mean nothing until grace and artistic quality have imparted to them dignity, beauty and rest-

As we use salt for cooking, so we should use 'Lavanya' judiciously in our representations of things. Too much or too little of it will spoil our whole work by making it either unpleasant or insipid. Rather no 'Lavanya' than a surfeit of gracefulness. 'Lavanya' is itself purity and restraint. Like the line of gold on a touchstone or like the thin braid of gold on the border of a veil, 'Lavanya' leaves its own stamp on things it has touched or enclosed.

Lavanya is never obtrusive or self-advertising; she is always modest, although she is the very symbol of dignity and grace. In art she has the largest share of work to do, yet she is of all the least obtrusive.

#### V. SADRISYAM.

'Sadrisyam' means similitude, resemblance, equality of forms and ideas.

Hear the old woman singing:-"The spinning-wheel is my son and the son of my son, it is my riches and its power has chained an elephant to my gate!" Just as a child would see in a piece of stick a ship or a horse, so the old woman, as she sings, sees in the wheel a son, a grandson, and the vision of a white elephant at her door! What makes the woman draw this simile between living things and a spinning-wheel so unlike the form of an elephant or her son and grandson. Here we do not find one form imitating or simulating another form like painted things simulating real bunches of grapes creating illusion, but one form through intimate association exciting in us such ideas or feelings as might have been excited by other forms quite unlike itself.

Let us again take the simile of the snake and a coil of hair so often used by our poets. We only tolerate such similes in Poetry because here is a case of pure similarity of forms and nothing more. But if some foolish painter were to put a coil of hair on the ground and a snake on the woman's head, the mistake become at once apparent. The man has violated nature's law and has upset the natural order of things. Consequently he has created no true simile but an unpleasant caricature making both the snake and the coil of hair serve no purpose, they look dead and meaningless creating no impression on our mind. On the other hand take the similitude of the yak's tail and the flowing hair. Both agree as to their nature and form, so the similitude is not violated even if they are made to change places. We rarely come across things similar in form and in nature. So for the purposes of similitude we have to depend more on the nature and spirit of things than merely on the outer resemblance of forms.

In the case of similitude in poetry, the poet's aim is not merely to make his own experience and perceptions of things clear and definite by comparisons but to make his readers' perceptions and experiences correspond with his own, so as to create similitude of thought, impressions, &c. ln poetry similarity of forms does not count for so much as correspondence of feelings and ideas, &c. For instance, when the poet is using the simile of 'moon-face,' it is not the similarity of forms but the similitude of the pleasant feelings aroused by the rising

moon and the bright face of the beloved which is in the poet's mind. In the same way, an artist in carving the lotus-feet of a goddess would never model the feet exactly similar to the flower, or make the lotus resemble the feet of the goddess. He would rather place the lotus near the feet, and the feet as near to the lotus as he can, knowing full well that if his foot resembles the lotus and his lotus resembles the foot, they will mean nothing. Both will miss conveying the similarity of impression carried to his mind when looking at them. So we see that proper similitude is that of feelings and not of forms. No matter if the forms differ, the feelings excited by such forms must correspond and combine to express fully the experiences, received by our mind. According to Panchadasi-'Mind flowing into the forms of things becomes the thing itself, as melted copper flowing into the mould assumes the shape and form of the engraved stamp.'

Reverse this order and you will get the full significance of similitude. In the first case mind (Chitta) gets the stamp of 'Rupa' form and becomes similar to the outward form of things, and in the second, 'Rupa' form, in its different aspects, coming into contact with mind becomes one with our ideas and experiences. In music we reach true similitude only when we make the notes of our Vina sound in tune with the music of our mind. In painting also we get proper similitude only when we make our lines and colours respond to what our mind sees or experiences. So mere outward similitude of form, colour, etc., such as seen in photographs or such as many insects assume for concealing their identity, is rather a hindrance than a help to artistic expression.

## VI. VARNIKA-BHANGA.

'Varnika-bhanga' means colouring, delineation with brush and pigment, brush strokes, etc. The knowledge of pigments and colour mixtures as well as the art of penmanship and brush strokes is the last and most difficult attainment of all.

Mahadeva says to Parvati,—"All is fruitless, the repeating of mantras and the telling of beads, austerities and devotion, unless one has gained the knowledge of Varnas—the true significance of the letterings and the lustre and virtue of Figures." You will have your paper white or merely dab it with numberless unmean-

ing strokes of colour and ink so long as you are not the master of your brush. The knowledge of Rupas, Pramanas, Bhavas can be gained through sight or through mind, but the knowledge of Varnika-bhanga cannot be got without practising with brush and colours.

Why does our hand tremble to approach the drawing paper with ink on the tip of a quill or brush? The reason is that as soon as we have stretched our piece of paper with the intention of painting or writing on it, it is no longer a piece of paper but has become to us as it were the precious mirror of our soul! "Like the seed holding in its small compass the completed tree," this square piece of paper has then become impregnated with our Souls, the white surface reflects as it were the glorious forms, proportions, colours, etc., of our mind.

So to have reverence for the white sheet, or for our writing and painting materials, is natural and it is well that we should have it, but at the same time we must overcome the fear which is shaking our fingers. The hand holding the brush must be so steadied as to prevent the brush from advancing or turning back, unless we have willed so.

To have full control over the hand which holds the brush or pen is the greatest difficulty we have to surmount in the first step of Varnika-bhanga. To handle the brush with ease and confidence—this is the chief lesson, in fact the only lesson. What wonderful quickness, sureness and delicacy of touch you must give to the fingers in order that the tip of the brush may write clearly and unerringly, and draw with unswerving lines, the perfect circle of the eye, the delicate curve of the neck, or the lines of a lip smiling or sad!

In sword play the most difficult thing is to cut in two a bit of lace floating in the air. Sword in hand one can easily cut through an iron bar or an elephant's head, but only a master can give that quick, sure and delicate stroke which will divide a flimsy web of silk.

To make the brush go flying and sweeping over the paper, to make your colours crystalize into joyousness or melt into tears, such are the practices of 'Varnikabhanga.' Brush strokes are many, like the sharps and flats of music. Try to draw the outline of a girl's face, you will see that

you will have to give different degrees of strength and pressure of brush for different portions of your outline: at the line of the forehead which is hard as ivory your brush stroke will have to be sharp, stiff and strong; at the cheek which is soft and smooth, the line has to flow and glide; and at the chin the brush must sweep forward neither with too much strength nor with too much tenderness. From the forehead to the chin it is one line but it is not of the same strength or thickness throughout; it is rigid, flowing and both at the same time.

'Varnika-bhanga' does not merely mean the different mixtures and uses of primary and secondary colours but also the knowledge of the real nature and meaning of colours, figures, letterings, &c., as well as the proper delineation and des-

cription of things seen and felt.

The 'Tantras' have ascribed spirit and soul to all lines and figures, as well as to each and every letter of our alphabet. For instance the letter 'A' is described as possessing the amazing quality of tone and purity of a white conch-shell, having the radiance of Brahma, the blueness of Vishnu and the terrible and fierce spirit of Rudra's self—or as in the Gayatri Tantras—the first letter of the Gayatri is yellow as the Champak flower, fiery in nature and wor-

shipped by fire. When we are drawing a landscape with ink, our mind must feel that all these lines and washes which we are producing are not really black but full of colours blue or red; hot or blazing as fire, cool or melting like the sky, clear and shining as a lovely sapphire: The 'Natya Shastra' of Bharatamuni is very definite as to the mixing of paints for the purposes of making-up, also as regards the properties and significance of colours; it tells the actors and artists to proceed with the work of making-up, such as painting faces, masks, &c., only when they have gained sufficient knowledge of colours of the laws which govern them and of their nature, properties and purposes. Which colours will give emphasis to forms and our ideas, and which of the colours will not, which scale of colours will elate and which will depress the spirit, which will speak of our sorrows and which will express our joy, which of the tones will reveal and

which of them will conceal form and

thought in a picture,—such are the

things one has to master before he can presume to be an artist in colours. What is it that really writes and paints? Is it the hand holding the brush or is it the mind which guides and moves the hand? A common saying is that—'It is brush, ink and mind combined which writes for us.'

In the sacred depths of quietness the mind sits drawing figures of light and forms of darkness, our figures are feeling the vibrations of these fingers, and the forms and the brush which we hold are overflowing with the seven colours of light and the many times seven colours of darkness!

Mind sees the true colour of things and it is mind which gives true colour to everything which can be seen or felt by us. Our sense of sight merely tells us whether a thing is green, blue or red. Even in this our eyes make mistakes, often showing blue to be green, red to be yellow, and so on. But our mind, which has more accurate visual powers, gives us the broad divisions of colours, their various tones and combinations, as well as their significance. Our eyes merely see colours; but the mind the perfume, of colours. the music, Colours change with the changes of seasons, with the changing vibrations of light, with the changing moods of our

'Varnika-bhanga' is not merely employed to give the proper colour of the sunlight on a flower but such colours as also will convey to us the perfume of the flowers and the degree of heat and light given by the sun either at dawn or at sunset or mid-day!

Suppose we are representing the Svayambara of Damayanti. After we have expressed with our lines the forms, such as those of Damayanti with her maids, and all the guests and gods assembled for the occasion, we have to delineate with colours the perfume of flower garlands, the heat and light of the scented oil lamps. Again when you are painting the pictures of the Seasons, if you throw away your brush after you have drawn only the forms and attitudes of things such as the roundness of the rain clouds, or the bending attitude of the trees and creepers, you will surely miss half of the beauty which a rainy day gives; without proper colouring you will never in any way make your clouds appear as rain clouds or make us hear their

rumbling, the dark foliage of your trees will never give out the fragrance of many flowers bursting open, and your green painted lawn will for ever remain a splash of verdigris without giving out the earthy, moist perfume of the soil steeped in rain. 

It is not our eye, but our mind, which really mixes the colours. Mind determines the exact degree of blueness or blackness which is required by the night sky. Mind measures the exact quantity and quality of its own colours which must be united with the colours in our paint box.

To catch the modulations and variations given to colours by our different men-

tal states is to know the secret of 'Varnikabhanga' or colour in art.

With ink it is possible to express the full range of colours if we only allow our mind's tone and tint to unite with the black of our ink. Ink ceases to be inky when the mind is infusing it with its own colours. Ink is ink so long as the mind is aloof from it. Let your mind but dwell upon ink and you will make it glow like a fairy lamp showing all the colours of the spectrum. Kali, the dark goddess, appears dark so long as you are away from her blessed feet. The sea looks black only at a distance. Approach the goddess, let her dwell in your mind, go near the sea-and you will find darkness nowhere.

# THE OXFORD SURVEY OF INDIA

THE volume of the new "Oxford Survey of the British Empire" which deals with 'India,' contains one chapter, so significant of the blank ignorance about modern Indian conditions which exists in England that it is worth commenting upon

at some length.

The volume in question is a new and superior production, published by the Clarendon Press at Oxford, giving a very elaborate conspectus of all the colonies and dependencies of the British Empire, arranged and formulated on a scientific basis. It corresponds, as far as India is concerned, with the three first volumes of the Indian Imperial Gazetteer: only it is supposed to be still more up to date in its general information. The volumes are edited by the Professor of Geography at Oxford, Prof. A. J. Herbertson, and O. J. K. Howarth, Assistant Secretary of the British Association for the Advancement of Science. The single volume on India in leather binding costs nearly fourteen rupees. The six volumes complete may be purchased for about seventy rupees. I give these figures and details to show that the book is regarded as a standard work, to be referred to on public library shelves for many years to come. It bears the Oxford University crest on its outside cover as its imprimatur. the state of the state of the state of

As far as the chapters relating to meteorology, fauna and flora, physical features. minerals, commerce, etc., are concerned the volume on India leaves little to be desired; and the maps are excellent. Thus far at least everything is strictly scientific. It is indeed quite noticeable that, in external matters, accurate information has been

easily and readily obtained.

But when we come to the internal condition of the Indian people, especially the educated classes, the book becomes so grossly ignorant and superficial that, in this portion at least, any claim to be regarded as scientific would be an outrage upon science. The chapter on 'Western Influence' is given into the hands of Sir Richard C. Temple, Bart., C.I.E., (Indian Army Retired). It would be useless to take the reader through the many morasses of misstatement into which the author plunges. It will be sufficient to wade through a portion only of one section. It is headed 'Loyalty and Disloyalty.'

Sir Richard C. Temple begins by dividing all educated Indians who have received instruction under the "British Indian Education System" into two classes, the 'loyal' and the 'disloyal.' After some preliminary remarks (in the course of these, he translates Prarthana Samaj by the phrase 'Enquiry Society,' and tells us that all 'state guided education,' including the higher college stages, is 'practically free'!) he ends with this pronouncement:—

"To use very general terms,—just as the National Movement may be taken as the natural sign of loyal social evolution in modern India, so the National Congress may be taken as that of the disloyal. Here are two tremendous forces at work, created by British State Education, the one (i.e., the National Movement) steady in character and loyal to the government that created it; and the other (i.e., the National Congress) whose chief characteristics are unsteadiness and disloyalty." (The ita-

lics and brackets are my own).

It would be difficult to find, in a brief compass, more ignorance, concerning educated Indians, than has been packed away in that single sentence. And yet this is gravely published, under the auspices of the University of Oxford, as an up-to-date and scientific statement of the modern Indian position. Judging from the trend of the whole article it becomes clear, after some puzzling out of the author's meaning, that Sir Richard C. Temple has mixed up the National Movement with the Social Reform Movement. But what ignorance of the great and comprehensive National Movement in India that implies! And again with regard to the National Congress,what colossal ignorance! Has the news never reached England yet that the present Viceroy, Lord Hardinge, received the leading members of the Congress as almost his first public act, and that Lord Pentland, the Governor of Madras, was present at and welcomed its sessions in Madras? I am afraid the truth must be confessed and recognised that the English people are far too busy with their own concerns and politics to give heed to the details of our local politics out here!

After this initial and judicial utterance, Sir Richard C. Temple, Bart., C.I.E. (Indian Army Retired) proceeds to the fuller examination of the forces of Loyalty and Disloyalty in Modern India under the follow-

ing marginal heading :-

## THE FORCES AGAINST UNREST:

In this paragrpah we find out the extremely interesting fact that the first force to be confidently reckoned on in dealing with disloyalty and unrest is the "Modern Native Ruler." The description of this

'Modern Native Ruler' cannot be called, from the Indian point of view, altogether satisfactory, nor can it be regarded as scientifically accurate for modern India. It reads as follows:—

"The modern native Ruler, in subordinate alliance with Government (notice the unction and patronage of that phrase 'subordinate alliance'!) in one way or another almost invariably owes his position to the British power, and is politically dependent on it; and it should be remembered that such princes control about one third of the whole Empire." (N. B. This is not true of population; the figures are 70 millions out of 315 millions) "At the present time the native ruling families are the product of British Indian Education, and are practically English gentlemen, brought up in the English fashion, with many ideas and instincts in common with the corresponding kind in England. It is to their political interest to be loyal and to check unrest:" (The italics, again, are mine).

So, according to Sir Richard C. Temple, Bart., C. I. E. (Indian Army Retired), these 'modern native Rulers' are to be regarded as 'loyal', because they have received an education, which has made them foreigners in their own country. They are 'practically English gentlemen,' 'brought up in the English fashion,' with all their political interests centred in England. Loyalty among them is simply a matter of self-

interest and denationalisation.

I do not stop to consider the truth of Sir Richard C. Temple's allegations: nor would I estimate how far they would fit in with the character, training and upbringing of the Maharajahs of Kashmir, Jaipur or Udaipur, to mention the first names that occur to one; nor would I stop to discuss the very pertinent question, what 'corresponding kind' in England takes rank with the Nizam of Hyderabad or with the Maharajah of Mysore? But I am puzzled and bewildered, most of all; by the state of Sir Richard C. Temple's own mind about Loyalty and Disloyalty. What does he really mean by a loyal Indian? Does he mean one who is denationalised? At first sight such a definition seems almost incredible. Yet more and more, as we read on, we find that this can be his only meaning. In every section that follows, (as we shall see in detail later), the very first and foremost recommendation for loyalty, and the very surest guarantee

against disloyalty, is to be a foreigner and to remain always a foreigner in India: to be denationalised and to remain always denationalised in India!

Let us follow out our author's analysis of the forces of Indian loyalty and this will

become perfectly clear.

The first of these purely foreign elements that are loyal, says Sir Richard, exists in Bombay,—the Parsis. He declares that for more than a thousand years they have always remained foreigners in India, and that they are "still foreigners to-day." Therefore,—Sir Richard Temple sums up each paragraph for us like a proposition in Euclid,—therefore they can be trusted to have nothing to do with sedition.

[But, only a moment ago, we were told by Sir Richard, that the National Movement was loyal and steadying, etc. Is the National Movement, then parading under false colours? Is it too, (like the 'modern native Ruler') "practically an Englishman?" Is it (like the Parsi) "still a foreigner today?" The only solution would seem to be that the National Movement

is denationalised.

But coming back again to the Parsis,—are they really still foreigners in India'? The leading Parsis would indignantly deny it, And they would deny with equal indignation Sir Richard's statement that they are opposed to the National Congress. What can be Sir Richard's meaning? Has he never heard of the names of Mr. Dadabhai Naoroji, Mr. D. E. Wacha, Sir Pherozeshah Mehta and many others? In proportion to their numerical strength, it is the proud boast of the Parsi community that they have done more for the National Congress, and supplied more Presidents, than any other body. And the boast is a just one.

But greater bewilderments follow. Sir Richard C. Temple goes on to tell us that the two next great steadying forces in the country (to be relied on by Government to stop disloyalty and unrest) are the Armenians and the Jews. A separate paragraph is given to each. Unfortunately the chapter on 'Indian Religions' which comes earlier in this same volume of the "Oxford Survey" does not regard these 'important' and 'in-

A ROSE TO THE RESERVE OF THE SECOND S

fluential' communities as important and influential enough to tell us anything about them. It is difficult, therefore, to state accurately what their numbers amount to, among 315 million people. This being the case, their importance and influence in checking the disloyalty caused by the Congress speeches might be regarded as almost literally infinitesimal. No, says Sir Richard C. Temple, Bart., C.I.E., answering our very inference,-"Energy and mental capacity have made an infinitesimal body of serious consideration." When one asks in what this 'serious consideration' consists, we find that, just as in other cases, it rests on two cardinal facts, (i) that they are "essentially foreigners" and (ii) that they are in entire "political dependence." If only these characteristics are sufficiently

marked then 'loyalty' is assured!

But even yet Sir Richard's definition of 'loyalty' is not complete! For, with regard to the Jew a third factor comes into prominence,—his 'inoffensive conduct'! The long sentence concerning this factor is so full of unconscious humour, that I cannot refrain from quoting it at length. It

runs as follows:-

"Though the Jews cannot be regarded as a prominently influential force in the evolution of modern India, they wield that power which comes of obedience to the law of the day and of inoffensive conduct: for it is a fact worth noting that no member of this community has ever found his way into the great Indian Penal Settlement of Port Blair, in the Andaman Islands."

So now, at last, we have all the qualifications for graduating in 'loyalty' complete,—i.e., according to the syllabus prescribed by Sir Richard C. Temple, Bart., C.I.E. (Indian Army Retired). First of all, you must be "essentially a foreigner" in your own country: secondly, you must be in entire "political dependence": thirdly, you must display on all occasions "inoffensive conduct": and last of all, you must never, never, never, at any time in your life, have been anywhere near that great Indian Penal Settlement of Port Blair, in the Andaman Islands!

Simla.

C. F. Andrews.

#### INDIAN THEISM

N Mr. MacNicol's book on 'Indian Theism' there is not the least question that we have a full and scholarly statement of the facts relating to the subject. But when it comes to a judgment of those facts and a comparison of the beliefs and doctrines of Hindu Theism with similar beliefs in the West the author's critical faculty cannot be said to be sufficiently impartial. One does not expect, or desire, neutrality from the followers of one religion in the judgment of another religion of an entirely different race. But one ought at least, as far as possible, to compare and contrast aspects of the two religions in question which are of the same value and therefore comparable. For instance, when comparing a lion with a lynx, no biologist would think of taking the head of the lion and comparing it with the lynx's tail, or vice versa. Yet Mr. McNicol comes near to making this mistake in his comparison of Christian Theism with Hindu Theism. He takes the kernel of Christian Theism, considered apart from its husks, and compares it, not with the kernel of Hindu Theism, divested from its husks, but with all its husks indiscriminately mixed up with it. But he ought, in order to be fair, to have compared the kernel of the one with the kernel of the other, and the husks of the one with the husks of the other. He ought to have compared the theories not grounded on facts which are cherished by the votaries of one religion, with the theories not grounded on facts which are cherished by the votaries of the other religion; the lives of the saints who follow the one with the lives of the saints who follow the other; the lives of the general religious body who follow the one with the lives of the general religious body which follow the other, and this should have been done without any partiality.

But Mr. McNicol has taken the opposite course and in this way has vitiated his own comparison. For instance, he has made the great mistake of supposing that the theory of transmigration of souls is the most essential feature in Hindu Theism, because it is so persistent. The fact is that

the theory of transmigration belongs to the same class of unverifiable hypotheses in Hindu religion that the theory that the dead shall rise again with their bodies out of the graves at the day of judgment does in Christian religion.

On the other hand, the inner experiences equally of both devout Hindu Theists and devout Christian Theists are potent facts, and not theories built upon unverifiable hypotheses. For instance, Christ says, "Blessed are the pure in heart, for they shall see God." And our Shastras say, "He whose passions are stilled, whose senses are subdued, who does not hanker after the pleasures of the senses, who is patient in suffering and collected in mind, he sees the Supreme Spirit within the human spirit." Such passages as these from each Scripture are fit subjects for comparison because both are grounded on the innermost experience of the Soul.

The theory of the transmigration of the Soul which has been allowed to settle down unquestioned within the precincts of Hindu religion and the theory that the dead shall rise again out of the graves with their own bodies which has been similarly allowed to settle down unquestioned within the precincts of Christian religion—these are on a different level. If comparisons are made at all in these cases, they should be made between like and like,—soul experiences with soul experiences, and unverified theories with unverified theories.

I know by personal knowledge that when a Hindu devotee feels a spiritual bliss in his innermost soul by communion with God, he no more thinks of the doctrine of transmigration of souls than a devout Christian, in the like case, thinks of the resurrection out of the grave of his material body. If the author of this book can say, with regard to the former case, that the inner experiences of Hindus are vitiated by their anxiety concerning transmigration of souls, what then hinders him from entertaining the thought that the inner experience of Christians is vitiated by anxiety concerning bodily resurrection,

the Day of Judgment and the machinations of the Devil?

If the opinion of the people of the whole civilised world were to be taken, I am sure that the doctrine of transmigration of souls would not suffer in comparison with theories of the Day of Judgment, etc., held by Christians.

The fact is, that all such hypotheses of the 'last things' become more and more weakened and vague as time presses forward towards maturity, simply because

they are totally unverifiable.

On the other hand, the *inner* experiences of the souls of the saints become more firmly fixed in the thoughts of men, because they are not only verifiable, but are ac-

tually verified in practice.

I do not at all agree with the author that the Law of Karma is a mechanical theory having little or no ethical value. On the contrary it appears to me to reach a high level of ethical significance. One is at perfect liberty to call the law of 'conservation of energy' or the law of 'transformation of forces' mechanical: but to call the Law of Karma 'mechanical' is to overthrow the whole fabric of the science of ethics. The Law of Karma is nothing more nor less than what is contained in the simple phrase,—"what a man sows, that also shall he reap." It is true that we are totally ignorant as to the 'how' of the universal working of this law. But there can be no doubt that the law itself exists at the foundation of all human and created

life in one form or another. I grant that the Law of Karma as it is formulated by our Scriptures is only a bold hypothesis and nothing more. It is not verified or verifiable. Some Indian sects like the Jains exaggerate the law itself and make it onesided. Accordingly they take an inordinate amount of care not to tread upon ants or swallow any tiny insect life in the water which they drink. But the generality of Hindus do not encourage such aberrations. There are other similar extravagances among the religious sects all over the world such as the sect of Mormons among Christians. These ought to be viewed as mere aberrations of the religious instinct and dealt with accordingly. They should not be dwelt upon, but rather on the other hand summarily dismissed, when the normal course of the development of religion is the sole subject matter which is put forward for criticism and consideration. It should be kept in remembrance, that in spite of false growths here and there which disfigure the page of every religious history, the seed which is hidden within the husk of Theism, in East and West alike, is silently sending forth its shoots and taking its course upward towards a truly normal religious development in the future. The meeting of the two currents of Eastern and Western Theism at the end of their long course and history is a consummation devoutly to be wished.

DWIJENDRANATH TAGORE.

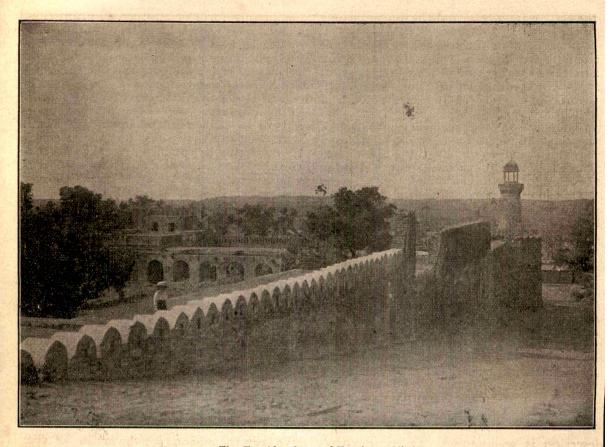
# THE SUMMER RESIDENCE OF AKBAR

#### THE BUILDINGS OF FATEHPUR SIKRI

By REV. ARTHUR R. SLATER.

N many parts of India the traveller comes across the remains of what were, at one time, great cities which played an important part in the history of the country. But events have taken place which have changed the dynasty, and with the fall the city of their glory has gradually decayed. All these cities are full of fascination for the lover of history, and there is a peculiar

pleasure in roaming about the ruins, and attempting to imagine the happenings of the past. Every stone seems to tell its story if only we could interpret it. In the case of some of the ruined cities of India, little remains of their past greatness, for the ravages of the enemy and time have wrought an almost total ruin; in others, many buildings remain almost intact,

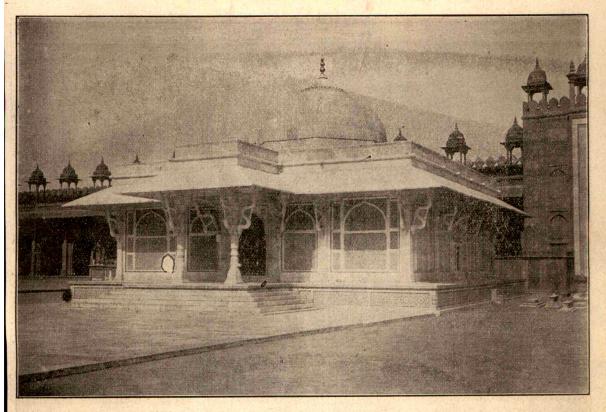


The Fortifications of Fatehpur Sikri.

even time having dealt kindly with them. A visitor to Fatehpur Sikri, that summer capital of the greatest of Muhammadan rulers, Akbar, can hardly cease to wonder there are not still hosts of people hiding away in the many buildings with which he is sorrounded. We are aware that much has been done in recent years to preserve these monuments of his work, and a general oversight is being exercised over the whole, which is doubtless responsible for some measure of its generally tidy appearance. But it hardly seems possible that this great city, with its open spaces, its impressive houses, covered with rich carving, the mosque and shrine, is a city of the dead, that no inhabitants are to be seen, that scarcely ever is the name of the great prophet, who inspired the builder of the city, heard in its precincts. Yet, the visitor need only bring to mind one fact, to assure him that the city is dead. Where are the small cottages and temples of the common people? Surely every city is made up of these, not palaces and palatial

dwellings only. But they are not to be seen. In this respect Fatehpur Sikri is like all other Indian cities, only the largest and well-built structures remain to tell the story of the ruler's magnificence, there is nothing to speak of that everyday life of the people. India has produced many fine buildings, the beauty of which the whole world must acknowlede, but every ruined city tells its sure story of a poor, neglected people, forced to live under the humblest conditions, in dwellings which soon fell into decay. Is not this one of the facts that a visitor to these ancient cities, cannot keep long out of his mind, even while admiring the beauty and glory of those structures raised by money, some of which might perhaps have been fitly devoted to the relief of human sufferings and hardship?

But we are intensely thankful for the devotion and taste which characterised these old Moghuls, and in Fatehpur Sikri, one can revel in the vision of some of the finest gems in Muhammadan architecture. The legend of its foundation and its

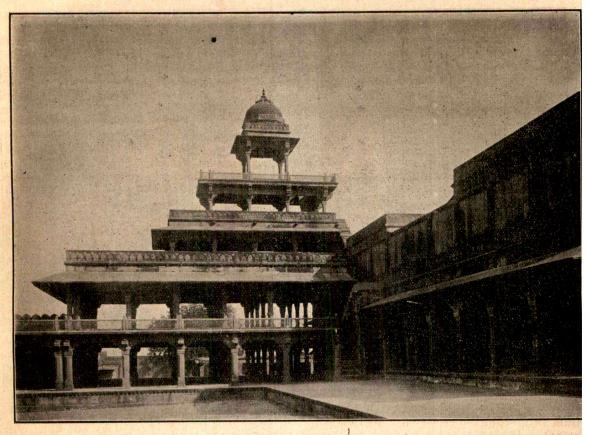


Tomb of Shaikh Salim Chishti.

desertion is well-known. As recorded by a native historian, it is stated that the Emperor Akbar had several sons born to him, but none of them had lived. Shaikh Salim Chisti, who resided in the town of Sikri, 12 kos from Agra, had gladdened him with the promise of a son. The Emperor went to visit the Shaikh several times, and remained there ten or twenty days on each occasion. He commenced a fine building on the top of the hill near the Shaikh's monastery. While residing there a son was born to Akbar, to whom they gave the name, Salim, which name he bore till he mounted the throne as Emperor Jahangir. In view of this striking result of the saint's prophecy, Akbar selected the place as the site of his new capital, in order that he might secure for himself and his family, the benefits of the holy man. But its greatness was short-lived, for soon after the death of his son, Jahangir, the city was deserted, Shah Jehan preferring Delhi as his capital city. It is believed that the site of Fatehpur Sikri proved unhealthy, and that the water supply was unsatisfactory. Whatever may

have been the reasons for the action of the Emperor, it is true that the life of the city was short-lived, and all the great expense incurred by the erection of the wonderful buildings was waste.

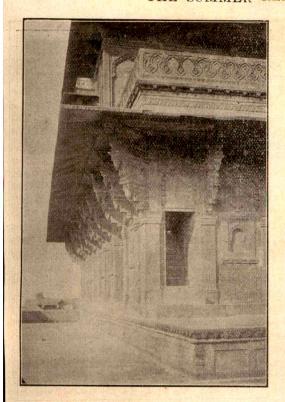
Turning then to that part of the ruins which is of greatest interest, partly because of the beauty of the structures, and partly because of the associations of the place, we come to the Tomb of the saint referred to above, Salim Chisti. Passing through a large gateway we enter a quadrangle of about five hundred feet square, with a lofty and majestic cloister all round. In the account given by Bishop Heber of his visit to this place on his memorable tour through North India, he says that there is no quadrangle either in Oxford or Cambridge to be compared with it, either in size or majestic proportions or beauty of architecture, -high praise from a lover of the University towns. The eye is immediately attracted to the building in the centre, a perfect gem in marble, the tomb of the saint. It is entirely of white marble, and the walls are nothing but a curtain carved in open fretwork of the most ex-

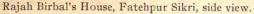


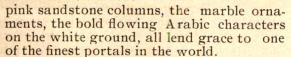
The Panch Mahal

quisite designs. A deep cornice of marble upheld by brackets of the most elaborate Hindu design intercept the rays of the sun. Inside the tomb may be seen the sarcophagus of the saint, covered with a canopy inlaid with mother-of-pearl, and hung with the usual display of ostrich eggs. On the cenotaph is written the date of the saint's death and the date of the completion of the building, 1580. If one strolls round the shrine, one may see large numbers of dirty threads tied in the holes of the screen. They have been placeed there by women anxious to have children, believing that by this act of tying a thread to the shrine they will be in some way joined to the saint, and thus draw from him the requisite power required. Near to this tomb is the great mosque which is considered by some authorities to be the finest in India. It was built in 1571 A. D. It is crowned with three domes, and a handsome arch leads to the central chapel, whose vaulted roof is ornamented with a variety of geometrical patterns

painted in the most delicate tints, and the floor is paved with marble. The lofty square Hindu pillars are a prominen feature of the structure. Near to the Mosque is the famous Gate of Victory erected to commemorate the conquest o Khandesh by Akbar. It is a striking ins tance of how, even in the great ecstacy o victory, the great ruler was able to keep before him the true perspective. For over the gateway he has caused the following to be inscribed. "Said Jesus, on whom be peace. The world is a bridge; pass over it, but build no house on it. He who hopeth for an hour, may hope for eternity The world is but an hour, spend it in devo tion, the rest is unseen." From the top o this gateway one can get a capital view o the ruined palaces and mosques encircled by the walls of the city, while in the dis tance he can see the fields and dim outlines of the distant hills. The arch of the door way has been described as having a character "of elegance combined with boldness of invention". The grey and

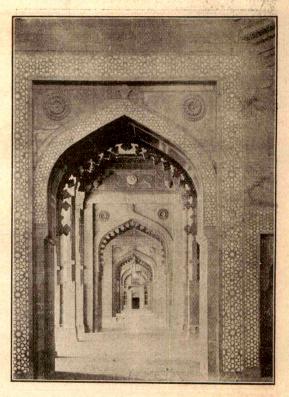






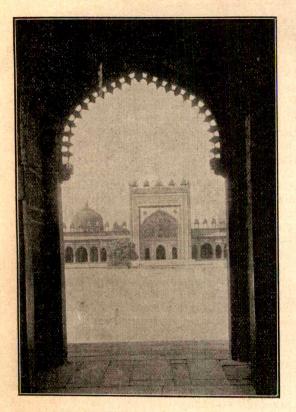
Brief references may now be made to the rest of the buildings in this wonderful city. The finest of all the great houses built by Akbar's followers is the house of Rajah Birbal, the Hindu Minister who exercised such a striking influence over the Emperor. He was a man of wit and letters, and doubtless did not a little toward leading Akbar from the path of orthodoxy. He also embraced the new eclectic faith the Emperor established. It is a two-storeved building of red sandstone standing on a raised platform, and consists of four rooms, and two entrance porches. The ceilings of the lower rooms are supported on a fine and unique frieze, and the whole of the interior. pilasters, recesses, walls, and cusp-arched doorways, are elaborately carved with geometrical patterns. No wood has been used. It has been called "a casket in red sandstone, carved and ornamented after the pattern of some ebony or sandalwood casket."

The palace of Jodh Bai, erroneously so



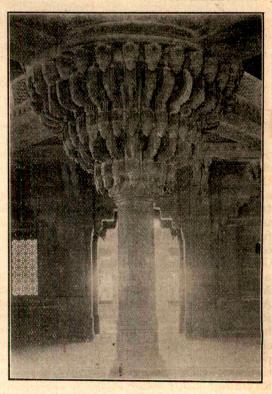
Interior of Mosque, Fatehpur, showing arches.

called, was probably used by the chief wife of the Emperor, Sultana Rukia. The courtyard within has reception rooms. This two-storeyed building has gable roofs which are ornamented with blue enamelled tiling. The House of Miriam is supposed to have been the residence of Akbar's Portuguese Christian wife, and is a small building with defaced frescoes in the niches and upon the walls. The Dewan-i-Khas and Dewan-i-am are buildings in which may be found much typical carving. The latter is noted for the central pillar crowned by an immense circular corbelled capital radiating from which to the four corners of the buildings are four stone causeways. Tradition says the Emperor used to sit in the centre of this capital whilst the four corners were occupied by the four The Panch Mahal is a fiveministers. storeyed building, or rather a series of colonnades, each tier being smaller than the other, till nothing but a small kiosque remains at the top. In all probability it was erected as a pleasure resort for the ladies of the court. It was used by Akbar when he desired to get a change of place and air. Some of the fortifications



Entrance Gateway Facing Mosque, Fatehpur.

are still in existence. These can be best seen on the north-west side, near what is called the Hathi Pol or Elephant Gate. Over the archway can be seen two huge, but much mutilated stone elephants. The Hiran Minar, near by, is rather unique by virtue of the protruding elephants' tusks of stone. It is a circular tower, some seventy feet high, and its existence is explained by a legend which says it was erected over the grave of Akbar's favourite elephants. In the evening light the buildings stand out well, and the whole scene is one of great beauty. Forrest thus describes the scene: "Then the sky, sofr and tender as an Italian one, is tremulous with starlight, and the moon rises above the horizon like a ball of fire. Swiftly she



Akbar's Pillar, Fatehpur.

mounts the sky and whitens the country below, and spreads sheets of light over the dark mosques and deserted palaces of the city. This is India not of heat, toil, and cruel separation, but of romance and beauty. But the very beauty lends itself only to sad thoughts, for as we gaze on the boundless starlit depths overhead, there comes to us

"The selfsame song that found a path Through the sad heart of Ruth, when, sick for home,

She stood in tears amid the alien corn The same that oft-times hath

Charm'd magic casements, opening on the foam

Of perilous seas, in faery lands forlorn."

#### SYNTHETIC GEMS

By Dr. W. Chowdhry, Ph.D.

ROM time immemorial man has tried to discover the art of transmuting base metals into gold and silver. It was one of the three problems on which the ancient alchemists wasted a great deal of their time and learning; thus the word alchemy which means nothing but chemistry has long been associated with the pretended art of making gold and silver. The fundamental theory of the transmutation of metals is to be found in the works of the Greek alchemists although it was modified and elaborated by the Arab and the Latin. Among the adepts of alchemy the names of Albertus Magnus, Aquinas, Roger Bacon, Raymond Lully and Paracelsus von Hohenheim are well known. Roger Bacon declared that with the help of the philosopher's stone he could change a million times as much base metal into gold; and on Raymond Lully was fathered the boast "mare tingerum si mercurius esset." It must be mentioned however, that these men were in reality laborious experimental chemists, and their belief in the transmutation of metals and in the other doctrines of alchemy was a natural off-spring of the contact of high speculative intellect, in a dark and superstitious age, with the wonders of a science "pregnant above all others in marvels in mystery." even Paracelsus von Hohenheim, to whom belongs the credit of first applying chemistry in the service of medicine, used to boast that he could create 'homonculi.' there were others also-impostors and visionaries—who used to practise this art for a living. Some of these impostors were so successful in their deception that they gained the favour of kings whose eagerness to profit by the achievement of science was always rewarded by an abundant crop of counterfeit coins. It was due to this that alchemy was condemned by the ecclesiastical authorities. Dante in his Divina Commedia puts two alchemists in the Inferno suffering from a loathsome disease. There are many ancient works written on this art, the authorships of which are attributed to Solon, Avicenna, Paracelsus

and others. In India also many alchemists pretended to know the art of transmuting base metals into gold. Nagarjuna, the distinguished Hindu alchemist, was said to have learnt this art from a sage who lived in a distant island. Nagarjuna visited the sage by crossing the ocean in two enchanted leaves and begged him to teach him the art. He showed the sage also one of the two enchanted leaves. The sage consented to teach him the art if Nagarjuna gave him the enchanted leaf, for, he did not like to let the wonderful art be known in India and wanted to detain Nagarjuna in his island after having taught him the art. Nagarjuna gave him the leaf, but as soon as he mastered the art he flew towards India by the help of the remaining leaf. On his return he founded numerous chaitvas and temples with the wealth

acquired so easily.

In recent years, the chemist has busied himself in making precious stones in the laboratory, and in this he has been more successful than the ancient alchemist who tried to discover the art of transmuting base metal into gold. In the preparation of precious stones in the laboratory the chemist has adopted the most reasonable course. First of all the natural stones have been subjected to minute investigation, their mode of origin has been studied, the elements of which they are composed have been found out, and then the chemist has busied himself in imitating the possible process of nature and thus making "artificial minerals." The progress has been naturally very slow and there have been many failures and disappointments. It will be the object of this article to follow the course which the chemist has adopted in preparing "artificial" precious stones and to notice how his efforts are being gradually crowned with success. It must be acknowledged, however, that the speciby the chemist in the mens obtained laboratory are in many cases smaller and less beautiful than those of nature, for the chemist has only a limited time for his experiments and has often to use violent

means such as the great heat of the furnace, while nature works slowly and

gently.

By gems we understand minerals like diamond, ruby, etc., which are noted for their great hardness, beautiful colour and high refractive power. Hardness is the most important property of a precious stone, for it ensures the indestructibility of the mineral. Hardness means the degree of resistance which the smooth surface of a mineral offers to a point tending to scratch it. A diamond easily makes a scratch on a smooth topaz crystal, the topaz scratches a quartz crystal, while the quartz scratches a glass surface and the glass in turn scratches one of calcite. This means that each substance named is harder than that which it scratches. A number of minerals has been selected for the comparison of hardness and they are designated by the numbers from 1 to 10. Diamond has a hardness of 10, which means that it is the hardest of all minerals. The hardness of precious stones ranges from 7 to 10. No mineral with a hardness of less than 7 can be called a gem however beautiful its colour may be. The second important property is the high refractive power, which is resposible for the brilliancy of the gems. Nearly all precious stones are usually found in distinct isolated crystals with smooth faces from which the light is strongly reflected, which gives the stones their brilliancy. The brilliancy, however, is much greater when the stones are cut with many facets than in the natural crystals.

The diamond is most highly priced when it is colourless and clear as water (then said to be "of the first water"). The very high refractive power (index = 2.417 for sodium light) gives the stone its extraordinary brilliancy. The very high dispersion (index for red light=2.402, for blue light 2.460) gives it the wonderful "fire" or display of spectral colours. The ruby must be deep red, of pigeon's blood colour—the emerald deep green and the sapphire bright blue in order to be precious. Popular superstition has ascribed to every precious stone one or more marvellous attributes. In Europe diamond was considered to possess the power of averting insanity and of rendering poison harmless; it was also known as the "pietra della reconcilazione"-as the peace-maker between husband and wife. In India diamond has been known as "a bestower of long life, a

killer of all ailments, a subduer of death."
Emerald when worn was held to be a preventive of epilepsy, it cured dysentery, it assisted women in child birth, it drove away evil spirits and preserved the chastity of the wearer. Blood-red jasper would cure haemorrhage, a green jasper would bring fertility to the soil. The amethyst was held to be a preventive of intoxication, and the ancient Greeks used to wear amethyst amulets before going to a public

banquet.

If we take the chemical composition of the precious stones into consideration, we find that the high prices they bring bear no relation to their chemical composition. Diamond is the most precious of all gems but it has the same composition as a piece. of charcoal. The difference between diamond and coal consists only in colour and form. The coal is amorphous or formless, that is, there is no regular arrangement in the molecules of carbon out of which it is built up, whereas the diamond is crystalline, that is the carbon molecules in the diamond are arranged after a regular pattern. As soon as the chemical nature of the diamond became known and this happened during the latter part of the 18th century through Lavoisier, the father of modern chemistry, the chemist thought that he could now make diamonds in the laboratory as well. For in order to get diamonds it was only necessary. to bring carbon into crystallization. This does not present any difficulty in the case. of most of the elements. For example, let us take the sulphur. This element is amorphous under ordinary conditions, but if it is heated in a crucible till it melts and the molten mass is allowed to cool slowly one gets beautiful crystals of it. But this is not possible with carbon, for carbon never melts however high the temperature may be but passes directly from the solid into the gaseous state. Thus it was a disappointment to the chemist, and he thought of a second artifice. We know how to obtain crystals of common salt. If common salt is dissolved in hot water and the solution is allowed to cool one gets beautiful crystals, for cold water cannot hold the same quantity of salt in solution as hot water and consequently the excess of salt separates in crystals. Could not, thought the chemist, the same thing be done with carbon? But here also a great

difficulty was to be overcome, for, carbon cannot be dissolved in water. However, it was found that carbon dissolves in molten metals, particularly in molten iron, and the solution of the problem appeared to the chemist to be at last at hand. Carbon was dissolved in molten iron and the solution was allowed to cool. As expected, the excess of carbon separated out in minute crystals, but unfortunately the crystals formed were not of diamond but of graphite which is another allotropic form of carbon. This was a great disappointment to the chemist and for years he could not suggest any solution of the problem. The difficulties seemed to be unsurmountable. However, in the year 1893 the solution of the problem came from a French chemist named Henri Moissan. After a thorough study of the geological conditions of the important diamond fields of the world, Moissan came to the conclusion that high pressure: must have been one of the principal causes of the formation of the diamond. A second thing noticed by him was that when a diamond is burnt the ashes always contain a little iron. As it was known to him that carbon dissolves in molten iron, he turther concluded that iron products in nature by the formation of which high pressure has played a part must also contain diamond. One such iron product is the meteorite (siderite or meteoric iron) which from time to time enters our atmosphere from planetery space and descends upon the surface of the globe. The meteorite rushes from space towards the earth with a velocity of 50 miles per second in a glowing, molten state. On cooling down the outer part of the meteorite solidifies first and holds the inner-still liquidmass in an iron grip. Now, molten iron possesses in common with water the property of increasing in volume when passing from the liquid to the solid state. Consequently the inner the liquid to liquid mass expands on solidifying. This expansion produces enormous pressure and thus gives the necessary condition for the formation of the diamond. On the analysis of a meteorite Moissan found his theory proved, for, it really contained minute crystals of diamond. Now the whole process became clear to him and he busied himself in imitating the course of nature. In order to get crystals of diamond it was only necessary to melt the advancement of science and did not

iron, to dissolve carbon in it and then to let the mixture cool down rapidly under great pressure. But this was a very difficult task, for, the heat of the ordinary blast furnace was not at all sufficient for the pursose. However. Moissan was successful in constructing a special furnace in which the enormous heat of the electric arc was utilised for the purpose of melting the mass. This furnace consisted of a block of lime stone cut horizontally into two parts, so that the upper part could be used as a lid and removed when necessary. On each side there was a hole running horizontally in which the two carbon rods of the arc light were put. In the middle of the lower block and just below the electric arc there was a little hole in which a crucible containing the composition which could be melted was put. In this way the enormous heatof the electric arc-about 4,000 C-was confined within the little hole in which the crucible stood. The erucible used by Moissan was made of gas coal, and the composition consisted of chips of cast iron and finely powdered charcoal. Under this great heat, the iron fused like a piece of wax and was saturated with carbon. When the whole composition was melted. the red hot crucible was thrown into ice cold water. The mass immediately cooled down to a temperature of 10 C. As in. the case of a meteorite, the sudden cooling solidified first the outer part of the molten mass which held the inner still liquid mass in a grip. The expansion of the inner. liquid mass on solidifying produced enormous pressure, and under this stress the dissolved carbon separated out into crystals which had all the optical and physical properties of the natural diamond. But the crystals obtained by Moissan were exceedingly small—the largest being only about 0.5 mm. in size, and consequently they were of no commercial utility whatsoever. Besides, the cost of production was enormous, it amountutility ed to about 4 s. per working minute, which can be easily understood from the fact that the current employed by Moissan in his furnace was one of 700 amperes and 40 volts. Thus the cost of an artificial diamond of Moissan was five times as much as that of a natural crystal of the same size. But it was quite immaterial to Moissan, for he worked only for

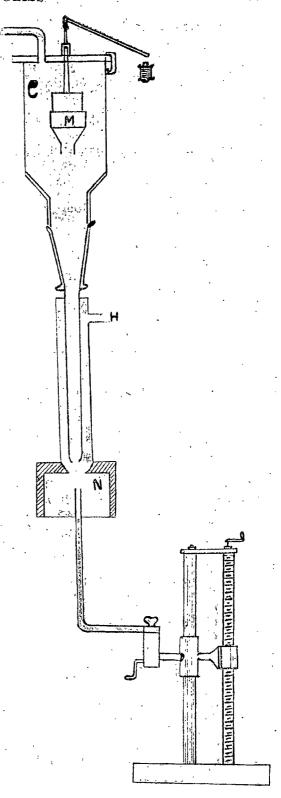
were of commercial value or not. He did not pay any further attention to the matter after his intellectual curiosity had been satisfied. Subsequently, a German chemist, Dr. Friedlaender, fused a piece of olivine in a gas blow-pipe and stirred it with a little rod of graphite. After solidification the silicate was found to contain a great many microscopic crystals which from their octahedral and tetra-hedral forms and their characteristic behaviour with reagents, he concluded to be diamond. Following the discovery of Dr. Friedlaender, two other German chemists, Wolff and R. von Hasslinger obtained diamond by dissolving graphite in a mixture of silicates. But the diamond obtained by all these chemists like that of Moissan was of no commercial value. Later on Fisher was successful by making a simple alteration of Moissan's process to obtain larger crystals of diamond than those obtained by Moissan, but here also the cost of production was prohibitive. Till now the chemist has not been able to make any further progress in the matter, and thus the problem of making artificial diamond can only be regarded as theoretically solved.

Next: to diamond stand ruby and sapphire in importance. They are the precious varieties of corundum, which is an oxide of alumina and next to diamond the hardest of minerals. Precious corundum when perfectly pure is colourless like the diamond. The beautiful colour of the corundum is due to the presence of chemical impurities. The clear red varieties of corundum make the highly priced ruby and the clear blue the sapphire. There are sapphires of other colours as well, viz., blood red, pale yellow and sea-green. The colour in sapphire is often unequally distributed in the crystal, and advantage is taken of this in making what are known as doublets, in which a thin coloured plate of sapphire is cemented to a piece of rock crystal and the whole faceted as one stone. This when seen from the front appears to be a deep blue throughout, the difference being only discovered when the combination is looked at side ways. Doublets are sometimes prepared for fraudulent purpose. By the action of a suitable solvent such as chloroform the cement uniting the pieces gives way and the compound character of the structure is easily detected.

trouble himself as to whether his diamonds. The substances to the existence of which the beautiful colour of the otherwise colourless precious corundum is due are not known to us except in the case of the ruby. The bluish red colour of the ruby is due to the existence of traces of chromium oxide. It is supposed that the other precious varieties of corundum also owe their beautiful colour to various oxides of metals. As the secret of the colour of the ruby became known, the problem of making rubies in the laboratory appeared to be near solution. It was only necessary to melt oxide of it a smalladd to alumina and to quantity of chromium oxide and then to bring the mixture into crystalliza-The work was easier than the tion. production of artificial diamond, for alumina fuses at a temperature of 1,000° C. The very first experiment appeared to be successful. By the addition of chromium oxide the molten alumina actually became red, it crystallized also. But unfortunately the crystals were not transparent. The first successful experiment was made by Ebelmann in the year 1848. The crystals obtained by Ebelmann had all the optical and physical properties of the natural ruby, but they were too small to be of any value. All efforts to obtain larger crystals But suddenly in the year 1880 beautiful crystals of ruby became avilable in the market in large quantities which the connoisseur declared to be artificial. They were brought from Switzerland and nobody knew at first how they were made; but it was soon found out that the process was very simple. Those rubies were made by fusing small fragments of the natural stones in a platinum crucible. The same process is even now followed and rubies thus manufactured are to be had every day in the market. But these cannot be regarded as artificial, they are known as "reconstructed" rubies. The different fragments melted together have not always the same fundamental colour and hence the "reconstructed" rubies are not always clear. But in the year 1890 the problem was solved once for all by a French scientist named Fremy. The experiments of Fremy were brought into perfection by his assistant Verneuil, who was successful in constructing an apparatus for the manufacture of rubies on a large scale. The following is a sketch of Verneuil's apparatus.

M is a small vessel of metal having a grated opening below and containing powdered alumina and oxide of chromium. It hangs freely within the cylinder C from a metal rod. A light hammer which is worked by an electro-magnet beats at regular intervals on this metal rod and the shaking causes the powdered mixture of alumina and chromium oxide to fall through the sieve. Oxygen is passed into the cylinder through the tube O and hydrogen through the tube H and both the gases are united at a point above N where they are ignited. The enormous heat thus generated (oxy-hydrogen flame) fuses the powdered mixture which falls from M through the flame and the drop remains hanging on N. As the powder falls at intervals by the beat of the hammer the drop increases in size gradually. As soon as the required size is obtained, the flame is put out and this sudden lowering of temperature brings the fuse at once to crystallization. In this way one gets exceedingly beautiful crystals of ruby which can be made as large as one wishes. These crystals are exactly like the natural ones and cannot be detected as artificial even by an experienced connoisseur. This is also quite intelligible, for, here the chemist has imitated at every step the process of nature and the stones cannot be properly designated as artificial. In science they are known as synthetic stones, which alone is the appropriate designation. The process of Verneuil has been adopted by most of the French manufactories as by the German Precious Stone Syndicate at Idar.

The synthesis of sapphire was however very difficult. As noticed before, the substance to the presence of which the sapphire is due has not yet been detected. Oxide of cobalt which gives a beautiful blue colour was mixed with alumina and the mixture was fused, but the experiment was not successful. The same experiment was repeated with various other oxides of metals but with no better result. During crystallization every colouring material with the exception of chromium oxide separated out quite unaltered. dfliculty was overcome in the year 1908 by Louis Paris. Before putting oxide of cobalt he added 2% lime to the molten alumina which prevented a rapid crystallization and thus obtained beautiful blue crystals. At present sapphires are extensively manufactured after this process. The



Verneui's Apparatus.

same apparatus is used as in the manufacture of the ruby. But these sapphires do not possess exactly the same physical and chemical properties as the natural stones. There is a slight difference in hardness as well as in chemical composition. Recently Verneuil has been successful in obtaining blue sapphires having exactly the same properties as the natural stones by adding a little titanic acid and oxide of iron to the mixture used by Louis Paris.

The synthesis of emerald has not yet been successful. Emerald is a variety of beryl. Its beautiful colour (bright grass green) has been attributed by various observers to an organic compound analogous to chlorophyll and to chromic oxide; the latter is more probable. "Reconstructed" emerald first appeared in the market in the year 1848. The so-called synthetic emerald of the market contains only 70% emerald.

Next to beryl the opal deserves notice. Although its hardness is less than that wanted in a gem, it is regarded as such on account of its beautiful colour. It is an amorphous from of silica with variable quantities of water. Its hardness is a little less than that of quartz. The most beautiful variety of opal is that called precious opal, much admired because of the delicate play of colours due to the optical effect of internal reflections. One kind of precious opal with a bright flash of light is called the fire-opal, and another kind is the harlequin-opal. The synthesis of opal was first undertaken by Ebelmann. After him Fremy, Becquerel and Monnier experimented with more or less success. But a complete success was achieved later on by Levy and Fouquet. Their process was very simple. The opal was obtained by passing hydro-fluoric acid and water vapour over red hot silica.

Lastly the experiments with radium on minerals may be noted here. The discoverer of radium, the eminent Polish physicist Madame Curie, happened to keep once a little radium bromide in a glass tube which she noticed afterwards to have turned blue. This prompted a young chemist named Bordas to examine the effect of radium rays on precious stones. He commenced his experiment with corundum of which he

bought a few pieces from a jeweller at two francs per carat. He kept the mineral a whole month under the influence of radium rays. The result was astounding. A colourless corundum became yellow and looked like a topaz. A blue corundum was transformed into emerald and a violet one into sapphire. The continuation of the same experiment brought still better results. A yellowish corundum was changed into a beautiful ruby and a black worthless one became violet. Bordas went with these specimens to the same jeweller from whom he had bought the original stones at two francs per carat and offered them for sale. The jeweller having examined the stones agreed to pay Bordas 500 francs for the ruby alone, and the other stones he wanted to buy at 45 francs per carat. This success of Bordas naturally created a sensation in the scientific world and similar experiments were made with Roentgen rays as well. It was found that Roentgen rays also possess the property of changing the colour of the precious stones. The action of Roentgen rays is much more rapid than that of radium rays. ... In conclusion a few words regarding the advantages which the production of synthetic precious stones can bring us may be noted. First of all let us consider the diamond. There is no want of diamond in the world. The diamond fields known to us are more than enough to meet our demand for diamond for all ornamental and technical purposes. Thus, if the synthesis of diamond succeeds, the overproduction will naturally lead to a depreciation of the value of the natural stones. But then, it must also be considered that if diamond becomes cheap, it can be used for various technical purposes for which it cannot be now used on account of its high price; thus it may open immense possibilities for various arts and industries. As regards ruby, sapphire and emerald the matter is quite different, for, there is an actual want of these precious stones in the world. The known ruby and sapphire mines of the world are sure to be exhausted soon and people will have to use only synthetic stones. Besides, the production of synthetic ruby and sapphire may also open new fields for various arts and industries.

#### UNITY IN DIVERSITY

We are all the more one because we are many,

For we have made ample room for love in the gap where we are sundered.

Our unlikeness reveals its breadth of beauty radiant with one common life

Like mountain peaks in the morning sun.

RABINDRANATH TAGORE.

## THE PASSING OF SHAH JAHAN

Beating against prison bars.

THEN Shah Jahan opened the gates of Agra fort to his victorious son, he became a prisoner for the rest of his life. To the "king of kings" the change was very bitter indeed, and it was only after many a struggle that he accepted it. But, from the cicumstances of the case, it was impossible for him to free himself; he was old and infirm; all his officials had deserted to the victor; harem women and eunuchs were the only counsellors and executive instruments left to him. Outside, he was girt round by an unbroken ring of his enemy's guards and watched with sleepless vigilance by his enemy's spies; his loyal son Dara Shukoh was far away beyond the reach of his letters, for his emissaries were all intercepted by Aurangzib's men. A Great Mughal who could not himself ride to battle and had no faithful noble to fight for him, was a superfluity in Nature's economy. He must retire from the stage. This stern law Shah Jahan was slow to admit.

When, on 8th June, 1658, Price Muhammad Sultan, on behalf of Aurangzib, first visited the fallen Emperor in Agra fort, he was well received by his grandfather. There is a story that Shah Jahan greatly flattered the youngman and urged him to

seize the throne and rule as his deputy, promising to lend him the prestige of the lawful Emperor's authority in a war with Aurangzib. But if any such temptation was really offered, Muhammad Sultan was too wise to yield to it. For, he had no independent position or power, he was acting merely as his father's agent, as a channel of communication between Aurangzib and Shah Jahan. He had to report every incident and conversation in the fort to his father very promptly and obey his written directions implicitly at every step of the negotiations with Shah Jahan, and the troops guarding the captive Emperor were under Aurangzib's own orders. No one could visit shah Jahan without Aurangzib's permission. The least breach of these precautions brought down on Sultan's head the sharp rebuke of his father.

According to another story current at the time and recorded in contemporary histories of secondary value, Shah Jahan invited Aurangzib to Agra fort, intending to have him assassinated by the fierce Tartar women who formed the Amazonian guard of the harem. But the plot, if ever it was formed, proved futile, for treachery of this kind was the first thing to be suspected and guarded against in that age; and Aurangzib's advisers, Shaikh Mir and

Shaista Khan in particular, dissuaded him from visiting his incensed father. A slave named Nahar-dil is said to have betrayed the plot and an alleged incriminating letter from Shah Jahan to Dara.

Shuja's historian, Muhammad Masum, who lived in Bengal and heard only the most distorted versions of Court incidents, records what was probably no better than bazar gossip. According to him, Shah Jahan wrote a letter to Murad urging him to assassinate Aurangzib and Muhammad Sultan at a banquet, release his father and reign in his name; the careless Murad thrust the letter into a book and forgot all about it; but his librarian discovered it and sold the secret to Aurangzib, who promptly removed the danger by imprisoning his younger brother.

We may reject these stories as false, but there is evidence of the fact that the fallen Emperor continued to address letters to Dara breathing undiminished affection and offering him help and advice. The eunuchs who tried to smuggle these notes out of the fort were intercepted by Aurangzib's men and severely punished. The captive made a last bid for liberty when Shuja was reported to be advancing from Patna to seize Agra. The old, 'emperor sent out letters blessing the enterprise and calling upon all loyal subjects to rally round his coming deliverer. A letter of encouragement written by him in Hindi reached Shuja, but only to draw that prince on to his doom at Khajwah.

#### Rigours of his captive life.

and their only result was to tighten the bonds of his captivity. He became in effect, a prisoner doomed to the strictest confinement. Immediately on getting possession of Agra fort, Aurangzib had posted a strong body of guards there. Prince Muhammad Sultan was soon afterwards ordered to take up his residence in the fort, and all the houses near it were compulsorily vacated by order of Government and given to the officers of the guard, "so that they might live close to the fort and be present at all hours."

Shah Jahan was now completely ringed round by enemies. No one could interview him except in the company Muhammad Sultan and with Aurangzib's previous sanction. Every remark made

by the captive had to be reported promptly to Aurangzib. The same attitude of suspicion and watchfulness continued to the end. As the Italian gunner Manucci writes, "Going several times into the fort, I noted that the imprisonment of Shah Jahan was closer than can be expressed. There passed not a day, while I and others were in conversation with the governor, that there did not come under-eunuchs to whisper into his ear an account of all the acts and words of Shah Jahan." (Storia,

Aurangzib repeatedly asked his father to stop writing letters to people outside, as they only tended "to raise tumult and increase disorder in the realm." Shah Jahan declined, saying in anger, "Am I his son that I should obey his orders? I can not possibly give up this practice." Aurangzib, therefore, had to take rigorous measures, "by way of precaution, and to destroy the root of mischief by removing from Shah Jahan's court the eunuchs who used to smuggle such letters outside." A warning was given to the remaining eunuchs that "if they behave like Wafa (the offending eunuch), they would suffer like Wafa." Even writing materials were withheld from the captive; whenever he had occasion to write a letter, a particular eunuch who alone could act as clerk had to be summoned, and this man wrote from Shah Jahan's dictation. All such correspondence was open and had necessarily to pass through the hands of the royal jailors. It was now impossible for the deposed Emperor to send out any autograph letter for gaining the belief of his partisans All the attempts of Shah Jahan failed, and rousing them to make an effort for his restoration.

> It is very curious that forty years afterwards the same suspicious watch was kept by Aurangzib on his son! Shah Alam had been kept in confinement for years in punishment of his disloyal intrigue with the Deccani Powers, and when he was released and sent to Multan as governor, he was not allowed to take his writing-case with himself to his harem, but it was kept in charge of Aurangzib's female agent and spy (mahaldar) who was under orders to attend and watch the Prince while writing.

Wrangles for possession of property.

The fall of the most magnificent of the Great Mughals was robbed of dignity by

Aurangzib's indecorous cupidity. History records many sordid wrangles between father and son for the possession of the crown jewels worn by Shah Jahan or kept in Agra fort. The captive emperor could never forget that he was their lawful owner and that his son was an usurper without any moral right to State property. To this argument Aurangzib replied, "The royal property and treasures exist for the good of the community, because these pay no tithe...The king is only God's chosen custodian and the trustee of God's money for the benefit of the people." All the crown property in Agra fort, therefore, belonged to him as the reigning sovereign, while Shah Jahan had not only lost his right to them, but, as he had now taken to a life of religious meditation and retirement, even the jewels he wore on his person were unseemly and inconsistent with his present character of a recluse!

gossipy Masum tells us that The Aurangzib sent his eldest son to beg the Peacock Throne from Shah Jahan, and that the old man, under the pretext of having a last look at it, took away two of its panels which were most richly set with diamonds and rubies, but afterwards gave them up partly at his grandson's entreaty and partly in fear of violence.

Again, Dara at the time of his flight had deposited 27 lakhs of Rupees worth of jewels, helonging to his wives and daughters, in the strong room of the ladies' quarters inside Agra fort. Aurangzib demanded their surrender. Shah Jahan long resisted and remonstrated; but at last he yielded them. According to Khafi Khan and Manucci, Aurangzib's greed was and Manucci, Aurangzib's greed was insatiable: he asked for the rosary of 100 round pearls,—all of one colour, size and weight,—worth four lakhs of Rupees, and the thumb-ring (arsi) of diamond which his father constantly wore on his person, saying that they became a king rather than a recluse such as Shah Jahan now was! The deposed emperor sorrowfully gave up the ring, but said, "I use the rosary in saying my prayers. I shall give it up only after pounding the pearls in a mortar!"-at which Aurangzib desisted.

Again, Aurangzib demanded that Dara's women singers should be sent to him "as there is no skilled songstress with me whose music may soothe my heart, and as you have no liking for song in these days."

Shah Jahan flew into a rage at the proposal, but Aurangzib replied, "If your objection is that they are Dara's concubines, well, other persons of the same class have been taken into my house. What harm is there if his servants live with me?"

Immediately after the capitulation of Agra fort (8th June 1658), Aurangzib had sealed up all the rooms of royal apparel, furniture, plate, jewels and treasure,—both those attached to the Hall of Private Audience and also in other places outside the harem. All the property was ordered to be "attached strictly and with every possible care." The jewels and jewelled ware, in particular, were ordered to be kept constantly under lock and seal in the rooms of the Ghusalkhana, in charge of Aurangzib's trusted eunuch Mutamad. They were opened very rarely and always in the presence of that eunuch and the responsible superintendent (darogha) and keeper (tahvildar), and immediately afterwards locked and sealed with triple seals.

At first out of consideration for Shah Jahan's feelings he was allowed to have a look at any of these carefully guarded articles at pleasure. Prince Muhammad Sultan was directed to omit no caution when opening the store-rooms of the fort for taking anything out for Shah Jahan, but at the same time "to manage the affair in such a way that he might not be pained in mind by the occurrence." Evidently the rooms in the harem portion of the fort were always accessible to the captive, for he now lived within its bounds. Here his

drinking vessels were kept.

On the departure of Muhammad Sultan, the eunuch Mutamad became all in all and treated Shah Jahan with great harshness and neglect. "He sometimes allowed it to be seen that he treated him (i.e., Shah Jahan) as a miserable slave. Once an under-eunuch came to tell him that Shah Jahan was in want of slippers.... The eunuch, immeasurably stingy, sent him shoes neither of eight rupees nor of four nor of two, but the common leather shoes. He smiled over it as if he had done some great deed... One day he (Shah Jahan) sent him two violins he used, asking for them to be repaired, and sent inside again as quickly as possible. The eunuch did not trouble himself about having them repaired; then three days afterwards Shah Jahan sent to inquire. At this the eunuch flew into a rage." (Storia, ii. 77-78.)

When Khwajah Mamur, the keeper of the ex-emperor's wardrobe died, the rooms of that department were kept sealed up for some days, and Shah Jahan experienced great difficulty and delay in getting a change of apparel, till a successor was appointed.

Bitter letters between father and son.

During the first year of his captivity a very acrimonious correspondence passed between father and son. Throughout the controversy Aurangzib poses as the champion of Islam and good government, as the humble instrument of God in the work of reform and popular beneficence; he condemns his father's incompetent and unjust rule, and defends his own conduct with all the mingled self-righteousness and affected humility of a Pharisee. To the charge of being an unnatural son and a rebel, he

replies thus:

"So long as you held the reins of government, I never did anything without your permission, nor did I ever step beyond my jurisdiction. The Searcher of Hearts be my witness for this. During your illness, Dara usurped all power, girt up his loins to promote Hinduism and destroy Islam, and acted as king, totally setting you aside. The government fell into disorder. None of your servants durst inform God forbid it, the aim of that infidel had succeeded, and the world had been obscured. with the gloom of infidelity, and Islam had lost its lusture, it would have been hard [for us] to answer for it on the Last Day." And, again, "My march on Agra was not due to a rebellious spirit, but to a desire to put an end to Dara's usurpation, his lapse from Islam and his exaltation of idolatry throughout the empire...... was compelled, out of regard for the next world, to undertake the heavy load of this task and engage in looking after the interests of the populace and peasantry.'

As for the fratricidal war, he ascribes its origin not to his own greed but to Shah Jahan's partiality to his eldest son and the mortal enmity of his brothers to himself. "Although I heard that the raising of disturbances and the throwing of [my] affairs into confusion were due to your instigation, and that my brothers were acting under your orders, I was not moved by the news, but remained loval to you,.....till I knew for certain that

you did not love me but were trying to

place some other son in power......

It you had not helped in various ways and raised to a position of trust, your eldest son,—whose ability and God-fearing character are probably manifest to you now,-and if, out of regard for him, you had not failed to make any provision for the safety of your other sons, then all the brothers would have lived together peacefully and the fire of civil war would not have blazed forth."

Aurangzib was convinced that there could be no peace in the realm until Dara and Shuja were driven out of India or sent to share Murad's captivity. He, therefore, had to exercise some of the prerogatives of the crown, such as enlisting officers and granting titles and posts, for, without such means, "the work of God and the People" that he had undertaken could not have been carried to a successful end. He had at last "to assume the perilous load of the crown, out of sheer necessity and not from free choice,—for restoring peace and the rules of Islam in the realm, for being able to answer on the Day of Reckoning, and for saving the people from destruction and the affairs of my ancestral kingdom from confusion."

His own idea of the king's position and "Kingship duty is high, even stoical: means the protection of the realm and the guardianship (of the people) and not the enjoyment of bodily repose or the lusts of

the flesh."

#### Aurangzib's self-righteousness.

He points exultantly to his own success against heavy odds, as a proof of God's favour to him and of the righteousness of his cause: "As my aim was good, I gained the victory in spite of my small force, in both the battles (viz., Dharmat and Samugarh.)...If God had not approved of my enterprise, how could I have gained victories which are only at the gift of God?"

Shah Jahan, therefore, as a wise man must submit to the divine dispensation and accept Aurangzib's triumph as the best thing that could have happened to him! "Nothing can happen without God's will. Therefore, this great event is not due to any mortal's power or will. Why do you, though a wise man, consider another as the author of what is (really) God's doing? Submit to the will of God,

and your sorrows and tribulations will change into peace and contentment!" Nay more, the deposed emperor must thank the son that had deposed him: "If you look (at the matter) with eyes of justice you have no cause of complaint in that I have relieved you of such a heavy load and taken it on my own shoulders and made my free mind the slave of a thousand afflictions and fatigue."

In utter scorn of such hypocrisy Shah Jahan taunted Aurangzib with being a robber of other people's property, while professing to be a true Musalman. The prince defended his conduct in a lofty strain of idealism: "You have written that it is contrary to the Muslim faith to seize another's property. Know that the royal property and treasures exist for the good of the people...A kingdom is not a hereditary private property. The king is merely God's elected custodian and trustee of His money for the good of the subjects."

Next, Shah Jahan warned his cruel son to remember that his sons might treat him as he had treated his own father! Aurangzib's reply breathes the confident self-righteousness of the Pharisee: "Well, nothing happens without God's will. The fate that you have mentioned overtook (my) elders also. How can I escape from the dispensation of Providence? Every one gets from God a return according to his own intentions, and as my intentions are good, I believe that I shall not get anything but good [from my sons.]"

Aurangzib's harsh and contemptuous references to Dara and Shuja had greatly offended his father, and now his defence of such language touched the fallen old monarch with a red-hot iron: "How do you still regard the memory of [your brothers] Khusrau and Parviz, whom you did to death before your accession and who had threatened no injury to you?"

But Shah Jahan was a truer prophet than his boastful son. The Nemesis of Aurangzib came in the form of his fourth son Muhammad Akbar. When that prince rebelled in 1681, he addressed a number of bitter and taunting letters to his father,\* which bear a striking similarity to Aurangzib's present letters to Shah Jahan. In them Aurangzib is taxed with administrative failure and advised to pass his old age in religious meditation as an atone-

ment for the sin of having deposed his father and murdered two of his brothers. His favour to his eldest son Shah Alam is flung in his teeth, and young Akbar's revolt is justified by the same Pharisaical plea that he had taken on his own shoulders the heavy duty of kingship in order to save the people from ruin and his patrimony from waste in consequence of Aurangzib's misgovernment! And finally, Aurangzib is asked, with what propriety he could tax Akbar with being an unnatural son when he himself had rebelled against his own father!

The correspondence between Shah Jahan and his son at last became intolerably bitter, and the prince gave up writing to the ex-emperor at first in his own hand and then even through his secretaries,—in order, as he says, "to close the path of saying and hearing [such taunts]."

Thus, in the conflict with the pen Shah Jahan proved no more successful than in the conflict with the sword. At last he bowed to the inevitable and, like a child that cries itself to sleep, he ceased to complain.

Shah Jahan's religious exercises.

He had, indeed, need of resignation to the will of God. Blow after blow fell on his sricken heart. First Dara Shukoh, then Murad Bakhsh, then Sulaiman Shukoh, were done to death by Aurangzib. Shuja and all his children were driven to destruction among the unknown horrors of the Maghs. "But in spite of these calamities, he never lost patience or thankfulness to God. In the seven years of his captivity many of his devoted servants were ruined and many other untoward events happened. But to the last day his heart was the home of endurance and steadiness." (Kambu, 24 b.)

Religion gave him solace. His constant companion now was Syed Muhammad of Qanauj. This pious man officiated as his chaplain, lector and almoner,—discoursed on the Quran and the prophet's Traditions, conducted prayers at the Court, and conveyed Shah Jahan's gifts to the needy outside. "All the ex-emperor's time was divided between (professing) obedience to God, prayer, performance of the obligatory religious services with all the sunun,—reading the Quran and copying its verses, reciting the Traditions or hearing them read, or listening to the histories of the great men of the past.

<sup>\*</sup> See this Review, Jan. 1915, pp 44-48.

Another no less saintly but more tender companion he had in his daughter Jahanara, whose loving care atoned for the cruelty of all his other offspring and

Redeemed Nature from the general curse Which twain had brought her to.

This princess, a disciple of the saint Mian Mir, now practically led the life of a nun in the harem of Agra fort, nursing her aged and forlorn father with the devotion of a mother and daughter in one, while she also looked after the orphan daughters of Dara and Murad whom she had gathered round her protecting wings. In such spiritual company, freed from all the world's concerns, his heart steeled by every bereavement that Fate could inflict, Shah Jahan prepared himself for a better world. He completely detached himself from this world. Death lost its terrors in his eyes, and even appeared as a welcome release from misery. He loved to discourse on it frequently.

## The Dying Scene.

That deliverance, so strongly desired but so calmly waited for, came in January 1666. On the 7th of that month, as the effect of rubbing himself with a medicated oil, Shah Jahan was seized with a fever. Soon stranguary and griping of the stomach supervened. After nine days the obstruction was removed by a surgeon named Brindaban, and the patient felt much relief. But his weakness went on increasing; he had completed 74 years and had gone through much hardship in campaigns and rapid marches before his accession to the throne. The intense cold of midwinter lowered his vitality. "His strength was gone; his lips and tongue were parched from drinking cold sharbat to allay thirst. Weakness overpowered his limbs; medicine and diet produced no effect."

Early in the night of Monday, 22nd January, his condition was declared hopeless, and the end was expected any moment. At the news that death was near, Shah Jahan thanked God for all the gifts and favours received in life and proclaimed his resignation to the will of his Maker. With perfect composure, he gave directions for his funeral, offered consolation to his surviving wives Akbarabadi Mahal and Fathpuri Mahal, his eldest daughter Jahanara, and the other ladies of the harem, who were weeping round his bed, and charged Jahanara to look

after her half-sister Purhunar Banu and other women whom his death would leave helpless. Next, he made his will, took leave of his family and servants, giving them his last presents and keepsakes, and ordered the Quran to be read. Finally, while the sacred verses were being solemnly intoned, amidst the wail of the women and the sobs of his attendants, Shah Jahan, retaining full consciousness to the last and gazing on the resting place of his beloved and long-lost Mumtaz Mahal, repeated the Muslim confession of faith, and murmured the prayer,

"O God! make my condition good in this world and the next, and save me from the torments of hellfire!"

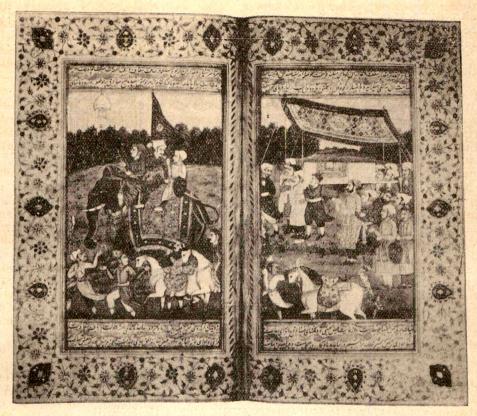
A moment later he sank peacefully into his eternal rest.

It was a quarter past seven in the evening. The body lay in the octagonal tower (Musammam Burj), where life had departed, in full view of the Taj Mahal, where he wished his mortal remains to mingle with those of his queen. Then, at the order of Jahanara, Radandaz Khan, the commandant of Agra fort, and the eunuch Bahlol came inside the harem quarters, and opening the wicket (khirki) in the gate of the fort, sent men to call Syed Muhammad Qanauji and Qazi Qurban of the City to come and prepare the corpse for burial.

At midnight these two arrived and laid on the dead man a heavy fine for having neglected the fasts and prayers of Islam. Then they went to the octagonal tower, made their bow to Jahanara, removed the body to the hall near the tower, bathed and shrouded it and placed it in a sandal-wood coffin.

#### Shah Jahan's Funeral.

Jahanara had wished that the corpse might be taken to the Taj Mahal next day in a grand procession befitting the funeral of an Emperor of Delhi,—"the officers of state carrying the coffin on their shoulders; all the rich men and nobles of Agra and its environs and all the scholars, theologians, and popular leaders of the capital walking beside the bier with bare heads and feet, and chanting the credo and laud; the common people in their tens of thousand forming the rear of the procession; gold and silver being scattered on both sides every now and then as they moved on." But it was not to be. Aurangzib had not cared



Funeral procession of Shah Jahan.

From an old manuscript in the Khuda Bux Library, Bankipur.

to come to his dying father's side, nor to send instructions for his funeral, and even his delegate, Prince Muazzam, had started too late to arrive in time for the ceremony. "Jahanara was powerless; the ordering of the affair was in the hands of others," and so the most magnificent of the Mughal emperors had to be carried to his last resting-place on earth "by a few men—eunuchs and the like, in a manner unlike the funeral of other emperors and unworthy of his ancestry."

The officers in the fort broke open the door at the base of the stair-case of the tower, which had been walled up during Shah Jahan's captivity, and took the coffin out. Passing through the gate of the outermost enclosure, opposite that door, they reached the open plain outside the fort. Here Hushdar Khan, the subahdar of Agra, with the local officers joined them, and led the party to the river side at dawn. Then, conveying the coffin across the Jamuna in a boat, they reached the Taj Mahal.

Here the qazis, respectable men, leading citizens, scholars and holy men of Agra had assembled. They read the funeral prayer over the corpse at noon and taking it inside the dome of the Taj Mahal buried it by the side of all that remained on earth of Mumtaz Mahal,

The public grief at the death of Shah Jahan was universal and sincere. All his virtues were told over again and his few faults forgotten. He had been a good ruler, as kind to his subjects as to his family, stern in punishing oppressive tax collectors and governors, and erring, if at all, on the side of excessive leniency. His court had been magnificent beyond comparison and his public buildings were the pride of the age. At his death "the cry of lamentation rose up from every house in the lanes and market-place alike."

Public Opinion on Aurangzili's Conduct.

Nearly a month after the event Aurangzib came to Agra and visited Jahanara, whom he showed every courtesy and favour, and promised to allow as much influence and honour as she had enjoyed in her father's reign. During the last days of Shah Jahan, her entreaties had conquered his just resentment and he had at last signed, after many previous refusals, a pardon to Aurangzib for the wrongs he had done to him.

Aurangzib's treatment of his father outraged not only the moral sense but also the social decorum of the age. Rebellion against a reigning father was the curse of the Mughal imperial family. Jahangir had risen against Akbar's government and Shah Jahan against that of Jahangir. They had unhesitatingly encountered and even slain their fathers' generals or rival brothers, but shrunk from facing their fathers in battle. At the arrival of the emperor in person the rebellious prince had either made his submission or fled in

shame. But Aurangzib's ambition had ridden over decency and the established conventions of society. Hence, he now came to be execrated by the public as a bold bad man, without fear, without pity, without shame.

To recover public respect, he had to pose as the champion of Islamic orthodoxy, as the reluctant and compelled instrument of the divine will in a mission of much needed religious reform. Hence he displayed extreme zeal in restoring the ordinances of pure Islam and removing heretical innovations, that the people might forget his past conduct as a son and as a brother, till at last his court historian could write of him, "His imperial robe of state thinly veiled the frock of a darvish that he wore beneath it."

JADUNATH SARKAR.

# HOW THE ORIENT IS REPRESENTED ON THE LONDON STAGE II. THE WESTERN-EDUCATED CHINESE.

BY SAINT NIHAL SINGH.

N "Mr. Wu", which had a long run during 1913-14 at the Strand Theatre in London, and later had an enthusiastic reception in the provinces, the British public was shown how a Western-educated Chinese is supposed to conduct himself towards occidentals. One of the most thrilling plays that it has ever been my good fortune to see, acted with cleverness seldom excelled, it was likely to make the Western feel that the "Young Chinese" is no better than the old type of Chinaman, of whom Bret Harte, the American poet, wrote:

"That for ways that are dark And for tricks that are vain, The heathen Chinee is peculiar."

The first real scene in the play showed the lotus garden of a Chinese magnate's house at Kowloon, which is situated on the mainland of China, opposite Hong Kong, separated from it by the sea, which, at this point, is very narrow. We saw two young lovers—a European lad Basil

Gregory, (played by Mr. Evan Thomas) son of Mr. Gregory, the head of the Gregory Steamship Company and a Chinese girl Nang Ping, (played by Miss Hilda Bayley) daughter of Wu Li Chang, a Mandarin. From their conversation we quickly learned that the young woman had lost her heart to the English youth. But the young man was telling her that he was on the eve of returning to his home land accompanied by his mother and sister who were taking him there with a view to finding a suitable wife for him.

It was apparent that the lad had a weak irresolute character. When he had been making love to her he had been merely playing with her affections. In any case, if he had ever had any passion for her, it had not been of a strong and lasting nature.

We heard him telling her that he could never hope to marry her. The reason for this, he averred, was the racial barrier between the two. He explained to her that if they were to marry they would never be happy, because their union would

estrange them from their relatives.

The Chinese girl vainly entreated him to marry her inspite of every thing and everybody, and not to go away and leave her behind alone. As her final argument she assured him that when her father found out the truth about their relations

he would certainly kill her.

As this conversation was going on, a party of visitors was seen being conducted through the gardens. The boy discerned from a distance that it consisted of his father (played by Mr. Leslie Carter), his mother (played by Miss Lilian Braithwaite), his sister (played by Miss Aithna Gover), Ah Wong, Mrs. Gregory's Chinese maid (played by Miss Marian Lind), Tom Carruthers, Mr. Gregory's Secretary (played by Mr. Martyn Roland),/ and others. He at once slunk away into another part of the garden, where he concealed himself among the bushes. The girl, left alone to face the situation, went up to the visitors and treated them with courteous hospitality, not showing how she was suffering. During this scene we heard Gregory senior make insolent remarks about the "natives" of China, irrespective of the fact that he, was at that very moment enjoying the hospitality of one of them.

As soon as the visitors withdrew, the conversation between the boy and the girl was resumed. But Nang Ping's protestations of love and tearful pleas for fair treatment were lost upon Basil

Gregory.

As he was callously leaving the girl rying in despair, and going blithey to his parents, to be taken, in due ourse, to the occident to marry the iancee chosen by his thother and sister, ate, in the form of er. Wu (played by Mr. Matheson Land intervened. His trrival upon the scele was like a bolt rom the blue. It appeared that he had never gone away t/ Canton, as he had riven out he had done. He had learned hat young Gregory had acted dishonourbly towards his daughter. He had easoned it out that the boy's people had natrimonial plans for him and would soon ake him home from Hong Kong. He had alculated that Basil would, most likely, ome to see Nang Ping before he sailed. Ie resolved to pounce upon him and unish him when he came for his farewell visit. He had, therefore, purposely given out misleading stories as to his whereabouts, and everyone except his trusted servants believed that he had gone to Canton on business. But he had not been far from the young couple while they had been talking. At the psychological

moment he arrived on the scene.

Gregory and Nang Ping were terror stricken by his sudden appearance. Mr. Wu did not waste any words. His instructions had already been given to his men-Ah Sing, his head servant (played by Mr. Frank Royde), and other menials (played by Messrs. Arthur Seaton, Ivor Smith, Claude Burt, and Alex Brown). They acted with a rapidity and dexterity that Westerners do not usually associate with Easterners. Young Gregory was made a prisoner. Mr. Wu stood motionless as a statue, with an expression on his face like that of an avenging god. He wore the rich dress of a Mandarin, and was a most imposing figure. His daughter fell prostrate before him, with her arms stretched towards him in a pleading attitude. Thus closed the first act.

When the curtain again rose, we saw that the scene had been shifted to Hong Kong. We saw the Manager's room in the offices of the Gregory Steamship Company. The principal piece of furniture in the room was the manager's desk, a massive affair, littered with papers. There was a table for his secretary, and a few chairs. Through a large window at the back we saw the steamship Fee Chow being loaded by a gang of coolies under the leadership of a Comprador (played by Mr. Louis Ashmeade). It was a busy scene. To and fro passed dock superintendents, rickshaw runners, and staid, bearded,

turbanned Sikh policemen.

Early in this act we were made ocquainted with Holman, the Hong Kong of the Gregory Steamship manager Company (played by Harcourt Mr. Beatty), a Chinese clerk (played Mr. Chas. Wemyss), Simpson, first officer of the Fee Chow (played by Mr. Sydney Vautire), and minor characters. It developed that the Gregory Steamship Company had suddenly encountered financial obstructions that threatened to wreck it. The lease on the dock it was using had expired, and it found itself utterly unable to acquire another. The fortunes of the Company hung upon the Fee Chow reaching its

destination with its cargo by a certain time; and again and again the coolies who were loading it had gone on strike, on the flimsiest pretexts, delaying its departure. A coolie had been caught smuggling inflammable materials into the ship so that it would eatch on fire during

the voyage and never reach port.

Holman declared to Mr. Gregory that he was certain Mr. Wu was at the bottom, of the whole trouble. He said that he believed that Hong Kong was organized into a vast tong or secret society, of which Mr. Wu was the head, and that he had but to raise his finger and every member of it obeyed his behest-did not dare to. disobey him, as he valued his life. It was plain that Mr. Wu had conceived some grudge against the Gregory firm, and was using his power to bankrupt it. Then there was the mysterious disappearance of Basil three weeks before, still unaccounted for. He had been last seen entering Mr. Wu's garden. There all trace of him had disappeared, although the foreign authorities had been putting forth every endeavour to trace him.

Mr. Gregory appeared to us to be a man absolutely lacking in diplomacy and incapable of refined feelings. He believed in getting ahead by smashing every person or obstacle in his path by sledge hammer blows. He declared that he meant to sent for Mr. Wu and find out from him what he was driving at. These "natives", he asserted, had to be shown their place. It was no use to deal with it.

Mr. Gregory sent a command to Mr. Wu to appear before him at his office without delay. Holman assured him that it
was useless to send such a message as Mr.
Wu was the most exclusive person in Hong
Kong and never went to see anyone, but
on the contrary every one, Chinese and
foreigners alike, had to go bowing and
scraping to him to secure an interview

with him at his own covenience.

To the great surprise of all, a message was sent by Mr. Wu to the effect that he would come immediately. Holman warned Gregory to look out. He declared that this, in itself, was evidence that the Chinaman was playing a deep game. Mr. Gregory, however, said that it was all due to his firm method of handling the beggar—that Wu knew his master when he cracked the whip.

Meantime Mrs. Gregory and her Chinese

maid arrived on the scene. She was in an agony of suspense on account of the failure to locate her son Basil. When she learned that Mr. Wu was coming she begged her husband to treat him gently and diplomatically, and to try to persuade him to tell what had become of the boy, instead of antagonizing him with threats.

While they were talking, Mr. Wu was seen, outside the window, alighting from his rickshaw. On his appearance, every coolie and other Chinese appeared to become terror stricken with awe and fear of him. Gregory and Holman, inside the office, remarked their cringing attitude and declared that it bore out their suspicions that he was the head of the secret society. Even the Chinese clerk and Mrs. Gregory's maid showed that they felt his

influence. The moment that Mr. Wu stepped through the door of the office, we knew that he would come out the victor in the war of words that was to follow. He was exactly the opposite of Mr. Gregory. He was cool, calm, deliberate, observing everything waiting for the other man to speak, and letting him do most of the talking. He was like a high explosive shell, with a time-fuse set to go off at a particular morphent, until which time it was seemingly quet and harmless. Mr. Gregory, on the contrary, was like a "squib" fire-cracker, not heavily enough loaded to explode, but szzing and fizzing futilely until all the powder was burned up, making a bit of noise, but accomplishing nothing. Mr. Yu was faultlessly dressed in a Tussore suit and carried a sun topee in his hand as hientered the room. Soon we found that he English was as faultless as his dress, for he had been educated at one of the oldest Buropean Universities.

Mr. Gregory snt his wife out of the room, and at once prisquely plunged into the midst of matter, that were irritating him, asking the polshed Chinese "what the devil he meant by interfering with his business and family affairs." Mr. Wy showed calm surprise and quietly disclaimed any knowledge of interest in Mr Gregory's affairs. There pon Gregory lost his temper, whipped out a revolver, pointed it at Mr. Wu, and shouted that i he did not tell him the truth as to why he was trying to ruin him, call off his tools, and return his son to him safe and sound, he would kill him on the spot.

( 1875 x 14) ...

Mr. Wu did not act like a man who hang in the balance. He coldly explained to Gregory what a foolish, reckless deed he was contemplating. Before the angry man realized what has happened, Mr. Wu had taken the weapon from him and was holding it. There had been no struggle. The Chinaman had mastered the situation entirely by will power, and by remaining calm and unruffled, while the other man had lost his temper.

Then the Mandarin issued his ultimatum. He refused absolutely to have anything further to do with Mr. Gregory, who, he declared, had hurt his susceptibilities by his harsh language and threatening actions. He would, however, talk matters over with Mrs. Gregory, if the two were left alone together for a few minutes. This was finally assented to, although she insisted upon her Chinese maid remaining with her during the interview.

Then she used all her woman's art to coax the secret of her son's whereabouts from the man who, she felt sure, held his fate in the hollow of his hand. At last, after great hesitation, Mr. Wu acknowledged that perhaps he might be able, through means that lay in his power, to learn what had become of Basil. On being pressed, he finally said that if she would come to his home in Kowloon three hours later, he would let her know what he had been able to discover. He led her to expect that he would have good news for her. He warned her, however, that on no account must she let her husband, or any other person, know where or for what purpose she had gone. She hesitated but finally her mother-love prevailed, and she gave her assent to the proposal. Mr. Wu took leave, and the curtain fell, with the Chinese maid pleading with her mistress not to venture into what she felt certain was a trap of some kind.

The third act showed us the luxuriously furnished drawing room in Mr. Wu's house at Kowloon. Priceless Chinese antiques hung on the walls. Pottery and vases whose value could not be represented in terms of money stood about the room. At the front, near the footlights, stood a table with a chair on either side of it. Near it was a Chinese gong.

Near it was a Chinese gong.

Mr. Wu was issuing inst

Mr. Wu was issuing instructions to his head servant when the curtain rose. He told him that in exactly so many minutes

after the arrival of the lady who was coming to see him, every door in the house and the grounds including the entrance to that room, was to be locked so quietly that no sound would acquaint his visitor with the fact that she was a prisoner. No door was to be unlocked until he gave the signal by striking the gong. Then every door was to be thrown wide open, and anyone could come and go without restraint.

Having arranged this, he directed that Basil Gregory be brought to him. The young man came in through a door opening off of the drawing room. It was a very dishevelled, dirty unshaved Basil that was led in. He wore handcuffs, and looked the picture of despair and wretchedness.

Mr. Wu taunted him with his helpless-He recited to him the tale of his misdeed, and told him that the girl he had wronged had been killed. He declared that he meant to ravish his mother as that young sinner had ruined his daughter. He said that Mrs. Gregory would be there in a few minutes—that just as soon as she had paid the price of his freedom with her honour, the doors of his prison would be opened, and his shackles would be removed, and he would be free to go back home. He would never dare to tell where he had been, nor what had happened to him, for to do so would be to bring disgrace upon his mother. She would never dare to tell what she knew about the affair, for evident reasons. Thus he, Mr. Wu, would have his sweet revenge, the only vengeance worthy the wrong that had been perpetrated upon his family honour, and yet no him and public blame would ever attach itself to him for what he had done.

As he unfolded his scheme, it sounded so cold-bloodedly diabolical that every person in the audience shuddered at the mere thought of it. The impression he gave was that in him all the possibilities of wickedness and cruelty handed down as a heritage from his long line of relentless ancestors had been intensified and made more malignant by the knowledge he had absorbed in the European University. We felt that he represented the quintessence of Eastern duplicity and cunning combined with Western devilishness. He was Satan incarnate, a character to be hated, loathed, and feared.

Basil stuttered in his impotent rage, unable to voice his outraged feelings. He

tried to spring forward and strike down the always smiling Chinese fiend with his steel handcuffs, but the servants held him back, and he was led, shrieking, back to his cell, where he was left to listen for the sound of the gong that would herald his mother's shame.

Then Mrs. Gregory came, beautifully gowned, ready to measure her womancharm against the wit of the man who could tell her where her son was. She gave the impression that she expected that she could lure him to the point of giving up his secret, and yet keep herself unscorched by the heat of the passion she had roused in him.

In direct disobedience to his command, she had brought her Chinese maid with her, believing that thus she might avoid any awkward contretemps. The first thing that Mr. Wu did was to protest against the maid's presence in the room. He declared that it was beneath his dignity to permit a servant to remain in the same. apartment with him. Besides, he pointed out, if he were a guest in Mrs. Gregory's drawing room in her Western home, she would not dream of keeping her maid by her side throughout his call. The servant herself ventured to demur, but she was forcibly pushed out of the room by Mr. Wu's men.

Mrs. Gregory tried to keep the situation in hand without betraying her nervousness. She examined one or two of the objects of art. Her host took up each article in which she expressed interest, and explained its history and value. Then he began to make a circuit of the room, stopping before each object, and describing it in detail. She begged him to get down to the business that had brought her there, but he airily said that that must wait until they had their tea, for, as she well knew, Chinese etiquette demanded that a guest must, first of all, be ceremoniously offered a cup of tea.

The servants brought in the tea, and, on leaving, we noticed, though she did not, that they had locked the door through which she had entered.

Mr. Wu told Mrs. Gregory that in deference to her being an Occidental, he had ordered that milk and sugar should be brought, so that she might have her tea as she was accustomed to it, instead of being obliged to drink it in the Chinese fashion. Before she began to drink, he

called her attention to a sword that hung, on the wall, and insisted upon telling her, its history. It had belonged to one of his ancestors, he said, whose daughter had been betrayed. With this very sword the father had killed his daughter and her betrayer, and since then it had been honoured by the family as the symbol of the punishment of unvirtuous daughters and their guilty lovers.

Abruptly he began rehearsing to her the story of Basil's betrayal of his daughter, Nang Ping. He gave her to understand that he had slain her with this very sword, but had refrained from killing Basil, as he had thought of another punishment that would be more terrible than death.

He asked her, insinuatingly, what she was willing to give in return for her son's life. She said she would gladly die to save him. But Mr. Wu told her that there was something a woman prized dearer than her life—she would have to pay the price of her honour if her son was to be spared. Moreover, he assured her, the boy would know what she had done. The moment she had bought his safety a gong would be struck, and he would be set free. He would know what had happened, and she would know what he knew, but neither would dare to speak to the other about it, nor tell anyone else the secret of their sorrow. In short, it was his intention to do unto her even as her son had done unto his daughter.

Mrs. Gregory ran to the door to try to escape, and found it locked. Mr. Wu coldly informed her that the only door in the house that was not locked was the one leading to his own bedroom. To that chamber he retired, leaving her alone for a few moments.

She ran across the room and stood beneath a narrow window, high in the wall near the ceiling, and softly called "Ah Wong!" to her maid, who was outside in the courtyard. There was no verbal reply, but a handkerchief was thrown in through the open casement. She hastily untied it and found a tiny bottle of poison. Ah Wong had expected trouble, and come prepared for emergencies.

We thought that Mrs. Gregory would attempt to poison Mr. Wu, but the playwright had a better solution of the whole problem than that which we had conceived on the spur of the moment. She poured the poison into her own cup, with the

intention of killing herself, and was just concealing the empty bottle in her bosom when the Mandarin returned. He walked across the room and stood behind her. Hesitatingly, slowly, she raised the poisoncup to her lips. But before she could drink it he leaned over her shoulder and took it from her hand, saying, as he did so, with a sentimental leer, that he was going to pay her the greatest compliment that a highborn Chinese could bestow upon a woman—he would drink from the very cup that her lips had touched. As she sat speechless with the tragedy of the whole affair, he drank the poisoned tea at a single gulp.

The effect was instantaneous. He writhed and twisted in the agony of death. In the last throes, his hand touched the sword, which was lying near him. He grasped it and struck the gong a resound-

ing blow. Then he fell back dead.

He had arranged with his servants, that on hearing the gong, they were to unlock all doors and gates and set Basil free. They followed his instructions to the letter, uńconscious of what had occurred. Slowly the door of the death-chamber slid open, and Mrs. Gregory flew through it.

The last scene was a tableau. It showed the outside of the gate to Mr. Wu's garden. Mrs. Gregory lay on the ground in a swoon. Her maid stood over her, trying to revive her. Just as she came back to her senses, Basil ran through the gate. He stopped, lifted his mother to her feet, and the three hurried away to safety.

I have set down the details of this play from memory, without reference to the book of the play, which, so far as I know has not been published. As I have gone over the plot, I have seen weaknesses in it here and there; but on the whole, it hangs well together.

As I recall the scenes of the play, I admire the acting of the company. Each man and woman played his or her part with great feeling and consummate skill. The two principal characters, that of Mrs. Gregory and Mr. Wu, were especially well acted.

Mr. Matheson Lang, as Mr. Wu, will always live in my memory. His make-up was perfect. To all intents and purposes he was a Chinaman. He had used wax and paint until he looked like one. He slightly slurred his r's, just as a Chinese would do, this slight accent being the only fault in his fluent English. He walked like the Mandarins I have seen in China. He had even taken the trouble to master the Chinese invectives, and uttered them in his death throes in the last scene, whereas another actor would have been content to use any gibberish that came to his lips, since the audience did not know a word of the Mandarin language.

But what did Mr. Matheson Lang's art accomplish?

It seared upon the memory of thousands of persons the impression that the Western-educated Chinaman is a monster.

# THE GOSPEL OF JESUS AND THE RISEN CHRIST

HRISTIANITY has its historical starting-point in the person and activity of Jesus of Nazareth, in the faith and preaching of the disciples who after his death proclaimed his resurrection. But t is not the Gospel of Jesus, it is not even the faith in the risen Messiah, which has conquered the Mediterranean world, it is a mystery of salvation of which the person of Jesus, the person of the Christ was the entre and object. This mystery, Jesus had not in any way instituted and we may

even say he could never have had the idea of doing so. The mystery, in fact, is founded on his death, as on an event in the past, which was designed by providence for the salvation of men. Still the mystery was born when the memory of Jesus was still living, since it was Paul of Tarsus, a contemporary of the Christ, who was its principal apostle. He too preaches a Gospel, but how different from that which

\* To prevent misunderstanding it is perhaps as well to point out that by the "Gospel of Jesus," M. Loisy

Tesus had announced. What Paul brings is not the good news of the kingdom of god in a regenerated Palestine, it is the salvation of men by faith in the Son of God who came from heaven to redeem them from sin and death by dying himself on the cross. Jesus did not preach a new religion, but the fulfilment of the hope of Israel. Paul preaches a religion which is not Judaism but a means of salvation founded on the mystical value of the death of Jesus. We have then to see how the doctrine and work, the life and death of a Jewish preacher, crucified by the sentences of Pontius Pilate, were transformed into a universal religion, the worship of a divine being, who was supposed alone, of his own will, to have realised all that the followers of Dionysus, the initiate of Eleusis, the believer in the Mother, in Isis, in Mithra, related of their mythological diversities.

T

Jesus was born when his people were in the midst of a national and religious crisis. There was then a Jewish kingdom, ruled over by Herod, a magnificent prince who was sometimes called "great." Herod was Idumaean in origin, half Jewish, pagan in tendency, and he reigned by the grace of Augustus Caesar. His monarchy concealed ill the domination of the foreigner over a nation which believed itself chosen of God. Even under Herod, and later under the Roman procurators, there was continual friction between the government and zealous Jews whose national pride was united with religions fanaticism. They aspired to something more than national For centuries, Israel, self-government. through all its trials, partly because of these trials, nourished a boundless hope, in which the striving after an ideal of perfect social justice and the mystical ardour of piety, were united with wishes for the independence of the nation, Beneath the political parties, the currents of popular religious faith flowed obscurely, until an agitator arose to give them a

means the Gospel that Jesus preached, not what is said about him in any one of the four Gospels. It is the Gospel referred to in the passage: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel." Mark I. 14,15.

Translator's note.

definite direction. Une of those agitators may seem to us a rebel, like Judas the Galilaean, because he takes up arms against Rome; another, like John the Baptist, an inoffensive dreamer because he only announces the judgment of God and urges his fellow-citizens to lead a good life. But the distance between them is not so great as one might think. The bandit and the prophet have a principle in common: The unique sovereignty of God over his people and the privilege of Israel. For the one as for the other, the power of Rome is usurped, transitory, and the God of Israel has over his people a right; against which Caesar will never prevail. The only difference is that the prophet waits for the manifestation of the heavenly power, while the bandit devotes his own right hand to the service of God.

It is to the class of prophets that Jesus belonged like John the Baptist whose work 'he appeared to contemporaries to continue. Jesus like John announced the judgment of God, and proclaimed the need of repentance but he also hoped for a divine rule which would succeed the great trial in which all the sinners and the powers of iniquity would perish. He already saw the elect in a sort of Paradise terrestrial in its situation, celestial in its felicity, a people of immortal saints leading on the regenerated soil of Palestine an existence comparable to that of the angels. He saw himself in this divine kingdom, personally invested with supreme authority reigning as the ancient David had formarly reigned over the tribes of Israel. He too would be the anointed of the Lord. He would be the Messiah. He was so already in the intention of Providence, and his work of preaching was preliminary to his consecration as prince of the elect.

He was far then, from simply preaching a religious and moral reform for the greater good of the society in which he lived. What he expected, what he wished, was the manifestation of God in the affairs of this world, eliminating the sinners and glorifying the righteous, forming a new Israel on the ruins of those who had oppressed the old Israel and of those who by their sins had merited this oppression. The elect of God would be those who had accepted the message of his Messenger they would be too the righteous of old times who had suffered persecution for their faith; these righteous would rise

again to form a single people with the righteous now living. We cannot say whether, or in what measure and under what conditions, Jesus associated the best of the Pagans with this hope. Tradition makes him say that he had only been sent "to the lost sheep of the house of Israel" doubtless because he never had the idea of addressing himself the gentiles. He came to fulfil the hope of Israel, a hope which did not concern the gentiles or interest them. Nothing could be more foreign to his thought than the idea, so familiar to Paul, of a society recruited almost entirely among the pagans, which would be the true Israel after the spirit.

This must be taken into account when we wish to determine the part of Jesus in the origin of Christianity. Jesus is the starting point of the Christian movement. he is in a sense its principal author; but he is not precisely the founder of the Chrisian religion, a means of universal salvaion which has scarcely anything in comnon but the name, with the Messianic hope of which he was the martyr. His position owards Judaism, his attitude towards he pagans, do not point us to place him bove or outside Judaism, or to regard im as the initiator of a new religion istinct from Judaism, with a claim to niversality as one of its essential haracters. \*

The Gospel preached by Jesus was othing but a hope whose fulfilment would ave been the final consummation of the wish faith. It was not in itself a religion. ow Christianity was a religion and as ich did not come into existence until after sus. This religion claimed to be univerll, while the hope of Jesus was confined to rael. It founded its universality on a proception of the Christ as the Saviour of ie human race, which was not the idea at Jesus himself had of the mission signed for him by Providence. It ovided means of its own to asssure to lievers their participation in the promised Ivation. Of these rites of initiation and mmunion, of this universality, of this w religion, Jesus had not had the least spicion. The Gospel of Jesus was a oduct of Judaism, for even those elements it, such as the belief in the resurrection, nich are not found in the old prophets,

\* As Wellhausen says "Jesus was not a Christian ta Jew." \* Translator's note.

had been incorporated in the Jewish faith. If it had remained what it was, the Gospel could only have resulted in a miserable failure, whether the preacher had been left free to announce the coming of a kingdom of heaven which never did come, or whether like John the Baptist he had met with a tragic end leaving only a few discoles after him.

In fact the Government could not look on indifferently at these Messianic movements. Herod Antipas put John the Baptist to death, not for the motive assigned by the second Gospel, the personal hostility of Herodias, but because he was, as Josephus says, afraid of a popular insurrection. The enthusiasm of Jesus could not fail to encounter the same dangers. Even in Galilee his activity seems to have been hindered by the threatening attitude of the tetrarch Herod.\* As the mission that Jesus attributed to himself made him desire the largest stage for his preaching, namely Jerusalem, he went to the holy city for the passover, probably the passover of the year 29. The great pilgrimage of the festival would furnish him with an audience very different from the fishers of the lake of Tiberias, or the inhabitants of the Galilaean small towns. There were the temple and the priests, the principal schools and their doctors; there came the faithful from all Palestine and from the different countries where the Jews were already There too, there especially, scattered. watched the Roman Government, and it was no slight peril to go and announce, under the eye of Pontius Pilate, an official known for his sternness, the near coming of God and of his Christ on the land that had been given by the Eternal to the posterity of Abraham, Isaac and Jacob. Jesus could not conceal from himself the danger. but he could not avoid it without abandoning his vocation. Doubtless he hoped that God would not fail his messenger.

At Jerusalem he found what he could not help finding; the opposition of official Judaism, unwilling to compromise the peace and future of the nation in a hopeless adventure; the severe justice of Rome which could not admit that the empire of Cæsar must cease in the land of Judaea. The announcement of the coming Kingdom of God had in fact no meaning for the Jews

<sup>\*</sup> S Luke XIII—31 "There came certain of the Pharisees saying unto him, get thee out, and depart hence: for Herod will kill thee,"

or for Christ himself, unless the foreign oppression were to disappear. To accept the Gospel without taking up arms to realise the national independence, was without revolting to declare to Cæsar that his prompt abdication was expected and prepared for. It meant then running almost all the risks of an open rebellion and provoking the master without making preparations to resist him. To men who understood the political situation he did, the enterprise of better than Jesus could only appear chimerical, and the reputation that the new preacher had with the multitude could only injure him by exciting the distrust of the leader of Judaism and the procurator. This is why, even before the Passover, Jesus was handed over to Pontius Pilate by the chief priest and the principal members of the Sanhedrim; he was denounced by them as a pretender to the throne of Israel, and he was condemned, on his own confession, as king of the Jews, to die on the cross.

The Pauline teaching presupposes these facts, and they form the solid basis of the traditions concerning the career of Jesus. It is merely wasted ingenuity and subtlety to maintain that the existence, preaching and crucifixion of Jesus are nothing but a myth. There can be no doubt that the Galilæan preacher was historical, although he was not the ideal type of perfect humanity that some half-believers have thought him. The prophet of Nazareth can only be understood as a man of his time and country, as a Jew, an incarnation of the spirit which formerly had animated the seers and saints of Israel. He is neither more nor less difficult to understand, than Joan of Arc, and other historical characters who, especially in troubled times, feel themselves inspired to remedy the misfortunes that oppress their nation. These heroic madnesses, with all deference to certain psychiatrists, do not enter into the category of insanity. Elevated moral sentiments, and even a great deal of reason and good sense, are associated with lofted visions which are quite distinct from megalomania. The element of illusion is more conspicuous but perhaps not really greater than that which enters into the ideas of people who think themselves reasonable. A gleam has struck these enthusiasts, a generous sentiment transports them, and they go straight before them to the great work to which they think themselves call-

ed. Usually they go straight to their ruin, but often they do not wholly die. Jesus with his idea of the Messiah founder of the kingdom, an idea which he hoped himself to realise, marks in one sense the bankruptcy of the hope of Israel, but he has contributed to a work greater and less imaginary than that which he himself had dreamt. He died for a reign of God which has never come and never will come, and from his tomb was born the Christian Church.

# · II.

The faith his disciples already had in Jesus as Messiah explains how after his death, disconcerting though it was for them, they thought him risen. John the Baptist had also preached the coming of the reign of God, and he had had fervent adherents; but his violent death did excite their faith to the point of making them proclaim that their master had risen and was now in glory with God, waiting the hour of his manifestation on earth. Since John had never put himself forward as "he that should come" there was no need to think of his return for the great event. It was different with the disciples of the Christ. They had believed that Jesus was, or rather that he would be, the Messiah promised to Israel, he with whom and by whom would arrive the reign of God. I he remained buried among the dead, the faith in the kingdom for his adherents perished with the faith in the Messiah. But that which they had expected there was nothing to prevent them from still expect ing. If all the righteous must come to life again for the kingdom, why should not Jesus come to life again like them and before them? And since God would send him to found the kingdom, had He no taken him to Himself instead of leaving him among the dead? So was born, spon taneously one may say, the faith in the resurrection of Jesus. The faith of his dis ciples in his Messianic future was so strong that it survived the ignominy of the cross In order that it might not itself die, it pro claimed Jesus alive, for faith procures fo itself, unconsciously, all the illusions tha are necessary for its own preservation.

Now this new belief was already a transformation of the Gospel and tended t make the believers in Jesus a special sect in the bosom or on the border of Judaism Before the crucifixion, Jesus and his dis

ciples could consider that they occupied the common ground of Jewish hopes. But a division arose when the adherents of Jesus continued to say that their master, risen from the dead, was truly the Christ. Since the Jews in general refused to consider Jesus as the Christ, they would hold to be heretics and separate from their own body all those who persisted in this faith. That is exactly what happened. When the disciples, who had fled after the capture of their master, found again in Galilee their faith and the courage to preach it, they returned to Jerusalem. Less to be dreaded than Jesus because they announced the resurrection of a dead man, and did not attempt to bring about the reign of God immediately, they were for some time half tolerated or only threatened; and later on only the chief of the movement was prosecuted. A sect formed itself, because these believers in Jesus, though still allowed to pray in the temple and to share in the ceremonies of the Jewish worship, were only perfectly free among themselves to recall their memories and to dwell on their hopes. The community met together frequently, and from their meetings arose a new worship by the side of that still practised in the temple.

Jesus who had no idea of founding a new religion had also not thought of recommending any special worship, not because he preached a religion without external worship, as has sometimes been said, but because until the coming of the reign of God, the worship prescribed by the Law remained in force until the coming of the reign of God. Even on his last day he had not anticipated a long interval between the death with which his enemies threatened him and the coming of the heavenly kingdom. The last supper that Jesus took with his disciples was distinct in their memories, partly because it was the last, but also because Jesus had warned them that he would never take another with them under the same condition. It was not the Passover, and probably took place in the friendly house where Jesus retired after his days of preaching. The most striking utterance that the disciples retained was the sentence "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Jesus had spoken thus after having pronounced, according to custom, as president of the repast, the

formula of benediction that was said over the cup of wine before its distribution among the guests. The death of Christ is not announced in this declaration. It is the divine manifestation, the coming of the Messianic kingdom which is presented as imminent. The master and the disciple will never again meet at such a meal. Their next meal will be that of the elect. Whatever may happen between the present meeting and the supper of the blessed, whether Jesus die or live, the reign of God is not distant and they will meet again at the divine banquet. The little group which now preached Jesus risen from the dead, Christ in heaven, gathered recruits among the excitable masses as an intense faith never fails to do. The disciples like John the Baptist baptised the new adherents. The baptism was the symbol of repentance and a change of life. It was also a profession of faith in Jesus as the coming Messiah already glorified. The believer belonged to Christ, was consecrated to him; he was baptised "in his name" that he might be recognised by him on the day of judgment.

So too the common meals of these believers acquired a markedly religious character and had a special meaning. closely connected with their faith. It was in these frugal agapes that the faithful, as in the time of Jesus, found themselves united by the same feelings and the same hopes. There they revived the memory of the last repast over which the beloved master had presided. There above all, they began to feel themselves Christians, believers in Jesus Christ, members of a religious group having a faith of its own, a distinct life, a special aim. It is with the. repasts of the disciples that are connected those apparitions of the risen Jesus which have some degree of historical consistency. They saw Jesus again on those occasions because they were dominated by his memory. They grew occustomed to the idea that he was always alive, that he was in the midst of his own, breaking the bread and presenting the cup. He was there even when they did not see him. So there arose the feeling of his invisible presence. not as yet in the elements of the repast, but in the society of those who shared it. The common meal became thus the principal act of the religious life of the group in which were maintained the faith in the kingdom announced by Jesus, and

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the faith in the risen Christ. We must see in it the beginning of Christian worship.

Notwithstanding the deep religious significance of these fraternal agapes they were for a long time an actual meal both among the groups founded by Paul and among the Judaizing communities. Nothing is more instructive in this respect than the account given in Acts of the supper at Troas over which the Apostle presided on his return from his last missionary journey. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight." Then we are told of the accident that happened to Entychus, and that afterwards Paul broke bread and ate and talked till break of day and departed. So Paul's manner of holding the supper was not different from that adopted by other Christian com-munities. It was only his theological interpretations that was peculiar to him, but he had not introduced this interpretation into any special ceremony.

#### III

It was not by accident that the meeting at Troas took place on the firstday of the week. Sunday is already the normal day for the Christians to come together, although they are not limited to this day. Now the choice of the first day after the Sabbath was not a matter of necessity, the day before might have been preferred, or indeed any day whatever. It was not in commemoration of the resurrection of Christ that the first day of the week was originally chosen. At first no one knew the day of the resurrection, for the resurrection was a matter of faith and no one had witnessed it. The story of the discovery of the empty tomb is a comparatively recent fiction. Men had believed and preached that Jesus was risen, long before they related that the tomb of Christ had been found empty two days after his passion. It was as a support to their faith that they imagined the legend to the empty sepulchre, and if they assigned its discovery to the first day of the week, it was because they thought that the resurrection must have taken place on that day.

It appears that Sunday was not really commemorative of the resurrection of Christ and that the evangelical narratives

are, in a sense, a myth invented to explain the Christian Sunday. This day was not called "the day of the resurrection" but "the day of the Lord" among the Christians, as among the Pagans it was called "the day of the Sun." It was the day of the risen Christ before it became the day of his resurrection. But the question is, why the first day of the week was taken as the day of the Lord. Notice, first of all, that a choice was necessary. The bond of the new communities was the fraternal repast. While this repast could not take place every day, it needed to be fairly frequent in order to accomplish its object. The interval of a week, recommended by Jewish customs, was naturally adopted, and the first day was chosen not because it came after the Sabbath, but simply because it was the first, because it was for the pagans the chief day, the day of the Sun, and an analogy was perceived from the very beginning, between the risen Christ, the Christ in his glory, and the Sun or the solar gods with whom the East was then filled.

It is not surprising that this analogy presented itself spontaneously to the gentile converts and the Jewish converts outside Palestine or even in Palestine. Christ in his heavenly glory was a being of light. The Lord who was becoming an object of worship and to whom prayers were beginning to be addressed, the king on high to whom God had given part of His power, and who would come again on earth, already belonged notwithstanding his Jewish characteristics, to the family of heavenly gods, and in especial to the family of solar gods. The proof can be found in the New Testament itself.

Whom then does the Christ in the Apocalypse resemble, on his white horse, with a name which no one knoweth but himself, with eyes that are a flame of fire, with a sharp sword coming out of his mouth, with many diadems on his head, wearing a garment sprinkled in blood? He resembles a solar god, he resembles Mithras as shewn in certain bas-reliefs. He has borrowed from the mysteries a strange feature. Not only is his name written on his garment but it is tattooed on his thigh "King of kings and Lord of lords." A great deal might be said about this apocalyptic Christ, Faithful and True, but we will content ourselves with indicating his affinity with the solar gods. What

is important to note is that this affinity was very early felt, and has helped to form the conception of Christ as Lord of the universe. From being the prophet of the kingdom of God, the Messiah promised to Israel, Jesus has become master of the world and of humanity. The transmission of attributes was all the easier because the solar gods were also gods of truth and justice as gods of light. Jesus was for the Christians the sun which has risen on the world and now reigned in heaven.

This is why the day of the Sun was the day of the Lord; why the repast of the community was held on the first day of the week. Sunday was the day of the risen Christ, and it was easy after that to make it day of the resurrection of Christ. Since Christ had risen, he must have risen on the

day of the Sun, with the rising sun.

When once this point was fixed, the Sunday of the resurrection gathered round itself all the more or less vague traditions concerning the appearances of the risen one. According to a trustworthy tradition the first visions that the disciples had, took place in Galilee at some distance from the scene of the passion, and this tradition is still followed by Mark.\* Matthew men-

Mark XVI, 7—"Go your way, tell his disciples and Peter, that he goeth before you into Galilee: there ye shall see him as he told you." The verses XVI, 9-20, are rejected by all critics as not belonging to the original Gospel. (Translator's note).

tions a principal apparition in Galilee, with the vaguest indications of place and time, and introduces a little one at Jerusalem the supposed morning of the resurrection. Then the editor of the third gospel, on his own authority, assigns to the very day of the resurrection and to Jerusalem all the apparitions that he relates. He contradicts himself in the beginning of Acts and puts forward the idea, too improbable even for fiction, of forty days passed by Christ in the company of his disciples at Jerusalem, after the resurrection. The fourth gospel goes still further: it mentions two apparitions of Christ to his apostles gathered together in a room with closed doors as at the repasts of the Christian communities. These two apparitions took place, one on the Sunday of the resurrection, the other on the following Sunday. There is then no paradox in saying, that the stories of the resurrection are, at least in one aspect, the myth of Christian Sunday.

Translated from the French of M. Altred Loisy.

[ The translator has sought to reproduce M. Loisy's meaning faithfully, but he has not translated every word literally. Some paragraphs have been omitted or condensed in order to shorten the article. Translator's note ]

Homersham Cox.

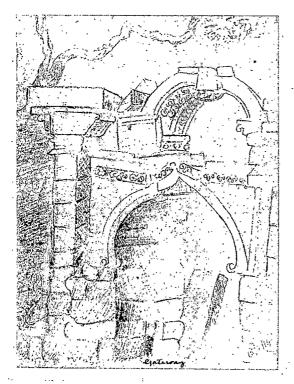
## THE RAMGARH HILLS

### I. THE JOURNEY

AST year, in the month of February, my friend Mr. Samarendranath Gupta of the Lahore Mayo School of Art and myselt were summoned by the Archæological Survey Department join an expedition to the Ramgarh Hills, situated in the Feudatory State of Sirguja in the Central Provinces. We were commissioned to copy out the ancient fresco paintings on the ceilings of certain caves supposed to be 4900 years old. We arrived

in due course at Pendra Road station on the Bengal Nagpur Railway. This is also the station where pilgrims detrain for the sacred shrine of Amarnath and for the source of the Nerbudda.

We joined Mr. C. F. Blakiston, the Assistant Superintendent of the Archæological Department, at the railway station and after a day's rest commenced the journey on an elephant. We had two elephants to ride on and 60 men to carry our tents and other equipments. The first day of the journey was really very pleasant; but the pros-



Gateway.

pect of a long six days' uncomfortable ride on the back of an elephant had a rather chilling effect on our minds. The scorching heat of the sun and the want of proper diet caused no little discomfort and inconvenience and towards the end of our tedious journey we were heartily sick of the whole business. The Ramgarh hills stand about 100 miles off from the Pendra Road station. Our first day's march ended at about 3 P.M. when our further progress was checked by the extreme roughness of the hill-track. There was no sign of any human habitation anywhere near our first halting-place. The tents were pitched under a fine big shadowy banian tree. It may be stated here that the halting-stations and all commissariat arrangements at such places had been kindly fixed and provided for us beforehand by the Political Agent under Government orders. We were supplied with milk and other food-stuffs by Chaukidars and the local Policemen throughout the journey. Beans were the only vegetables we could get.

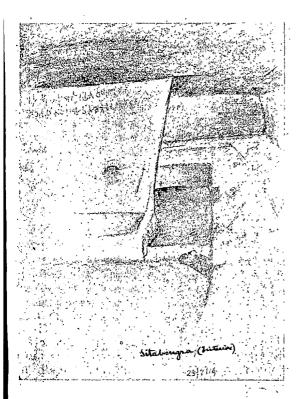
At some of our halting places we did not require our tents, as huts made of green twigs were constructed for us. The structure of these huts corresponded somewhat to the description of such sylvan retreats in Valmiki's Ramayana and we pictured to ourselves the scene of Rama living in exile with his consort Sita and his beloved brother Lakshmana in a hut such as this.

We resumed our second day's tramp after making all necessary preparations for the new conditions under which we soon found ourselves in the depth of dense forests, which differed widely from the thin sparse jungles through which we had previously passed. As the day advanced and the heat grew in intensity our elephants pumped with increasing frequency quantities of some liquid substance from their trunks to cool the exposed portions of their massive bodies. This proved so disagreeable to the riders that they preferred to dismount and walk.

The journey was enlivened by the sight of beautiful lakes full of lillies and by the sweet blended notes of various kinds of birds as we marched through the jungles. After crossing the Rumgaon river we arrived in due course at village Sankra. Here we were accommodated in an inn which had been built previously on some occasion.



Ramgarh Temple.

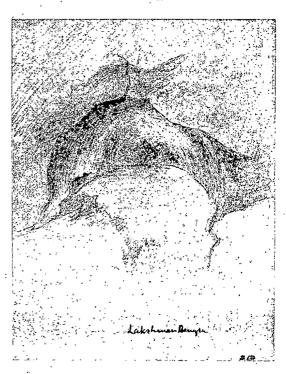


Sita Bengra (Interior).

The village is situated on the top of a hill. We came to know that the villagers were ignorant of the art of rope-making and used the bark of certain trees as ropes. The special feature of this village which will live in my memory was the want of water. There was only one well which could provide only one or two bucket-fuls of water at a time. This well supplies the village which consists as far as I could see of only four or five huts.

Then we pushed on and passed over many hills along the margin of several lakes, through vast forests and across many rivers until we reached Pori where we were to halt. Our tents were pitched in a mango grove. Here we were introduced to a simple childlike old man of eighty who held a high position in the village community and was called 'Khorposdar.' He rendered excellent service to us. At this place we encountered a vulgar 'nautch' party. They were moving from village to village and preying upon the poor people by means of their miserable exhibitions. We were saved from the attentions of these nomads only by the presence of our English 'fellow-traveller. Generally speaking,

the villagers were so timid that our arrival at the outskirts of a village was the signal for a general stampede and it was most amusing to find men, women and children attempting to hide themselves from our view in all sorts of odd nooks and corners. Most of the people are aborigines. They look very much like the Mundas and Oraons of Chota Nagpur. They go by the name of Korwa. Until the administrative changes which were effected a few years ago these Feudatory States were under the jurisdiction of the Commissioner of the Chota Nagpur Division. The huts built by the Korwas possess one peculiarity. Their exterior is decorated with a kind of indigenous coloured earth. Even the poorest cottager does not omit these decorations. The wooden verandah posts are roughly carved in a variety of designs which are purely indigenous. These regions have not yet come under the influence of western civilisation. The people decorate their court-yards with coloured earth in pretty ornamental designs. They mostly use a kind of white indigenous colour which they get very easily from the earth.



Lakshman Bengra.

After leaving Pori we had to cross the wide and dense forest of Amkha. We were

informed that it was the home of wild elephants and other dangerous beasts. The forest was so thick that in some places the sun's rays could hardly penetrate through the foliage. By degrees we seemed to approach the very heart of the forest. The deep silence was only relieved now and then by the notes of birds and more rarely by the distant sound of the wood-cutter's axe. Amongst the trees I noticed large numbers of Terminalia Chebula, Emblic Myrobalan, etc.

The next stage of our pilgrimage was along the meandering banks of a hill and stream and through a forest and past the village Kabradole. We caught a glimpse of a thirsty panther going to the river; but we soon lost sight of it owing to the density of the jungle. We were astonished to find some people drinking water out of the storm-blown trunk of a big tree. On close inspection it was found that the hollow trunk had been used as a reservoir in order to collect the water of a spring. At the end of this stage of our journey we had to leave the men and elephants provided for us by the Korea State and we found another elephant and a fresh gang of coolies supplied by the Sirguja State awaiting us at Kabradole. On the following day we left our camp of twig huts and bade adieu to our former followers and resumed our journey. The coolies appeared to be quite happy to get their scanty wages of two annas per day.

At Penderi, our next halting place, we had another shanty made of green twigs to put up in. The forest around the village consisted of low scrub only. On our way to this place we had to cross many fordable rivers; some of these were mere sandy beds with a small streak of running water to indicate their character as rivers. Next day we made for Pathri. The hills which had been hitherto flanking our path gradually receded and finally disappeared in the distance and we eventually found ourselves on a table-land. Here we had to get into 'doolies,' which are worth describing. Picture to yourself if you can a small cot barely five feet in length and suspended from a bamboo pole to which it is attached by means of tree-barks which serve as ropes, with the pole projecting on both sides and you will have some idea of what a 'dooli' is like. It is a most uncomfortable conveyance as you cannot sit upright in it without knocking your head

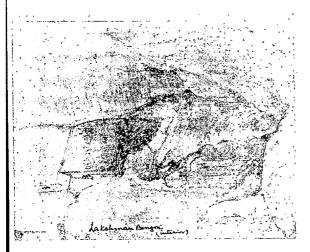
against the pole above, or stretch yourself at full length without having your legs dangling. The creaking caused by the constant friction of the pole with the barkropes reminded me of a popular and melancholy Bengali Baul song which refers to man's last journey to the cremation ground bamboo poles. As we as a corpse on proceeded we caught the first glimpse of the highest peak of the Ramgarh Hills on our way through Pathri. The towering peak seemed to smile complacently upon the miserable pilgrims as it peered through the low valleys between the intervening hills.

We came across a band of nomadic Banjars resembling the gypsies whom we found at Ajanta a few years ago. They carry about all their belongings and all their wares on pack-mules and move from place to place with their wives and families. The free-and-easy life led by these homeless people in the open air, their courage and fortitude under the most trying conditions of jungle life, and above all their cheerful contentment appeal strongly to the man about town lapped in luxury, to whom the slightest deviation from the accustomed routine is intolerable.

Next day we proceeded to Udipur, which is only four miles off from the Ramgarh Hills. We were told that the Ramgarh Hills were infested with wild animals and possessed no suitable camping ground. We had consequently to encamp near the village. Our tents were pitched under a large tree where we gave ourselves a day's rest.

#### II. OUR LIFE IN CAMP.

The height of the main peak of the Ramgarh Hills is about 2000 feet above sea level. It is crested with an old ruined temple which serves to remind travellers of the glory of days that are past. We caught a distant glimpse of it as we passed along. We had to cross a plain and then to go partly through a forest on our elephant and thereafter to trudge along uphill for some distance on foot. At last we reached an elevated table-land which we had to cross in order to get to the top of the peak. We saw on the table-land a spring which runs down a steep incline and forms the source of a river. Tradition has it that in the past age Sita, Rama and Lakshman once bathed at this very spot during the period of their banishment.



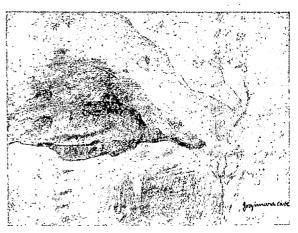
Lakshman Bengra (Interior).

Hindu pilgrims regard this spring as even more sacred than the Ganges itself.

We took some rest and then started climbing the steeper part of our journey on foot. On our way we found a ruined gate with its façade and ornamental work considerably mutilated. Then we came across some Sati stones lying about, the condition of these stones being no better than that of the gate. We passed by a stone which resemles a high altar with a flight of steps carved out of the same stone. One can hardly make out the use of so big a stone altar in such a place. As we climbed higher up we passed a bijou temple chiselled out of a single small piece of stone. It stands as a finger-post to guide pilgrims to the main temple. Soon after we found one huge block of black stone with a small grotto carved out of it. The grotto is provided with a very narrow door which is accessible only to little children.

We now encountered the most difficult portion of the hill we had to climb. My friend Mr. Gupta's upward journey was interrupted by his sudden indisposition. I went on with Mr. Blakiston and his clerk. We found a steep, narrow track leading up to the temple. We had to crawl on all fours for long distances at a stretch and so we at last got quite tired. Our joy knew no bounds when the remains of a beautifully decorated gateway caught our view. We soon reached a balcony-like place from which we had a panoramic and bird's-eye view of the distant serrated hills and of the lakes and plains below. It was a fascinating landscape. The green plains below

looked beautiful beyond description. The hills encircling the distant horizon looked like the great blue lotus petals of Vishnu. We gazed for a time in silent wonder at the view spread out before us. On either side of the gateway there are verandahs supported by rows of pillars and in one of them there sat a figure with folded hands with serpents coiled round them. figure displays a remarkable degree of accuracy in anatomical proportions. There was also a pretty ornamental lotus carved out in the arch over the entrance. We left these behind and rose higher up the hill. We soon reached the crest consisting of a piece of level ground which was 2000 feet above the plains below. There also we found the ruins of another gateway in a worse condition. Some stone figures lay scattered about the place. What with rain and the wear and tear of ages very little is left of their original perfection, but there was enough in these remains to give us a faint idea of their former glory. The temple is the Ramgarh temple, which is supposed to give its name to the Hills.



Jogimara Cave.

The style seemed to us to resemble that of Bhubaneswar. It has been observed that the older the sculpture the less prominent would be the relief. Judged by this test the temple must be very ancient. Another proof of its age is that it was not built with any mortar but it was simply built up with stones placed one upon another. The arched ceiling is also of similar construction. It is a well-known fact that in ancient times mortar was not used in the construction of buildings. A few images of deities are placed inside the temple. There



Footprints near the Sita Bengra Cave.

are Rama, Lakshman and Sita represented in one block of stone, there is a Jogini holding a sacred vessel of water, besides a figure of Vishnu and another single figure of Rama. These images are thought to be of later date. There was a Sivalinga in the courtyard and a bronze bell suspended from a tree. It is needless to mention that these have been recently introduced by the local priests. There were some other broken images under a newly built stone wall. Here also we found some Sati stones lying about. The condition of the figures appeared to testify to the vandalism of fanatics during Mohamedan rule.

We had to make a short descent from the top in order to see the Jogimara cave. Our guide, a foppish priest, showed us round the place and indicated a huge piece of black stone projecting right over-head as the double-faced head of Ravana. To tell the truth the coxcombry of this priest did not strike us as at all edifying. The huge black stone overhead seemed to be ready to fall on our heads at any moment while the man spoke to us and gave a most extravagant account of the image in the Ramgarh temple. The female figure of a Jogini according to him was that of "Baluki Muni"—by which he meant, as we afterwards found out, the Valmiki.

The cave Jogimara contained the ancient paintings which formed the main object of our visit. We had to cross a natural tunnel about 180 feet in length to

go to the cave. According to Dr. Bloch this tunnel was called Hatipole, but we found that it was locally known as Hatiphor, i.e., a hole bored by elephants. The tunnel was so wide and dark that it might be likened to the open mouth of a gigantic dragon ready to devour its prey. There, right away in a corner, the water from a spring was constantly dripping on a stone in which a cup-like hollow had been formed by the action of the water. The gentle dripping sound of the spring resounded between the caves and hill-sides and produced a loud roaring sound. We drank from the natural stone basin and found the water cool and refreshing. The spring was marked out by a chiselled line which seems to be the handiwork of the old cavedwellers.

We had to rise higher up again to some extent after passing through the tunnel and then we came to the two caves of Jogimara and Sitabengra. We passed by another cave before we reached them but it calls for no remarks, as it is only a crude type of an old cave-dwelling. Dr. Bloch in his A. S. Report describes 'Sitabengra' as 'Sitabongra.' Bengra according to the local dialect is a 'bungalow' and the correct form appears to be 'Sita-bengra' and not 'Sitabongra.' The Sitabengra seemed at first sight to be a natural cave but when we entered it we were differently impressed. We found it had been carefully carved out to suit its ancient occupants. According to Dr. Bloch and others it was the only specimen of an amphitheatre after the Greek style left by the ancient Indians. There are four holes at the outer entrance which are supposed by them to show the place for suspending the drop-scene by means of wooden poles. The semicircular stair-case leading to the upper entrance to the cave was supposed by them to have been the gallery used by spectators. But the rows of the stairs are so arranged that it was impossible for one to have a view of the interior of the cave or to be able to see any performance; and the position would be such as to place the spectators with their back to the stage. There was moreover little space left in front outside the cave to accommodate a temporary wooden stage which might have been built at that time. The very steepness of the place rendered it unfit for a stage. It did not strike us as probable that this place was ever used as a stage.

Of course, Dr. Bloch does not mention any wooden stage, nor did we find any indication of any such stage but some people suppose that it existed. All that we could make out was that this cave was used by the cave-dwellers as a hall for musical entertainments. We think that the four holes at the outer entrance were used for suspending a screen to keep off wind and rain. The average height of the ceiling: from the floor was only 6 feet. The ceiling was too close to our heads when we stood inside it. In the interior there is a raised platform running right round the cave. There is a wide drain in this cave passing through the wall. We noticed some carefully made holes in the floor but we could not make out what these were meant for. Just at the back of the same hill, opposite the Sitabengra cave there are the Lachmanbengra and certain other small caves. In these caves also we found traces of human habitation. These caves contain many raised stone seats and stone beds. In the Lachmanbengra cave also there is a drain. The story goes that during Rama's exile while Lakshman was observing a fast Sita, in order to quench his thirst used to pour out sherbet (a cold drink) made of the pulp of the bel fruit from her Bengra (cave) along this drain. There is a broken image of Rama and one representing Lakshman in full armour placed inside the cave. On the outside on the right wall looking towards the cave there is a strange impression of a footprint with the portrait of a warrior chi-selled on it. We could not understand what it was but it looked very much like the impression of a man's foot on clay. The people here regard it as an impression of the sacred foot of the great Rama.

After viewing these antiquities we proceeded to the cave Jogimara to see the paintings there. This cave is a natural one. It measures only ten feet by six. The pictures are drawn on the ceiling in panels which are divided from one another by red lines. The ceiling is much too low so that we could touch the pictures with our hands. The light is sufficient as the front door is wide open. There is also a hole right on top of the cave through which light is admitted. This hole seems to serve no other purpose but to let in light and

At the very first sight of the Jogimara cave the paintings seemed to be of as in-

ferior a type and quite as crude as the lowest type of the old Bengal pictures. While engaged in copying these paintings we came across some clever lines of earlier drawings which had been evidently covered up by the later paintings. Thus we found that the cave very probably possessed drawings of a superior class at some unknown period in the past. In later times (undoubtedly far remote from the present day) some people appear to have covered up the former paintings with a thick coating of white colouring matter and left behind these clumsy daubs of their own.

The first part of the panel from the right side of the cave shows a few human figures. a figure of an elephant and a grotesquelooking shark which is shown by means of a few decorative dark lines indicating waves, to be floating in the river. The pictures are painted with white, red and black pigments only. In the second part there are several figures seated underneath a tree. We could not make out what the subject of the painting really was. The trees are indicated by a thick trunk, a few branches, with only two or three leaves. The leaves and the trees are all entirely drawn in red. There is a garden drawn in black lines against a white background in this panel. The garden is represented only by some lillies painted in black lines. A dancing couple is painted over one of these flowers entirely in red. We could not find either the eyes or the noses of the dancers. The flowers are not shown in colour. The subject of the fourth panel is extremely curious. This panel contains a few lilliputian doll-like figures entirely without proportions and absolutely wanting in expression. These pictures are outlined in black. The pose of the figures is rather amusing. In one place there is only a bird's beak to be seen above a figure. There is no means of knowing what this is intended to represent. The mystery is likely to remain for ever unsolved. The fifth picture represents a lady squatting on the ground while some musicians are engaged in a dancing revelry. The lines of the latter bear a striking resemblance to those of an inferior Ajanta painting. The picture, though not so well executed as the one at Ajanta, appears to be identical in design. However that may be, this was the only picture which really interested us. In the 6th and 7th panels the pictures are well-nigh undecipherable. Closer inspection would however reveal

several pictures resembling those of the Chaitya temples and some of them are representations of ancient Indian chariots. Old Indian chariots bear a marked resemblance to old Greek chariots. The fresco ground here is not at all like that of Ajanta. At Ajanta the ground for the frescoes was prepared with a thick coating of earth and other materials but here the ground appears to be made of white paints laid over the rough surface of the ceiling. Only three colours are used for pictures, whereas those used at Ajanta are numerous. Besides red, white, and black we met with a yellowish colour but this seemed to us to be nothing but the red paint transformed by the action of wind and weather. I believe the white paints used in the paintings were prepared from the indigenous white clay to which I have already referred. This white clay is obtainable in abundance in the cave above the high hill near the temple and it is used in preparing an ointment which is applied by devout pilgrims to their forehead.

The red material does not appear to be very common here. Apparently black ink could be easily made by the old inhabitants as the fruits of Terminalia Chibula are found in abundance and good ink could be made by burning them. The forest here might indeed be called a forest of myrobolan trees. It is sufficiently clear that the Ramgarh artists were not so well skilled as their congeners of Ajanta either in the art of painting or in mixing colours. But it must be said that the reliss inspected by us bear testimony to their spirit of enter-

prise and boldness of execution.

There are several other caves besides those already mentioned. Some were evidently chiselled out for dwelling purposes while others appeared to be natural grottos. Some were altogether inaccessible. There is a natural cave which is shaped much like a human eye. The Ramgarh caves are quite different in character from the finely carved Buddhist caves.

After spending nearly two months in camp at Udaipur we commenced our homeward journey by way of Pendra Road Station. On our way we visited the ruins of an ancient Rajput temple. It did not contain any image. There are a few Satistones lying scattered about in a better state of preservation than those in the Ramgarh Hills. The shape and workmanship of these leave no doubt that these are

Sati stones. There is a female hand with bangles on the top of a stone column and below it is an equestrian figure of what appears to be a Rajput warrior. This place is situated on the summit of a hill. The views of the surrounding country were perhaps the best we observed in the whole course of our journey. There are very few Terminalia Chebula, Emblic Myrobolan etc. in this neighbourhood. Green clumps of bamboos have surrounded the spot and given it a delightfully verdant appearance.

There are inscriptions deeply engraved on the stone walls of the Jogimara and Sitabengra caves. They record a love affair between a dancing girl and a sculptor. Dr. Bloch and others have attempted to prove that the characters are older even than those of Asoka's time. Dr. Bloch has narrated his travels and discoveries in the Journal of the Asiatic Society. He formed the opinion that the Sitabengra was an amphitheatre after the ancient Greek style as he found the name of a dancing girl there. It is much to be regretted that Dr. Bloch has not dealt with the Ramgarh temple in detail. We are of opinion that there was some connection between the cave-dwellers and the temple whatever the precise nature of that connection might have been. There was in ancient times a custom to maintain well-trained dancing girls to perform the sacred dance before the deities in temples during the hours of worship. Thus we still find 'devadasis' employed in the southern Indian temples. All that can be safely said is that there was a 'devadasi' attached to this temple.

While we were in camp at Udipur we had a pleasant view one day of a fleecy cloud over-hanging two peaks and the scene reminded us of the following lines in the 'Cloud Messenger' of Kalidas:—

अदे: शृक्ष स्रिति पवन कि'स्विदितामा खौभिर् दृष्टोत्सास्यिकितचिकतं सम्बसिदाङ्गनामः। स्थानादस्मात् सरसिनस्वादुत्पतोदङ्सुखः खं, दिस्यानामां पिध परिस्तन् स्युवस्साववे पान्॥

The sight of thee will drive to plain surprise
The Siddha wives: in wonder, face upturned,
They will ask, if winds are tearing off

As leavest thou this Asram, cool and wet

Vith Nichula woods, do thou avoid 'he moving Ding-naga's trunks, and shoot up high: \*

The picture drawn by the poet seemed o stand before our eyes in all its reality.

\* From the Cloud-Messenger translated by S. C. urkar, M. A. (Bengal Provincial Civil Service).

The real mystery of these cave temples must be left to be unveiled by some future antiquary.

The illustrations are from the pencil sketches by the writer.

ASIT HALDAR.

### GLEANINGS

#### The Passing of the Rifle.

The rifle is doomed, the Germans say, and its ace is to be taken by the machine gun. The esent war has demonstrated that this deadly strument is a most effective weapon of offense, tho p to now it has been regarded—in the British Army least—purely as a means of defense. Lord Sydenm of Combe tells us that the new one-man machine in—introduced by the Germans to replace the old tern, which required two men to handle and move—would have a most revolutionary effect in trench arfare and that it has already upset the pet eories of the military pundits.



THE ONE-MAN MACHINE GUN, NOW REPLACING THE RIFLE.

Another of Germany's triumphs in scientific warcraft; capable of operation by a single man, they are far easier to defend and far more formidable than the old type.

Machine guns are cheap, the parts are easily plicated, they take up little more room than a rifle, in the Germans say that it is just as easy to make serviceable machine gun as it is to make a good le. The best soldiers in the German Army are aced in charge of machine guns but the German ows none of the sentimental devotion for his axim that the British soldiers has acquired.

For a British battalion to lose a machine gun is a great calamity, and lives will be sacrificed to regain it. "The German prefers the manchine gun to the rifle, for not only does it enable him to sit down comfortably and squirt death at the foe as water is squirted through a hose-pipe, but also it gives him that sense of superiority, that pleasant feeling of security which the possession of a superior weapon always conveys to the fighting man.

"In modern warfare, and particularly in trench warfare, with its accompaniment of short, swift rushes against barbed-wire entanglements, the soldier who can fire a hundred shots to his opponent's five has ninety-five chances of coming out of the struggle unscathed. In the compilation of casualty lists the machine gun talks with a hundred tongues."

Literary Digest.

#### Fighting the War-Gas.

The problem of defence against asphyxiating gases is by no means a new one, altho hitherto it has been one for solution by firemen or miners rather than by soldiers. The method of protection adopted has been always some form of respirator, from the somewhat primitive one of a wet towel bound about the head to the latest oxygen-helmet invented for mine-rescuers. One could hardly expect a whole army to go into action wearing oxygen-generators, in fear lest the enemy should overwhelm them with chlorin. The soldier's respirator must be cheap and light; but it must be effective too, not only for actual defense, but to give that confidence whose destruction is the main object of those who use noxious vapors as weapons of offense.

The English, used at first a mask formed simply of a thickness of cotton covered with gauze, held to the nose and the mouth by two cords tied behind the head. This improvised model proved to be insufficient, as indicated by the English papers, especially by *The Daily Mail*, for two reasons: 1. The absorbing surface for poisonous vapors was not great enough; and 2. When moistened, the cotton flattened against the nose and mouth, causing difficulty in breathing.

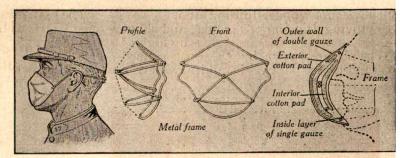
To avoid the troubles met by the English the French have found it necessary to mount the absorbent gauze of the masks on a metallic frame.

"The model adopted is that used for anesthesia by inhalation, modified and simplified for the new use to which it is devoted. The mask may be described as follows:

1. Frame. This is made of galvanized iron wire, 32 inches long, modeled on a wooden mold shaped



THE UNSUCCESSFUL BRITISH GAS-MASK.



A SIMPLE TYPE OF FRENCH GAS MASK-BUT A SUCCESS. Showing construction in detail, as described in the accompanying article.

like the part of the face to be covered. Galvanized wire must be used to a void rust.

2. Fittings. The two sides convex and concave, are covered each with a layer of absorbent cotton about one-fifth of an inch thick. This two layers are covered with square pieces

of strong tissue, of which the outer is of double thickness. The edges are so joined as to fasten them to the frame, thus enclosing the two layers of cotton and the galvanized wire. This completes the mask.

Several experiments have been made to prove th efficacy of the mask

1. Mask dry. The vapors pass through th mask; at the end of a minute a very disagreeabl prickling is felt in the nose and throat, with spasmo

dic attacks of coughing.

2. Mask wet with water. The vapors pass les easily. Their inhalation can be supported for two o three minutes.

3. Mask wet with a one-thousandth solution of hyposulfite of soda. The vapors may be borne much longer-for four or five minutes.

4. Solution of 5-per-cent. hyposulfite. This las experiment is the most interesting. The mask, we with this solution, opposes both a mechanical and neutralizing barrier, because of its degree of concentration, to the bromin vapors. The mask may be worn for five minutes without feeling the slightest discom fort. The advantages of this mask are as follow:

1. This mask, so easily made even by inexperien





THE FRENCH "MASQUE ROBERT."

ANOTHER FRENCH MASK-THE "DETOURBE" -IN DETAIL.

-NEW BRITISH DEVICE.

### FIGHTING THE WAR-GAS: SUCCESSFUL TYPES OF RESPIRATORS.

3. Attachments. Two pieces of wire ribbon are tastened to the outside of the mask, one on each side, and may be passed around the head over the ears.

4. Color. To diminish the visibility of the white mask it is stained khaki-color by dipping it at the outset in a one-tenth per-cent. solution of hyposulfite of soda and then in an equally dilute solution of per-

manganate of potash.

The mask is so put on that it fits closely over the face, the fact that it is made of flexible wire making it easily shaped.

ced hand (three minutes to mount it, twenty to ge it ready) with devices that may be found anywhere is very simple:

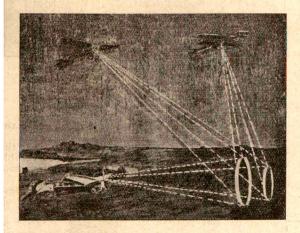
2. The flexibility of its wire frame enables it t be adapted to all faces. It is practical.

3. Its cost when it is made in quantities may h greatly reduced-say to about 31/2 cents. It is thu very cheap.

Literary Digest.

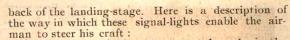
#### Signals for Night Fliers

The aeroplane is not a night craft. It may be able to rise in the dark—but how about landing? There's the rub. When a tree looks just like a meadow, aviation acquires new problems. Aid in solving them, however, comes most opportunely, and from Germany. An ingenious arrangement of signal-light



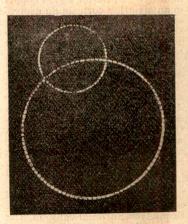
1. HOW THE CIRCLES OF LIGHT GUIDE THE NIGHT-FLIERS.

The relative positions of the two concentric lightcircles reveal to the aviators, as the dotted lines show (and as other diagrams indicate,) their angle of approach to the aviation-ground.



"The working of this arrangement depends on the well-known fact that a circle is immediately seen as an ellipse as soon as the eye ceases to be directly opposite the center. Hence two circles of light, arranged as in Figure 1, must be perceived as two

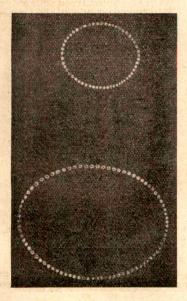
upright or slanellipses ting which either in-tersect each other or have the smaller contained in the larger until the eye of the beholder is directly in line with the axis passing through the middle point of the two circles. In Honing Signal whose Circles, central axis stands about 13 feet above this ground occurs when the airman is from



3.—As he descends, the circles round out and cut each other.

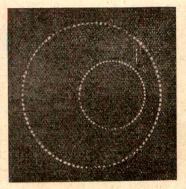
two to three feet (according to the build of the machine) above ground.

"Figure 2 shows how the circles appear to a flier who finds himself at a great height above the signal and flies directly down in the direction of the central



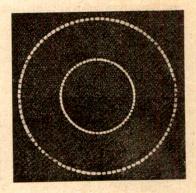
2.—From above, the aviator sees two ellipses only.

as the "Honig Circles," consists of two concentric circles or rings of incandescent lamps standing on edge a few feet above with the smaller one placed at a distance of several yards behind the larger one, which stands



4 .- "Earth Level! steer left!"

for piloting a via tors to earth has just been invented and patented by a German archite c t named Edgar Honig. The apparatus, known two concentric lamps standathe ground, a distance of which stands



5.-"Home !"

axis of the circles. When he comes farther down, probably flying in a spiral and thus nearing the ground, the rings begin to intersect, and appear to him, for instance, as in Figure 3. This opposition of the light-circles reveals to him not only that he has approached the earth, but also that he has diverged from the direction of the middle axis, and that he must steer his machine to the right in order to obtain the right direction again. He does this, still continuing to descend, until he sees the signal, perhaps, as in Figure 4. He knows then that he has approached the level of the ground, but is too far to the right. Consequently he steers further to the left, until he sees the circles as in Figure 5, which tells him that he may descend without danger, since he is

at the proper landing-height and is in line with the middle axis, i.e., directly over the landing-

The apparatus is cheap to build and maintain. The amount of current required is small, and the operation consists merely of turning on the current when a machine is heard approaching at night, in cases where the lights are not needed to burn continuously. Where the signal is part of the equipment of an aviation corps in an army, it is easily arranged so that the rings can be fastened together and transported without difficulty when camp is changed. The invention is likewise specially valuable for water landings:

"It has been proved that it is not possible to discern the surface of water from a flying-machine even by day when the water is smooth as glass and the air is clear, so as to make a smooth landing. Hence if the landing-spot is not designated in any way, and in case the pilot has at hand no object which can be thrown down, either to float or to produce ripples when it sinks, it is practically impossible to descend upon the water. Even more difficult are water land-

ings at night and in thick weather.

"In such cases recourse might be had to floating light-bombs, but it would be far more advisable to have suitable landing-places designated by Honig signals fastened to floating buoys so as to place themselves automatically in the direction of the wind. Then landing-places which would offer no difficulties could always be selected. For aircraft conveyed by a squadron on the high seas, the signal would have to be fastened on the broadside of the accompanying ship, which could easily be done.

Finally, it is suggested that the signal might be employed for conveying information by code, making use of colored lights and of revolutions of the circles. Literary Digest.

### The value of Aeroplane in detecting Submarines.

Aeroplanes, it has again and again been urged, are the most effective defense against the undersea terror of modern warfare. The submerged submarine, invisible from the surface of the water, may be plainly seen from the swiftly moving aircraft hundreds of feet above.

"Every military and naval authority in Europe now recognizes that a navy without aerial eyes is as helpless as a submarine army without a periscope; an army without aerial scouts can be corraled and slaughtered like a herd of sheep: a harbor or naval station is at the mercy of every puny submarine and cruiser, and a nation without aerial

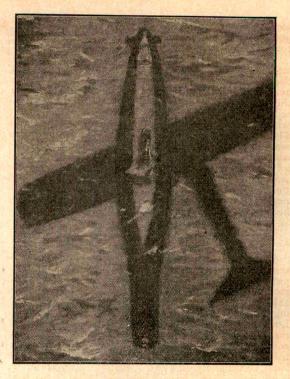
forces is helpless.

"It is known that an aviator flying at an altitude of 300 to 500 feet can see from 150 to 200 feet beneath the surface of the water, and as a consequence detect the presence of any submarine craft under the surface of the water in the vicinity of the ship and warn it in sufficient time to allow the ship

to escape.
"The fleets of the warring countries have been and are daily protected from submarine attacks by their therough reconnaissances, and it has been found that they can detect sub-marines and mines and thereby keep the path of the fleets clear. This has been the case in the North Sea and during the campaign against the Dardanelles .....

"The present-day seaplanes are the most effective means of defense that a ship can have ......

"The powerful seaplanes of to-day have been called



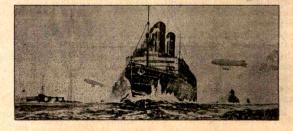
"SHADOWED" BY AN AEROPLANE

How a submarine 20 feet under water looks from the vantage-point of an aviator perhaps hundreds of feet aloft. As submarine sleuths British Navy aircraft have guarded marine operations in the Dardanelles, and have convoyed troops across the English Channel. Under their guidance the Lusitania might have passed unscathed.

the kingfishers of the submarine. They can be launched from a ship and sent to reconnoiter a hundred miles ahead, and upon finding a submarine it can

attack it with bombs, and destroy it.

"Until now navy people, trained to face the crushing force of the elements, have looked at the frail aeroplane askance and asked for the suprme test, seaworthiness, before admitting it as a naval auxiliary. Without seaworthiness they could not



BRITISH DIRIGIBLE-CONVOYS FOR CROSS-CHANNEL TROOP-SHIPS.

"Our forces have been so successfully convoyed to France under the protection of our Navy aircraft that not a single mishap has been recorded..... up to the present time."—Official Report.

see any usefulness for the aeroplane, and, accordingly, postponed the organization of naval aeronautic

"The obstacle that has prevented the develop-ment of naval aeronautics more than anything else has been the obsession of naval men that an aeroplane to be of service to the navy should have the staunchness of a ship. With extreme lack of sense of proportions they have failed to realize that what they expected in an aeroplane costing about \$10,000 and requiring only a personnel of two men was so revolutionary in efficiency afforded for the amount invested that, judged by the same standard a dreadnought would represent an unjustifiable waste of money, as the cost of a dreadnought and the personnel required to man it are more than is required to establish and operate a fleet of five hundred aeroplanes.

Literary Digest.

#### A Thinking-Machine.

In vacation-time a machine that would learn and remember how to accomplish all simpler tasks without human aid would be highly appreciated in office, store, shop, and factory. A machine said to duplicate the behaviour of a human brain-cell in "thinking" and "remembering" has been devised by a St. Louis engineer, Mr. S. Bent Russell. The machine reacts to certain outside impressions which control in some degree its future movement. So far, the inventor has done nothing with his machine which seems likely to bring about a new industrial revolution. It is not improbable that we may one day see a machine of this kind, on a vastly larger scale, representing a related group of cells, performing such a function as the operation of a factory, including such various details as "taking in the raw material, making it up, casting out defective pieces, packing, sorting, and storing the finished goods, without the intervention of a single human being. The intellectual power of the machine, in its present state of development, may be compared, to the powers of a baby that is just learning to look around and to cry for food; and just as development will increase the mental powers of the child, so perfection of the machine will increase its ability to think."

The machine can and will forget the lesson it has learned, just like an absent-minded child, unless reminded from time to time. It can form other 'habits, tho none of these may very well be classified as good or bad. It is really an embryonic nervous system.

In a general way, the working of the machine depends on an ingenious mechanism whereby it receives mechanical impulses transmitted by electricity from such devices as selenium cells and tuning-forks that correspond to human eyes and ears. These impulses it sends on to another machine that sets up motions such as those the brain causes in muscles. The oftener the first machine gets a certain impulse, the stronger impression it sends on to the second machine. This corresponds to a man's gradual recognition of impressions and distinctions.

The one big shortcoming of Russell's machine is that the machine corresponds to but one of the milli-on of nerve-cells in the brain. Russell's thinkingmachine can take care of any one simple nervous reaction; but millions of the devices would have to be hooked together before they could 'think out' so complex a matter as a decision, say, to take a trip to the Expositions in California. But when cells are provided, and when with the aid of psychologists, physiologists and neurologists, they are connected

together properly, probably the resulting machine

will be able to perform such mental feats.

In the world of mechanical devices, the machine could either be trusted with actual work, or could be used as a check upon human workmen. For instance, one of these machines might be installed on board a boat which travels over practically the same course every day. The machine would form the habit of responding to every turn in the boat's course, and working in its own quiet way, it would give no indication so long as the pilot at the steering-wheel kept to his habitual course. But if for any reason he deviated from the normal path, the rememberingmachine, disturbed in its regular habits, would 'at once give the alarm by blowing a whistle. After it should become sufficiently trained, it might be en-

trusted with the steering by itself.

Again, the thinking-machine might be put to a very practical application in testing automobile At the present time, in order to tell whether the mechanism of the motor is running precisely as it should, the investigator must make use of the stethoscope, similar to the instrument employed by the physician in the examination of a patient's heart or lungs. When it had been taught to follow the impulses that would be given by its being connected with a perfect-running motor, with an autohorn or with any other device that would make a noise, the remembering-machine, with proper auxiliary equipment, would at once raise a vigorous protest when it was connected with a motor that varied in the slightest from the smooth-running mechanism to which it had been accustomed.

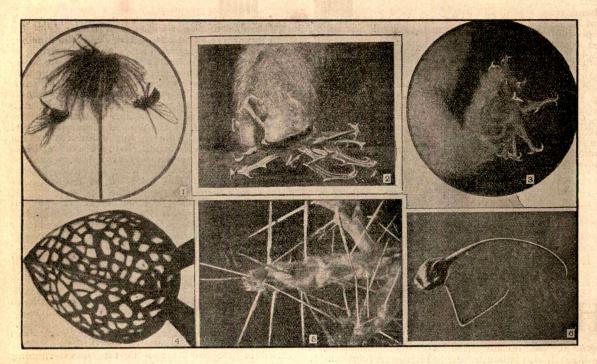
Literary Digest.

Heartless Vegetation.

If cruelty involves active feeling, we can not impute it to plants; if it means simple indifference to suffering, or lack of sympathy, then all the vegetable world has it—the same kind of cruelty as that of the broken limb that falls on your head or the stone that trips you up. Some plants, it is true, are guilty, of inflicting "brutal injuries" on insects and animals. One can not help thinking, that many of them are unnecessarily brutal in some of their methods.

"It is, of course, well known that a certain number of species find it needful to capture insects in order that they may supplement their supply of nitrogenous food. In most of the schemes the unhappy victim is doomed to undergo the torture of a lingering death. Very rarely is the insect killed at once. First of all, let us consider the case of the Darlingtonia, a plant which usually catches winged insects. The flies are lured by honey-secretions to enter the hooded process at the top of the pitcherlike leaf. This they do by means of an opening on the under side. The whole of the upper portion of the hood is covered with transparent patches like so many windows. Now, when the fly wishes to leave he naturally flies upward towards the light which streams down through these windows. The real opening is hidden in the under part, and passes unnoticed. Thus the flies simply beat themselves to death, in a vain endeavor to escape through the transparent places. This proceeding may extend over hours, but it always has one ending. The fly falls exhausted into the fluid at the bottom of the pitcher, and is drowned.

"Many flies meet with peculiarly brutal deaths in connection with the Venus fly-trap... The insect is captured by its legs and held fast; meanwhile it beats its life away in vain endeavors to



PLANTS THAT COMMIT ATROCITIES ON PEACEFUL ANIMALS AND INSECTS.

The Geum (1) captures flies on small sharp hooks from which they cannot escape, altho the prey is of no use to the plant. The grapple-plant "attacks" the feet of sheep and dogs (2 and 3), achieving no other end than to cause suffering. The Darlingtonia hood (4) deludes the captive flies with its transparent patches, against which, endeavouring to escape, they beat themselves to death. The terrible spines of the West-Indian cactus (5) catch in the flesh and are difficult to extract. The South-American Martynia (6) bears upon its fruit enormous hooks which are plunged into the flesh of animals molesting it. "One can not get away from the idea that most of the suffering involved appears to be quite unnecessary, for there are plenty of instances to show that the same ends can be achieved in less painful ways."

escape. An even more singular case is that to be observed in the fruiting head of the Geum. Here the fruits have small hooks, and the legs of flies are entangled in the processes. They can not escape, and so must die miserably. The happening is, of course, a pure accident, and the flies are of no value to the plant."

The dispersal of seeds, often involves peculiar brutality. Take the case of the fruit of the Martynia, a South-American plant, which is armed with terrific hooks, sometimes as much as five or six inches long, so curved that they seize hold of passing animals and plunge deeply into the flesh. It is said that bullocks are often thus driven half frantic and suffer dreadful wounds. Of course the final result is that the seeds receive a very wide distribution, but a large amount of needless suffering seems to be involved.

"Even more astonishing is the case of the grapple-fruit of South Africa (Harpagophyton). This species is of a low-growing habit, and bears huge fruits, which are freely adorned with the most formidable barbed appendages. The fruit secures its dispersion in the following manner: In its position on the ground it is liable to be trodden on by sheep, deer, etc. At once, of course, the hooks eatch hold and these penetrate into the tender places of the foot, between the horny portions. The unhappy animals limp about, and it may well be weeks before the dreadful burden can be thrown aside.

During this time the most dreadful wounds are produced, and as well the creature is very likely to fall a victim to some beast of prey. In this connection a very singular happening sometimes occurs which is well authenticated. A lion captures an antelope with a grapple-fruit on its foot. When making his meal, the lion gets the hooked capsule in his jaws, and the barbs speedily become entangled in the mouth-parts. The more the lion fidgets the less likely is he to get rid of the encumbrance, but owing to the pain and annoyance the beast can not leave his mouth alone. So the miserable business goes forward. Days pass and the lion is quite unable to eat, and as a consequence becomes weak and helpless. So the king of beasts dies, killed by the fruit of the grapple-plant.

"It is, of course, recognized that plants must take certain means to protect themselves against the attacks of animals. Some of the measures which have been adopted are positively vindicative. Take the case of the common stinging nettle. Here the plant is covered with minute hairs which penetrate the skin and at the same time inject an irritant poison, the effect of which lasts for hours. Some of the tropical nettles are much more terrible, The following is an account taken from the Himalayan Journals of Sir Joseph Hooker, in which an Indian nettle is described: 'This plant, called "Mealum-ma," attains fifteen feet in height; it has broad, glossy leaves, and tho apparently without stings is held in so great

lread that I had difficulty in getting men to help ut it down.' No wonder the plant is avoided, for if person is stung by the microscopic hairs the results re appalling. The pain is at first comparatively light, but after a few hours the affected part feels as it were being rubbed with a hot iron. Later the nost distressing symptoms arise in other parts of the lody, which not uncommonly involve the contraction of the muscles of the jaw, and other hindications which are similar to those to be observed in a case of ockjaw. In one instance it was nine days before the inhappy individual was free from pain and discomfort. In such a case as this it would seem that a huge mount of unnecessary sufferings is involved. It is is ossible to protect a plant from attack, as can be

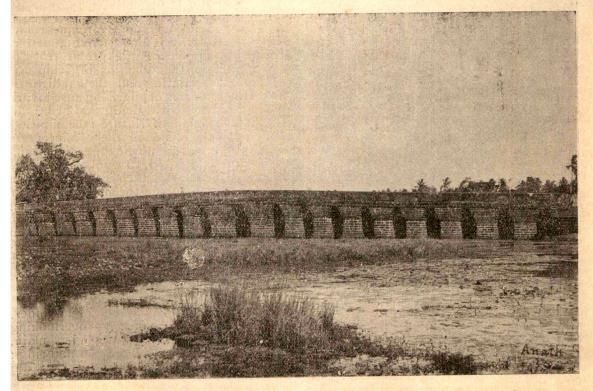
seen in many cases, without adopting such brutal metbods."

Self-defence has been carried to a fine art among desert plants, especially the cacti. Some kinds of prickly pear have minute barbs on their spines, and, if any animal should even brush up against them, the spines hold on firmly when driven into the flesh. They are loosely attached so that the unhappy creature takes away a large number of spines when he withdraws. These remain to produce festering wounds. Another cactus which adds singular hooked spines to the straight variety is called the "wait-a-bit" plant. The hook holds to clothes or flesh, and meanwhile the sharp, straight spines do deadly work—Literary Digest.

### A TRIP TO ORISSA

AVING seen something of the glories of Moghul architecture in Upper India three years ago, the writer was for sometime past thinking of gaining a first-hand knowledge of the grandeur and

beauty of Hindu architecture, of which he had heard so much. To a Hindu of Bengal this is fortunately very easy, and one who like the writer has arrived at middle age, is apt to wonder, after the trip is over,



ATHARANALA, or a bridge of eighteen culverts on the Calcutta-Puri Trunk Road; it is famous because the pilgrims reach the boundary of the Jagannath Puri after crossing this bridge.

that it had been deferred so long. The Bengal-Nagpur Railway Company have a special express service for passengers from Howrah to Puri, a distance of 311 miles, and the journey to the sacred city can now be performed in exactly twelve hours. It takes a longer time than this to travel from Howrah to Benares by the Grand Chord line. The B. N. R. Company have carried their line along the most important places of interest, and have linked together the head quarters of the three districts—Balasore, Cuttack and Puri—which constitute the province of Orissa. The most



Baraha-Avatar at Jajpur.

important group of shrines, next to the temple at Puri, lies within three miles of Bhubaneshwar station between the Cuttack and Khurdah Junction stations and those who think that the railway has robbed these ancient ruins of the romance, mystery and old-world charm which are their appropriate setting, will find their cravings amply gratified by a sojourn to the magnificent Sun Temple at Konarak, twenty miles north of Puri along the seacoast. The beautiful pen-pictures of Balendranath Tagore, so full of suggestiveness and literary grace, first inspired the writer

with the desire to see the art and architecture of the ancient land of Utkal; and the descriptions of these antiquities here and there in the writings of Drs. W. W. Hunter and Rajendra Lala Mitra which came across his way, and the fascinating articles of Abanindranath Tagore on the sacred shrines of Orissa, whetted his appetite without satisfying it. The idea, however, would hardly have materialised but for the just and well-meant reproach levelled at educated Indians by Mr. Havell and Dr. Coomaraswamy in their numerous books on Indian art. In October 1914 after a somewhat protracted search for companions, the writer went on a fort night's trip to Orissa during the Pujal holidays with two congenial friends, and saw the principal sights of that ancient province. And now that he has seen something of the sculptures of Orissa, he can well understand how poor, onesided and incomplete is our University educa tion, which takes no note of these artistic treasures. The Vedic precept, ग्रात्मान विदि is the highest aim of man, and in order to know oneself it is absolutely necessary to know well one's country and civilisation, and this we can only do by frequent and well-directed travels all over India, and by trying to appreciate the grand relics of Indian art in the domains of sculpture, architecture, painting and the handicrafts. The Hindu centres of pilgrimage are invariably associated with some grand or beautiful manifestation of Nature—the limitless expanse of the ocean or the confluence of mighty rivers, the snow-capped mountainpeak, both calculated to evoke that sense of infinity which has been well said to be the essence of religion, the shady grotto or the bubbling spring,—or with some striking product of human art or place of historic interest—a grand temple, which has taken years of human toil to build, or an out-ofthe-way spot connected with ancient memorable scenes. "The places in which the gods loved to dwell, and auspicious for their temples, were the wooded hilltops, the green, sequestered forest-glades. and the cool mountain ridges overlooking an endless stretch of dust-laden plain, where the weary soul could rest and sing: 'Oh, free indeed! Oh, gloriously free am

\* Buddhist psalm.



Temple at Konarak.

The Pantheism of the Hindu is nothing ut what Caird defined as religion,-the xpression of his ultimate attitude tovards the universe, the summed up neaning of his whole consciousness of hings. To visit these holy shrines is a art of his Dharma, for it brings him n touch with the lifesprings of Hindu ivilisation, and makes him conscious of he underlying unity of the race. These allowed spots are linked to his memory y the countless traditions of a common ace-culture, and it is therefore the sacred uty of every educated Hindu, even if the aith in him be not of the same colour and omplexion as that of his forefathers to ee them, so that he may feel the pulse eats of the dear land of his birth, unerstood, however imperfectly, the secret f the great hold which they had on the nillions of those who went there before im, and discover if he may, the key to he spirit of the race which never dies, howver the forms may change. As one visits he sacted fanes scattered in such rich rofusion at Bhubaneshwar, and still in a

tolerably good state of preservation, or explores the glories of the magnificent ruins at Konarak, and notes the feeble attempts at imitation made here and there to replace the originals which have been removed or defaced, one cannot but feel a pang of humiliation at the degenerating tendencies of our modern education, which have made it possible for us to permit the slow decay and now almost the total extinction of a once mighty art, though sympathetic foreign art critics like Mr. Havell maintain that 'the true living art which is part of India's spiritual heritage from her glorious past' is not yet dead, and is still capable of resuscitation. Taking heart of grace, and in the hope that a short description of the archœological wonders of Orissa may lead some of my countrymen to feel a deeper interest in Indian architecture and attempt its resurrection, the writer has ventured upon this short account of his trip, written purely from the standpoint of a lay man with no pretensions to artistic culture or expert knowledge. The technical details have



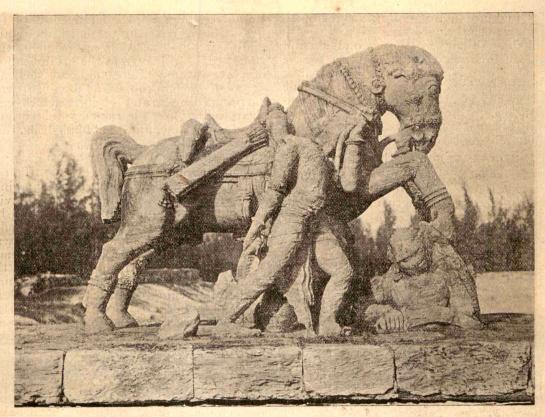
Black Pagoda at Konarak showing Wheels and Horses.

been borrowed mainly from 'A Guide to Orissa' by W. B. Brown, I. C. S. (Orissa Mission Press, Cuttack, 1900) and 'The Arts and Crafts of India and Ceylon' by Dr. Coomaraswamy (T. N. Foulis, London and Edingburgh, 1913). Those who would know more of the subject should read Babu Manomohan Ganguly's 'Orissa and her Remains' (1912), and the standard works of Fergusson, Dr. R. L. Mitra, and Hayell.

After crossing the Rupnarain and the Subarnarekha bridges and keeping in view the beautiful chain of the Nilgiri hills and the Calcutta-Puri trunk road built by Rajah Sukhomoy Roy of Calcutta, we reached the first stage of our journey, Balasore. Here we found a very pleasant indication of Bengali enterprise in the Light Railway, constructed by Messrs. K. M. Day & Co., of Calcutta for carrying ballast from the Nilgiri hills. Balasore, Sanskrit Baleshwar, stands on the bank of the river Bura Balang or the 'Old Twister,' and near its mouth, seven miles from the town as the crow flies, the Government ordnance Proof Department has an establishment, where ammunition for canon of all kinds is tested. The British opened a factory here in 1642, and the Dutch, who had an older settlement, have

a cemetery in the heart of the town which we visited. It contains two pyramids which have been restored, each about twenty feet high, marking the graves of two Dutch notables whose names appear on the tombs. The temple of Jhareshwar Mahadev is a small structure, but it is the first temple we saw built in the distinctive Orissan style. The stone of the lingam is said to possess the peculiar property of absorbing the lactic fluid from milk, setting the water free. The hymns to Mahadev recited by the priests are easily understood, and breathe a spirit or catholicity rare among the votaries of other religions. The Orissans are not a handsome race, but some of the priests have an intellectual countenance, and their recitations are both sweet and correct The famous temple of Khirchora Gopinath at Remna is within six miles of the town.

Jajpur, alias Jajnapur, the city of sacrifice, is the next important place of interest being one of the seven capitals of Orissa and one of the four चंचs or regions of pilgrimage, the other three being एकामचंद्र (Bhubaneshwar), भौचेत्र (Puri), and कोषार्कचं र (Konarak). The town is situated on the bank of the Baitarani, the Styx• of the Hindus, and one of the most sacred



Great horse in the Konarak Temple.

Indian rivers. Pilgrims who want to enter Jajpur in the orthodox way get out at Kendrapara railway station (Jajpur Koad station is twelve miles from the town) and cross the Baitarani on foot, after which they offer a cow to a Brahman. Yajati Kesari, who became king of Orissa about 474 A.D., founded the two capitals of Jajpur and Bhubaneshwar. Here are the statues of the "Eight Mothers" अष्टमातृका some of which have been depicted with remarkable fidelity to nature. There is a very remarkable pillar 36 feet high, the shaft, which is a monolith, being 29 feet; it is probably of an earlier date than the great Sun Pillar at Puri. As a piece of sculpture, the large figure of Garuda is well worth a visit, and the modern temple of Biraja, which marks the spot where the navel of Sati is said to have fallen when her body was cut up by the discus of Vishnu, is also a spacious structure. The town was much damaged by the convert general Kalapahar, who captured it in the sixteenth century, but fortunately his iconoclastic rage nearly spent itself before reaching the southern part of the province.

Cuttack, the next important sation, is the capital of the province. The anicut on the Mahanadi is close to the railway bridge, and a good view of it may be obtaind from the train. The bridge is 11/3 miles long. There are three other large bridges within ten miles, for Cuttack is the centre of the Orissa system of canals. The Railway Guide claims that "between Cuttack and Barang (the next station on the south) the B. N. Railway has carried the iron road over the most difficult piece of riverine engineering to be seen anywhere in India". The principal fortress of Orissa, Fort Barabati, is in the cantonment. It was captured from the Marhattas by the English in 1803, but little of its former magnificence remains. The most interesting relics of Cuttack are the cutstone revetments by which the city is protected from the floods of the Mahanadi and its branch the Katjuri, which nearly encircle it. They were built by the Hindu Kings of Orissa, and extend from about two

miles and are of an average height of 25 feet above usual river level.

Bhubaneshwar is the second station from Cuttack on the railway line to the south. There is a waiting room for first and second class passengers, and a large pilgrim-shed is being built by the Company. The station is about two miles from the celebrated shrine of that name. Bhubaneshwar, classically known as value or uthat and the capital of the Kesari Dynasty from the fifth to the tenth century A.D., now presents the appearance of a deserted town with mouldering but



Chimaera at Konarak.

magnificent ruins strewn about on all sides. There are however still about five hundred resident Pandas or priests who perform, at almost all hours of the day and night, a highly anthropomorphic form of worship, and distribute Prasad which is touched and eaten by people of all castes without distinction. Some of the larger temples are in a fair state of preservation, and the scenery around is charming. The Dak Bungalow is situated in the midst of a vast plateau fringed by the blue hills of the Nilgiris, with groups of

small trees breaking the monotony of the grassy lawns covering the hard, rocky and undulating plains. As one approaches this ruined cathedral town in the mellow glow of a late autumn afternoon, and the vast sheet of water known as Bindusarovar, surrounded by grand temples which cast their reflections on the crystal surface, bursts into view, and the temple-bells,

"Over some wide-watered shore, Swinging slow with sullen roar"

solemnly announce the vesper ग्रारति, one feels as if suddenly transported in imagination to the days of the mighty Shaivite kings of Orissa, of Yajati Kesari and his son Ananta Kesari who laid the foundation of the Great Temple at Bhubaneshwar in the fifth century A. D., and Lalatendu Kesari who completed the tower and the Audience Hall in the seventh century, and of the intervening centuries when a whole forest of temples rose up against the sky, and enveloped the holy town with an atmosphere of sanctity unequalled elsewhere. Those were indeed the ages of faith, when the incomes of entire kingdoms, for a series of years, could be, as in the present case they are said to have been, devoted to the building of these 'starry-pointing pyramids' The shallow utilitarianism of modern times had not yet gained a grip on men's minds, else the artists and sculptors of Orissa could not have occupied themselves for years with the decoration of a single niche or frieze. Evidently they worked for the pure joy of work that every true artist feels, for to them a thing of beauty was indeed a joy for ever. Says Mr. Havell,

"Indian art has never been surpassed in expressing with perfect sympathy and directness, the pure devotion and self-surrender implied in Bhakti ... This indeed is a characteristic of all Indian religious art which it shares with the Gothic art of Europe—that the artist seeks no reward of fame or riches. He has no biographers; his masterpieces are unsigned. He is content that his own identity shall be completely lost in his art, his name forgotten. The merit which he gains is only that which is reckoned in the great account hereafter."

As the traveller sees these wonders of a by-gone age, instinctively he feels that he is on sacred ground where the richest and most interesting collection of antiquities to be found on this side of India is awaiting him.

Hindu architecture may be roughly divided into two great styles, the northern or Aryan and the southern or Dravidian. Among the northern schools that of Orissa was admittedly the greatest, and at Bhubaneshwar we have a matchless series of the finest specimens of the art in the best preservation. The Dravidian buildings, though large and rich, are wanting in that sense of proportion which is necessary to a great work of art. An Orissan temple on the other hand is an artistic and harmonious whole, as much as a Greek temple or a Gothic cathedral; and it strictly adheres to its own laws. What Mr. Havell says of Indian temples generally is applicable in a special degree to Orissan temples. He says:

"Nothing is more admirable in the great monuments of India than the consummate skill and imagination with which, inspite of the extraordinary wealth of detail, every part of the whole is perfectly adjusted to its place and so balanced that aesthetic unity is always perfectly preserved."

Dr. Burgess in his chapter on Indian Architecture in the second volume of the Imperial Gazetteer speaks of the Khajuraho temples in Bundelkhund as being

"the most beautiful in form as well as the most elegant in detail of the temples of Northern India; indeed, the only others that can well be compared with them is the earlier group at Bhubaneswar in Orissa."

Of the temple at Konarak, citing an earlier authority, he says that for its size it is

"the most richly ornamented building-externally at least-in the whole world."

Mr. Vincent A. Smith, in the chapter on Archæology of the Historical Period in the same volume truly says of these mediæval temples:

"The dignity of the architectural design is,...often imposing beyond dispute; and the sculpture is so varied, laborious, and multitudinous that the spectator, however much he may criticise its obvious defeciencies, is impressed with a feeling of wonder, even of admiration. Throughout the ages the Hindu masons have retained the faculty of producing in extraordinary variety decorative patterns of infinite complexity, executed with consummate mechanical skill. The great mediaeval buildings, indeed, seem to have been designed mainly for the exhibition of unrestrained ornament, lavished on every available surface in such inordinate quantity that it often wearies the eye and partially defeats its purpose."

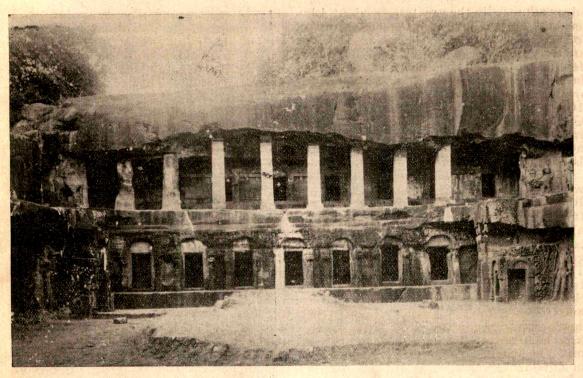
The गर्भ गर or main room of the temple is always an oblong, roofed by putting large triangular blocks of stone so as to cut off the corners and building a smaller oblong on them, and so on until the orifice can be covered by a single stone. The great feature of Orissan architecture is that it has attained a high degree of perfection without using either arches or



Bas-relief figure at Konarak.

pillars at all. The principal advantage of this system is its strength. The parts are in stable equilibrium; each stone supports its proper share of the weight, and consequently a Hindu temple is better built for permanence than European buildings, and may last practically for ever unless disturbed by the action of extraneous forces.

The essential parts of each Orissan temple of the superior sort are the वड़ देउन or श्रीमन्दिर, that is, the towered sanctuary



Rani Gumpha-Udaygiri.

for the idol, the जगमोइन or audience hall for the devotees, the नाटमन्दिर or the dancing hall where the देवदाबींs danced before the god, and the भोगमन्दिर or hall of offerings where food was consecrated by being placed before the idol. The great temple of Tribhubaneshwar has all the four parts, placed in a line from west to east with due regard to symmetry, proportion and gradation. The Bara Peul is the great tower which rises 165 feet (the same height as the monument in the maidan in Calcutta) from the ground. The ground plan is a square, with projections which are carried up to the top of the tower, but do not interrupt the general outline. The lower part is richly carved and contains many statued niches. The high roof finally converges in a graceful curve, and is crowned by the भिखर or spire. This is one of the most characteristic and beautiful features of an Orissan temple. Four monsters squatted on the orifice of the tower support a circular stone which is called the ग्रामलक, as it resembles the fruit of that name. Above it rises a superstructure crowned by the कल्स, a classically shaped urn; on the top of all is the symbol of the god, in this case the trident of Shiva.

The Jagamohan has much the same ground plan as the great tower, but the upper part of the building is entirely different. The roof is pyramidal in form, and rises to about half the height of the tower. It is broken by numerous cornices arranged in two tiers. Both the cornices of the roof and the vertical part of the building are profusely and magnificently carved.

The Great Tower and the Jagamohan were erected together. They took 43 years to build, and were finished in 657 A.D. The Bhog Mandir was added in the ninth century, and the Nat Mandir in the twelfth. The latter being designed for dancing is an oblong hall with a flat roof and is pillared. The Bhog Mandir has a pyramidal roof, like that of the Jagamohan; but not so high. All of them are richly adorned with sculpture and carving. The eastern gateway, though not so grand as the nigral or gateways of Dravidian temple, has a fine entrance hall, through which a glimpse of the interior may be caught.

Outside the walls there are numerous

deserted temples, among which the traveller may stroll at pleasure. The great tank of Bindusarovar is the most conspicuous object in the town. It is  $1300 \times 600$  feet, and lined with stone. As is usual in large tanks in Orissa, there is a picturesque masonry island in the centre,  $110 \times 100$  feet, with a temple on it, where Chandrasekhar, representing the god Lingaraj of the great temple, performs an annual journey in the month of Bysack lasting twelve days.

Passing the temple of Ananta Vasudev which is the only Vaishnavite temple in Bhubaneshwar on the east bank of the tank, we come to the temple of Parasuram, about half a mile from the great temple, considered the most ancient of all and generally assigned to the sixth century. The figures of elephants are particularly true to life; a scene in which newly-caught elephants are being tied to trees being the remarkable. Among the other figure-pieces are dancing girls, lovers, wrestlers, a hermit telling his beads, and so The Mukteshwar, however, is the gem of Orissan temples; it is to the Hindu what the Mati Masjid is to the Moghul architecture. It may be assigned to the sixth or seventh century A.D. In style and variety the sculptures on Mukteshwar surpass those of any other building in Bhubaneshwar. The figures of nymphs or dancing-girls are particularly dainty and lifelike. There are also mermaids or snakemaidens, नागड: The ornaments and headdresses of the female statuettes are faithfully reproduced. There are also several figures of horsemen; saddleclothes and stirrups are used, and the riders wear riding-boots. There is a delightful frieze of monkeys climbing trees and pulling one another's tails. In another place is porrayed a flock of deer grazing. Mr. Havell says:

'A firmly-rooted belief in the doctrine of re-incartation and immanence of God.....makes the Indian xpress so reverently and worshipfully his intimate ellowship with all created things... It is to symbose this universal fellowship of man, the unity of all reation, that the Indian artist loves to crowd into is picture all forms of teeming life..."

The floral and conventional patterns are rich and tasteful. Generally the interiors of Hindu temples are left perfectly plain, while the utmost taste and skill are avished on the exterior. In Mukteshwar nowever the case is otherwise. This temple is even fairer inside than without, and

in constructive and decorative beauty is not surpassed by any interior of its own size in the world. The roof spaces are carved in a manner beautiful in itself and in complete harmony with the principles of the construction. The figure of a mother sucking her baby attracts attention among the numerous groups of human figures. The expression on the mother's face is full of an affectionate yearning. Near by is the ক্লন্ড or stone-lined tank of Kedar-Gouri, which derives its supply of water from a crystal spring, and its water is the sweetest and purest of all the Kundas at Bhubaneshwar, and is used both for bathing and drinking purposes. Here are to be seen certain recent carvings on stone, copied from originals, to replace those which have been lost or removed. The difference is so striking as to make one sad at the degeneracy of modern Indian art. About a quarter of a mile further on is the Raj Rani temple, built in reddish sandstone, about 1000 A.D. Mr. Havell speaks of the 'exquisite art' of this temple 'unapproached by western architectural sculpture of modern times.' There are several other temples, of which Kedareshwar, Someshwar, Brahmeshwar, Bhaskareshwar, are among the best known. One cannot fail to notice in all of them the richness and variety of the floral and conventional patterns, and the fine workmanship of the masonry. As one takes leave of this forest of temples, one realises the truth of Dr. Coomaraswamy's remark, that

"the great temple at Bhubaneshwar, with its many smaller buildings clustered about the huge spire, is one of the most impressive of Hindu shrines."

At Bhubaneshwar we see Indian architecture at the maturest stage of its strength and beauty, at Khandagiri we see it in its infancy. Khandagiri and Udaygiri are two sandstone hills on opposite sides of a beautifully laid out road, four miles from Bhubaneshwar across the railway line. The two hills contain a remarkable series of excavations in the solid rock designed for the use of Buddhist monks and hermits. They are assigned to the third or fourth century B. C. One of the edicts of Asoka is found engraved on the Dhauli hill four miles from Bhubaneshwar. (Buddhism prevailed in Orissa up to the fifth century A. D.) The Orissan examples are amongst the earliest excavations in India, and few buildings of an earlier date are known. They range in character from

mere holes in the hillside, scarcely big enough for an ascetic to squat in, up to large and magnificent caves, with numerous chambers, pillared verandahs, and rich ornamentation. Some of the distinctive features of the decoration of these caves are (1) characteristic pillars, square at the top and bottom, chamfered in the middle, and carrying curved brackets connected with the roof on each side, (2) doorways in the form of Buddhist चैंबड, though the actual entrances are always square, (3) Buddhist rails. The domestic arrangements of the cells will also be observed with interest, e.g., little shelves, drains, and watertanks cut in the rock. The principal cave in the eastern elevation (Udaygiri) is the राणी गुम्फा (Queen's Cave). It is the largest and most magnificent of all. It is in two stories, and each story contains a pillared verandah and a number of cells. At one end stand two large armed figures, wearing kilts and boots. Along the inner wall runs a fine sculptured frieze; first comes a man fighting elephants, attended by Bacchante-like women wearing wreaths; then there is the story of the abduction of a woman by some warrior; after this is represented a hunting scene गयोश गुम्फा, though much smaller, is in a better state of preservation. The इस्ती गुम्मा (elephant cave) bears a Pali inscription singing the praises of a Buddhist chief who won a principality from the Kings of Kalinga. The नाम गुन्मा or tiger cave is carved into the shape of a tiger's head. Crossing the road we come to Khandagiri proper, where we find the अनन्त गुन्मा, which is richly ornamented with male and female figures in action. There is an image of a goddess with elephants pouring water over her head. There is also the देनसभा, containing small stones carved into the shape of Hindu temples, and a good-sized tank, cut in the solid rock, with a staircase leading to it, for holding the rainwater. On the top of the hill is a Jain temple built in the eighteenth century, from which a magnificent view of the whole countryside, with its hills and dales, fand beautiful grassy uplands, and the distant spires of the Bhubaneshwar temples gleaning in the sun, can be obtained. Just at the foot of the hill is an inspection Bungalow where the guide waits with his book, in which German, French, Eng-

lish, Japanese, and Indian visitors have recorded their impressions of the visit. As you turn your back on the hills and proceed on the return journey, looking over your head you notice the two peaks with terrace upon terrace of rock-cut dwellings which, twenty-four centuries ago, used to evoke in the mind of the Buddhist householder a longing similar to that of the poet who sang:

"May at last my weary age
Find out the peaceful hermitage,
The hairy gown and the mossy cell,
Where I may sit and rightly spell
Of every star that heav'n doth show
And every herb that sips the dew,
Till old experience doth attain
To something like prophetic strain."

The next stage in our journey, and the final objective of most pilgrims, was Puri, also known as Jagannath, Srikshetra, Purushottam, Nilachal, (जगन्नाय, श्रीचन, पुरुषो-तम, नीजानज). There is a splendid beach of firm sand on which the surf is constant: ly breaking, and there is a beautifully laid out succession of villas just on the seaside. Bathing in the surf is very enjoyable, and many people, specially those afflicted with gout, resort to it, and persons of both sexes, mostly sojourners from Bengal, go out in large numbers to take the ozoneladen air in the cool of the evening. The freedom from the conventional restrictions of the Zenana which Bengali ladies are observed to display on such occasions both here and at other places of historic, hygienic, or religious interest outside Bengal cannot but strike a stranger as a very hopeful sign of the times. The temple of Jagannath is an everpresent feature of the landscape in and around Puri. It was completed in 1297 A.D. by Ananga Bhim Dev of the Gangetic line of Kings, who were worshippers of Vishnu. The temple is surrounded by a double line of battlement ed walls,  $666 \times 644$  feet and 400 by 278teet respectively, and 22 feet high. The precincts of the temple walls contain the fanes of nearly every deity in the Hindu pantheon, thereby disclosing a character istic universality of religious interests The broad thoroughfare along which the cars of Jagannath, Balaram and Subhadra are dragged during the Car Festival is lined with shops where the Prosad or offering, and various curios and bric-abac, illustrative of Orissan handicrafts, are sold. In the centre of the stone-flagged

pavement of the inner wall rises the Great Temple, which has all the four great halls described above. It has a base of 80 feet, and has a height of 192 feet, and is embellished with ornamental carving on the coarse granite of which it is made. Much of the delicate work of the artisans has been effaced by copious modern applications of paint plaster and whitewash, but the lower part of the temple, including the doorways, is profusely and beautifully carved, and several interesting scenes are depicted on them, one being a voyage across the sea on an oceangoing vessel. Standing on the elevated platform which surrounds the main temple, and noticing the great concourse of pilgrims devotees who crowd in at all hours of the day and night, one is reminded of a similar scene in the Jumma Masjid of Delhi, and cannot help contrasting the simple grandeur and symmetrical outlines of that structure with the complicated workmanship and minute carvings on the temple of agannath. The different styles of these two works of art seem to typify the livergence in the two religious systems one grand in its simplicity, the other ill-embracing in its profundity. The worship of Jagannath symbolises the equa-ity of man, and is by many competent scholars considered to be of Buddhistic prigin. The car festival itself has been traced to Buddhistic sources, and the oblieration of all caste distinctions at Puri in he matter of food and drink, and the prohibition of animal offerings at the sacred hrine are regarded as further proofs in upport of this theory. The unfeigned reliious fervour of the pilgrims on the Ratha atra day, which to them is the supreme noment of their existence, is a spectacle which even Benares itself cannot match. The immense popularity of Jagannath is argely due to the teaching of Chaitanya, he prophet of Nadia, who passed the most mportant period of his life in Orissa, and ied at Puri in 1533 A.D. The Muth or nonastery of Chaitanya is one of the sights f Puri. Here are preserved the wooden andals of the prophet, the sacred manucripts he loved to read, and other relics. beautiful oilpainting depicting the great enunciation of the saint by a modern lengali artist hangs on the wall. Another ight well worth seeing is the गोवर्डनमठ of lankaracharyya where a lifesize alabaster

statue of the great Hindu revivalist at the age of eighteen attracts the attention. The monastery is just on the beach, hidden by a sand-dune, and contains a fine library

of ancient manuscripts.

Puri contains many fine tanks, of which the biggest, Narendrasarovar, 734×573 feet, is a magnificent sheet of water, with two picturesque island buildings. As at Bhubaneshwar, the proxy of Jagannath is brought here for twentyone days for the चन्न यात्रा or Sandalwood festival. On the northern bank of the tank, in a charming and secluded spot, is the modern temple erected over the Samadhi of Jatia Baba alias Bijoykrishna Goswami. It is a fit restingplace for the Bengali saint who was a direct descendant of Advaita Goswami one of Chaitanya's renowned apostles, and is well worth a visit.

In front of the temple stands the famous ग्रहणसम्भ (Sun Pillar), one of the most beautiful columns in the world. It was here from Konarak by the Marhattas in the eighteenth century. It is a beautiful monolithic pillar of chlorite 33 feet high, and consists of a base richly and delicately carved, a monolith shaft which is a polygonal of sixteen sides, and a graceful floral capital surmounted by a small figure of a praying monkey. fine proportion of each part to the others, and the taste and beauty displayed in the execution and decoration of the whole must be pronounced to be exquisite.

A short way along the trunk road stands the fine ancient Atharanala bridge. It was exected in 1050 A.D., and is still in excellent preservation and in constant use. It is the best example of the horizontal arch in its simplest form. Its total length is 290 feet; and as its name implies, it is divided into eighteen spans. This bridge is a very picturesque object in itself, and from its parapet about sunset the finest view of the temple of Jagannath can be had.

From Puri to Khurdah Junction station is a run of twentyeight miles, and at Khurdah we boarded the main line and an hour and a half later, we got down at Rambha, in the Ganjam district of the Madras Presidency, at the head of the Chilka lake. The railway skirts the entire lake, and we had a fine view of it all along. It is 44 miles long, the average width of the northern half being 20 miles, and of the south barely 12 miles, and is very shallow.

being 3 to 5 feet in depth. A narrow single mouth joins it to the sea. The scenery towards the south-west is very picturesque. Ranges of hills enclose the lake, which is here dotted with a number of rocky islands covered with vegetation, rising abruptly from the water. The Rajah of Kallikota has a resthouse at the station. There is a good metalled road 1½ miles long leading to the bank of the lake, where the Rajah has a palace set in the midst of a beauti-'fully laid out park. The palace is provided with tap-water, electric fans and gaslight, and there is a steam-lunch at the head of the pier. From here we went on a boatexcursion on the lake, and visited a templelike structure built on a sunken-rock. The only signs of life on the lake are the fishing boats with their white sails glistening in the sun. The water is very still, and is of a bluish tinge and slightly brackish in taste. Rowing on this part of the lake we were reminded of the pictures of the Norwegian fjords.

The grandest of all the Orissan temples, Konarak, Sanskrit Konarka, कोणार्क was the last stage of our journey in Orissa, before our visit to the Chilka. It lies near the seacoast twenty miles north of Puri. The temple is situated on the confluence of: the classical Chandrabhaga चन्द्रभागा, which a navigable river. The then place is almost a desert, and the visitor must perform the journey, which takes two nights and a day to complete, in a palanquin or a bullock cart. He has to make his own messing arrangements, but a good Dak Bungalow in the midst of a well-laid out park has been constructed by Lord Curzon at the foot of the temple, and rows of casuarina trees have been planted on three sides of the temple to protect it from sand-drifts. Here it may be mentioned that Sir James Bourdillon and Sir John Woodburn took an active interest in the preservation of this temple and that at Bhubaneshwar respectively, and in both these places, as everywhere in Upper India, we noticed the beneficent activities of the Government Archæological Department, re-organised by Lord Curzon, who put new life into it.

The Sun Temple is called the Black Pagoda by sailors, to whom it is a prominent landmark on the low coast-line. A local tradition asserts that there was a loadstone on the top of the great tower.

which attracted all vessels which came in sight, and so wrecked them on the open surfbeaten shore, until some Mahomedan sailors landed and took the loadstone down from the tower, which thereupon collapsed. This legend may be the origin of Sindabad's loadstone island in the

Arabian Nights.

According to the palmleaf records of Jagannath's temple, this temple was erected in 1278 A.D. Fergusson however refuses to believe that this sumptuous and magnificent work of art can be subsequent in date to the inferior architecture of the temple of Jagannath, and assigns it to the ninth century. From the पाइन पञ्ची, a history of Orissa, it would appear that the temple was built by King Nrishingha Dev of the Gangetic dynasty. Abul Fazl, the Moghul historian, says that its cost was defrayed by twelve years' revenue of the province. He adds, truly enough, that "even those whose judgment is critical and who are difficult to please stand astonished at its sight." The Nat Mandir was apparently never built, and the Bara Deul or Great Tower has fallen down, probably on account of the difficulty of laying a firm foundation in the sandy soil. The Bhog Mandir is also a ruin, and only the Jagamohan, and the lower portion of the Bara Deul, remain tolerably perfect. The temple was rurrounded by a walled enclosure 750 × 500 feet, which had three gateways, the Lion Door, the Elephant Door, and the Horse Door. The lifesize statues at these gateways are in fairly good preservation. As is usual in India\* the lions are mere heraldic monsters, while the elephants are true to life, but the best group is that of the Horse door to the south. There are two horses, saddled and richly caparisoned, trampling on armed Referring to the elephants at Konarak, Mr. Havell says:

"In such grand works as these, comparable with the finest sculptures of the west, we can find sufficien refutation of the baseless imputation so often brough against Hindu artists that they were no lovers o nature, and lack the power of truthful interpretation

#### Elesewhere he says:

"The sculptors who carved the great bull a Mamallapuram [he might haveladded the great bull within the enclosure of the great temple at Bhubane

<sup>\*</sup> The lion on the Asok pillar at Sarnath is how ever an exception.

shwar] and the elephants at Konarak were as perfect masters of their art as the Greeks."

The Jagamohan is 66 feet square. The total height is about 100 feet, and the building consists of vertical columns 60 feet high and a pyramidal roof with a slope of 72 feet. It stands on a high plinth. The walls are about 20 feet thick in places. The vertical portion of the walls is broken by two rows of niches, containing large statues in bold relief, well executed but often indecent in subject. From the tower which has been partially restored, a good view of the sea which is more than a mile off as well as the Jagannath temple at Puri, may be obtained. The roof of the Jagamolian has a projecting cornice, and is broken by numerous friezes arranged in three tiers. It may give some idea of the profusion of sculpture lavished on this temple to say that the friezes or cornices on the sloping roof alone present about 3000 feet of carving and contain probably twice as many figures. The variety of the sculptures is also astonishing; flowers, animals, human figures, scenes of war, peace and the chase, in fact every aspect of mediæval Hindu life, so rich, variegated and full of manly vigour, is portraved. The eastern doorway is the most elaborate and is one of the most beautiful doorways in the world. The material is chlorite, a very hard black stone which preserves the carving on it in excellent condition. There are seven bands of sculptures, of which the best is a sort of vineleaf ornament with cherubs playing about in it. The interior has now been closed up, in order to protect it from further damage.

The immense size of the blocks of stone lying about will be observed with wonder, specially as there is nothing but a sandy plain all around, and the stones must have been conveyed from far distant quarries. Even more wonderful are the huge beams of iron 20 feet long and about 8 inches square. They are remarkably free from rust and the rivetings are also of the same material. Until very recent times it would have taxed the powers of European founders to forge such massive beams of iron, and it is startling to find that the Hindus of Orissa were capable of such works in the 13th century. A curious illustration of the difficulties which must have attended the construction of this temple is to be seen close at hand. At one time the Bengal Government was attracted by the beauty

of the architrave or lintel of the eastern doorway, and gave a grant of Rs 3000 for the purpose of transporting this single stone to the Museum at Calcutta. With this money the lintel was got down, and moved 200 yards away, where it still lies, as far from the Indian museum as ever. It is a block 19 feet long, 3 feet high, and 3 feet thick, and represents the नवपह or nine planets. The surface containing the carving has been chipped off, and set up within the new museum which has been erected within the enclosure somewhat with the same object as the museum at Sarnath. Brihaspati or Jupiter with his long beard looks particularly wise, and Rahu, the ascending node, is a fierce terror-striking monster.

Altogether the Sun Temple at Konarak must be pronounced one of the wonders of India, and one of the most magnificent productions of human art and skill. Dr. Coomaraswamy says that it is the most splendidly designed and lavishly decorated among the Indian temples. He adds:

"Much of the best Mediæval Hindu sculpture is from Orissa. It would be hard to find anywhere in the world a more perfect adaptation of sculpture to architecture than is afforded by the temple of the Sun at Konarak. The best Konarak figures are characterised by an exquisite smoothn ess and vitality. The sculptures of women are frankly the work of lovers. But perhaps it is the animals that are most impressive; the led horse is of unsurpassed grandeur; some of the smaller horses drawing the temple on its huge wheels express a mode of sadness almost as profound as that of the Javanese Mahisha-Mardini."

The ruinous condition of the temple adds something to the romantic impression which it produces. Much of the effect of this building is due also to the contrast between the stern solemnity of sea and shore and the magnificence of the architecture, between the desolation all around and the exuberant vitality of the sculpture. We may say with the poet:—

What men or gods are these?.......
When old age shall this generation waste
Thou shalt remain, in midst of other woe
Than ours, a friend to man, to whom thou say'st,
"Beauty is Truth, Truth Beauty"......

As the shades of evening were falling, we took our leave of these magnificent ruins, with a prayer which welled up unbidden from the bottom of our hearts, that the nation which has left these mighty memorials of its greatness might once more arise, Phœnix-like, rejuvenated after the torpor of centuries, at the touch of the magic wand

of the West which has reawakened our race-consciousness to a degree never felt before

We have seen that at Konarak, and in a lesser degree, at Puri and Bhubaneshwar, some of the sculptures are very free in treatment, and before taking leave of our subject, we intend to touch upon this vexed question, so perplexing at first sight to those who know and can appreciate the deep vein of spirituality in Hinduism. It is this religiosity of the Hindus which makes any mere erotic explanation of the fact obviously superficial, and compels us to seek a deeper and truer meaning. The Orissan temples are every year visited by numberless Hindus from all parts of India, and it is only in recent years that the journey can be wholly or partly performed by rail. Formerly, the pilgrimage had to be undertaken under conditions which taxed the power of endurance of the most devout among the pilgrims, and not a few. succumbed to the rigours of the journey. Says Mark Twain in his More Tramps Abroad:

"It is wonderful, the power of a faith like that, that can make multitudes upon multitudes of the old and weak and the young and frail enter without hesitation or complaint upon such incredible journeys and endure the resultant miseries without repining. It is done in love, or it is done in fear: I do not know what it is. [But the worship of Jagannath is a worship of love.] No matter what the impulse is, the act born of it is beyond imagination marvellous to our kind; of people, the cold whites. There are choice great natures among us that could exhibit the equivalent of this prodigious self-sacrifice, but the rest of us know that we should not be equal to anything approaching it. Still we all talk of self-sacrifice, and this makes me hope that we are large enough to honour it in the Hindu."

#### Dr. Rajendra Lala Mitra observes:

"Thousands upon thousands of Hindus-men, women and children-visit the Orissan temples every year, they undertake long and tedious journeys in the most inclement of Indian seasons, undergo greatest. privations, to have a sight of them; and return home with the firmest conviction that they have by the pilgrimage freed themselves of all their sins, without ever indulging in the merest shadow of an idea, that there is anything improper or indecorous in all that they have seen. The whole to them is a mystery,—a mystery of ancient times hallowed by age and enveloped by everything that is pure and holy,—and none attempts to lift the veil, and pry into secrets, or their causes, which his ancestors for centuries left untouched. You may point out the offensive character of the representations before him and create a cloud of anxiety and uneasiness in his mind, but it is only a passing cloud which soon melts away before the fervour of his faith. Looking to these facts I am induced to believe that the offensive figures are due to a desire to typify a religious idea, and not an in-

herent vicious taste in the artists or their employers. It is not to 'incite, excite, or gratify the lower feelings of the public,' 'to lower art to unworthy purposes by objectionable representations', but to symbolise a religious idea, that the offensive sculptures were carved; and this was done without any perception of their offensive character."

Referring to the ceremony of the worship of Papyrus, Voltaire said long ago:

"It is impossible to believe that depravity of manners would among any people lead to the establishment of religious ceremonies. It is probable, on the contrary, that this custom was introduced in times of simplicity—that the first thought was to honour the deity in the symbol of life which it has given to us; such a ceremony may have.....appeared ridiculous to men of more refined, more corrupt, and more enlightened times."

If the Pandas or priests attached to the temples be asked about the meaning of these sex-representations, they reply that these have been introduced with the object of testing the faith of the pilgrims, those among them whose minds are not affected by the sight being alone considered fit to enter the portals of the sacred shrines, the interiors of which are generally bare of all decoration. But according to Dr. Coomaraswamy,

"Popular explanations of such figures are scarcely less absurd than the strictures of those who condemn them from the standpoint of modern conventional propriety."

The religious idea which these figures symbolise has been explained by the learned doctor in the following passage, which offers a sufficient and satisfactory solution of this vexed problem.

"In nearly all Indian art there runs a vein of deep sex-mysticism. Not merely are female forms felt to be equally appropriate with males to adumbrate the majesty of the Oversoul, but the interplay of all psychic and sexual forces is felt in itself to be religious....Here is no thought that passion is degrading as some Christian and Buddhist monks and many modern feminists have regarded it-but a frank recognition of the close analogy between amorous and religious ecstasy. How rich and varied must have been the emotional experience of a society to which life could appear so perfectly transparent, and where at the same time the most austere asceticism was a beloved ideal for all those who sought to pass over life's Wandering! It is thus that the imager, speaking always for the race, rather than of personal idiosyncrasies set side by side on his cathedral walls the yogi and the apsara, the saint and the ideal courtesan; accepting life as he saw it, he interpreted all its phenomena with perfect catholicity of vision. The Indian sex symbolism assumes two main forms ... first, the desire and union of individuals, sacramental in its likeness to the union of the individual soul with God-this is the love of the herdgirls for Krishna; and second, the creation of the world, manifestation, Lila, as the fruit of the union of male and female cosmic principles, purusha and shakti. The beautiful erotic art of Konarak clearly signifies the quickening power of the sun ... They [these figures] appear in Indian temple sculpture, now rarely, now frequently, simply because voluptuous ecstasy has also its due place in life; and those who interpreted life were artists. To them such figures appeared appropriate equally for the happiness they represented and for their deeper symbolism. It is noteworthy in this connection that such figures, and indeed all the sculptural embroidery of Indian temples, is confined to the exterior walls of the shrine, which is absolutely plain within. Such is the veil of Nature, empirical life, enshrining one, not contradicted or identified into variety. Those to whom all such symbols drawn from life itself appeared natural and right, would have shrunk in disgust from the more opaque erotic art of modern European salons."

Those who know India best, would have no difficulty in accepting Dr. Coomaraswamy's interpretation as true. Mr. Havell is of the same opinion, and he points out that

"In the matter of sexual relationship, Indian civilisation, in every stratum of society, holds up a standard of morality as high as Europe has ever done."

Sir M. Monier Williams said that

"In India the relation between the sexes is regarded as a sacred mystery, and is never held to be suggestive of improper or indecent ideas."

H. H. Wilson emphatically asserted, in

regard to the sex-symbolism in Indian religion, that

"Whatever may have been the origin of this form of worship in India, the notions upon which this was founded, according to the impure fancies of European writers, are not to be traced even in the Shaiva Puranas."

If, along with these facts, we take into consideration the real aim of Indian art, we shall be in a better position to appreciate the true significance of the Orissa sculptures which are regarded as so objectionable by western advocates of the cult of the nude. "The artist identifying himself with nature in all her moods is really the keynote of all Asiatic art," says Mr. Havell. "The true aim of the artist," he says in his Ideals of Indian Art, "is not to extract beauty from nature, but to reveal the life within life, the noumenon within phenomenon, the reality within unreality and the soul within matter. When that is revealed, beauty reveals itself. So all nature is beautiful for us, if only we can realise the Divine Idea within it. There is nothing common or unclean in what God has made, but we can make life beautiful for ourselves by the power of the spirit that is within us."

### JANAKI'S HUSBAND

A TRAGEDY OF HOME.

By Mrs. T. TIRU-NAVUK-ARASU.

T was a beautiful night. After a cool evening shower, the air seemed filled with the fragrance of the earth and the blossoming jessamine. It was the night of the full-moon and the Queen of Night was sauntering in the heavens attended by her stars and in all her grace and glory; -but all unconscious of the aching loneliness in a human heart. To him, there was no joy on earth. Sorrow had crushed his heart with tragic suddenness. He was alone in the room. He felt suffocated. He rose up from the chair where he had lain motionless for more than an hour. • He heaved a sigh, as only a man who had loved could and whose heart had

been touched by the cruel hand of grief. Slowly and wearily he rose. He walked languidly to the window, pushed back the curtains and opening the shutters, looked out into the night. To him, the earth seemed vast and desolate. To him, the beauty of the night was but a mockery. He stood there transfixed, cold and still as a statue. A solitary night-owl screeched and flew past his window, flapping its wings. The moon rose higher and higher, shining brighter and brighter into his "Janaki! my love! death-like face. Narayana! Narayana!" he cried in tone of anguish and despair, as he stood there wiping his face with one end of the utta-

riyam that lay carelessly thrown over his shoulders, as hot tears were streaming down,-tears wrung out from an aching heart,—tears of love,—tears of a man! Hush! they are sacred!

It was a strange irony of fate. Fourteen years ago, this same man, then in the dawn of a beautiful manhood, gifted with all the world's blessings,—youth, health, wealth, beauty, learning, fame, all—and betrothed to the sweetest and fairest of child-brides, stood there, in that same room, looking out from the same window innumerable times, not as now, crying to God for help,—but at one time cursing God and man and at another longing for the death either of himself or of his socalled wife. This went on for days, months and years. Then he was in the full vigour of youth, handsome and haughty, his mind aflame with the ideals and dreams of early manhood. He seemed indeed the "idol of the gods" as his friends termed him. When he was about eighteen, he was betrothed to Janaki, the daughter of his father's sister, much against his will. He resented the marriage with all his heart. He had some inexplicable dislike to the union his parents had set their heart on. The social world thought it an excellent arrangement. Excepting him, the most concerned—everybody else approved of it.

Janaki was only eight years old. She was a pretty child, fair and slender, with beautiful, large, almond-shaped eyes, and of such a loving disposition. Hers was an immense heart. But, for him, she had no charms. In fact, he had never given him-Such loathing for her, filled his heart. He did not like the marriage, nor had he the strength of mind to go against his father's long-cherished desire. So he went through it all mechanically. When the Brahman priests chanted the customary vedic blessings on him, he smiled cynically. People called him proud. Ever since that day he wished and even prayed for her death—for ten weary years,—which to him seemed

To-night, as he stood there, looking out of the window, all the past came rushing into his fevered brain with frantic speed, bearing with it an unbroken trail of anguish and remorse. An emotion of a different kind was killing his soul to-night, and crush-

ing it down by its force. He cried to God for help, for comfort, for forgiveness. Life seemed to have suddenly ended, because Janaki had vanished from his earthly eyes and the world: gone away beyond his reach, gone for ever, -this Janaki, the little childwife he once hated and then learnt to love with all the passion and purity of a strong and emotional heart. Ah! who can understand the mystic ways of Kama? None save those who have been touched by his flower-tipped arrows! A two-fold pain was gnawing at his heart—grief at her loss, and repentance for the past. The whole of that past rushed into his mind paralysing his feelings. How she used to visit his father's house at his mother's request and the angry, bitter scowl he would cast at her, if ever by accident she should come before his gaze: how she would stand concealed lest she should be seen and give cause for displeasure: and how sometimes she would stand behind a half-closed door just to see his face, to cast a furtive glance at himher lord-from her hiding-place, where no one could see her; and then her beaming, innocent face, framed in dark, flowing tresses, and her rippling laughter which jarred on his ears then!

Ah! how it all came to him! "Narayana!" Narayana! help me!" was all that he said. Ah! how it all came back to him, as he raked up that night the ashes of the dead past! Alas! the first many years of their

married life!

But Janaki,—weak and loving Janaki was to win. The twilight of girlhood was merging into a glorious dawn of an exquisite womanhood. Her parents sent her to live with her husband at his father's self even a second to look at her face: house. The ten years, that had passed by, had wrought their change also on him. The glorious colours of the dawn of youth were slowly fading into the light of the common day. He was a man dutiful and He realised to the full measure; good. the responsibilities of the work-a-day world. From the day Janaki came to live with him he resolved in response to the sense of duty and humanity in him, to treat her with kindness, if not also with some affection. He gave her everything but his love. He gave her all the comforts and luxuries of life. He gave her beautiful sarees and precious jewels. He gave her money and all that makes; for most wo. men, life worth-living. The world thought her happy and her friends called her fortu-

nate. She had in fact nothing wanting outwardly to complete her happiness. She even experienced the joys of motherhood in a short time, and a bright little face was sent to shed rays of gladness and love on the young mother. Yet, Janaki was not happy. Hers was not a soul that could live and thrive on sarees and jewels and the other good things of the world. She pined and yearned for something richer, something vastly more beautiful, something ennobling and fulfilling. She yearned for that sweetest and most divine of all human emotions which every woman would give and have. She had not, only that. And all day and every day her eager eyes were looking for the coming of it. She was hopeful. She would wait. She would have been content if she only knew that he loved her. It would not matter if she did not hear it from his lips. Only to realise it, to see it in his eyes, that alone would suffice. Poor hungry, starving, Janaki! Her food was love. She was craving for it.

One evening her husband, after a short absence from home, happened to return earlier by a day or two than he was expected. He was going to his room when he was attracted by the childish prattle of his little son proceeding from Janaki's room. He peeped in to see. There, he found Janaki, seated on the floor, tears streaming from her eyes, looking intently and with all the depth of her love at a photograph she held in her hand, while her little son by her side was pulling her saree and teasing her to draw off her attention to himself. He knew at once it was the photograph of a man but from where he stood he could not make out whose it was. A sudden flash of anger, perchance was it

ealousy, swept over his face.

He stood still for a moment, and then deliberately took a few steps towards his wife. It was not till he was quite close to her that Janaki came to herself and realised that he was in the room. She was startled and a storm of confused emotions overwhelmed her and as if by instinct she hid the photograph under the carpet. He saw tall. His figure seemed to grow. He stepped up and took the photograph in his nand and lo! what were his feelings when he found, it was the photograph of no other than himself.

Calm, collected, demure, with down-cast yes, her whole face suffused by a hundred motions, she stood there, facing the inevi-

table. It seemed a crisis, and every second was like an age. She watched nothing but his face and heard nothing but the beatings of her own heart. For a moment, he stood there, photograph in hand, perplexed, bewildered, a creature of a thousand conflicting thoughts and feelings. Gradually his thoughts seemed to be resolving themselves, and slowly and deliberately and perhaps for the first time in his life, he looked at his wife with something like affection and quietly left the room. Days passed. Gradually his heart opened out to her. Step by step, he began to love her and soon the truth flashed upon him. The love in her beautiful eyes and the sad beauty of her face began to magnetise him, and to his wonder he discerned that he loved her. But his haughty spirit would not allow him to tell her so—he felt ashamed—but it mattered not to Janaki whether he told her in words or not. She knew he was beginning to love her and that was enough. She saw love glowing in his heart and face. She was happysupremely happy. She drank deep of the fountain which had all of a sudden been allowed to flow full towards her, and which, just to taste a drop of, so many souls on this earth do not mind living ever so long or suffering ever so much. Janaki was happy. Her happiness knew no bounds.

But alas! even the gods are jealous. Janaki's days on earth were numbered, and her end grew near. Some time passed on and one bright May morning another babe was born to them—a child of love forsooth but doomed to instant death. Janaki grew ill, her condition became serious. She knew death was coming. Day and night, her loving husband sat watching at her bedside. Somehow he began to feel that she was slipping away from his life. And as she felt her life ebbing away, she drew him close to her.

"Janaki! my love!" he said in low

"Tell me, you love me, let me hear it from your lips before I leave you" she said, a faint smile playing on her face.

"Janaki! my Janaki! indeed I have loved you, I love you and shall for ever! Narayana! spare her! have pity on me!" he cried.

She tried to rise: she was too weak. He held her gently against his breast. He was weeping. She felt it. "Weep not, dearest

one: You will not grieve if you can only realise how happy you have made me. I feel I have not lived in vain. I go—I go, with your love!" she said.

Janaki died. Her soul irradiated by the assurance of having won her husband's love at last, slowly and peacefully passed away.

And for him too, life ended!

## INDIAN PERIODICALS.

### A Pioneer of Science Teaching in Bengal

In a paper read before the Bethune Society on Nov. 11th, 1852, the late Mr. Prasanna Kumar Sarbadhicary put up an "eloquent plea for a recognition of the importance of Science" in Collegiate education.

Lengthy quotations from this remarkable paper appear in the Presidency

. College Magazine for August.

"Prasannakumar Sarbadhicary," we are told, "was a Hindu College student, a pupil of Captain D. L. Richardson. He was for a time Professor of History in Presidency College. Education was the profession he deliberately chose in preference to other careers which opened invitingly before him on leaving college. He held strong views on education, to which his services were various." He transplanted the Arithmetic and Algebra of Europe into the vernacular of Bengal.

Considering the big strides that scienceteaching in Bengal has made of late years, the following quotation from the paper under review would be well worth perusal.

The universe in which our lot has been cast and in which we are no unconcerned beings, is governed by a system of laws unvarying and open to the inspection of all who come with a devout heart and with the necessary preparations to know them. The explanation and expounding of these laws constitute natural science. As nature is subdued by submission, if we would keep our place as lords of the creation, we must cultivate a familiar acquaintance with the physical sciences. The lofty position to which civilized man has been raised has been through the mighty work of science. The loftier station, which his present position promises to raise him to, shall be through the aid of science. It is science that enabled the powerful genius of Archimedes to defend his country against the overwhelming force of the Romans. It is through the aid of physical science, that we are enabled to travel hundreds of miles in a day and to perforate the Alps,

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the crossing of which required the mighty genius of a Hannibal or of a Napoleon to accomplish in bygone days. It is physical science that enables us, with a small quantity of water, to have works done which would have required the labours at least of a hundred Hercules of the fabulous ages. Science has enabled the sailor to guide his vessel across the wide expanse of the ocean with that degree of exactitude and certainty with which he would have been moving from one room to another in his own apartments. By science have we been able to catch hold of the fleeting shade and to give it a permanent existence. By science have we been able to convert the most noxious wood and vegetable to the most nutritious food, and to transform the most worthless objects into the most useful. By science have we been able to make water and wind subserve many of our purposes and be obedient to our will. Science has made provision for our walking with light in perfect safety while we are in the midst of the most inflammable and explosive atmosphere of the sub-terranean regions. It is science that has provided us with a medium to waft a sigh from Indus to the pole with a velocity surprisingly great. If we look with an observing eye at the social condition of the civilized nations we shall see how much physical science has done for its bettering. We shall then feel the truth of the statement that by the aid of science the condition of a European prince is now as far superior in the command of real comforts and conveniences to that of one in the Middle Ages, as that to the condition of one of his own dependents. All our arts are either derived from or perfected by science. Anything that is detrimental to the latter is also detrimental to the interests of the former. But even putting aside all interested motives, what an amount of enjoyment in the study of the science! When we are told by the scientific enquirer that the fall of the apple and the motion of the planet, as well of the wondering comet and of the seemingly irregularly falling aerolite, is guided by the same laws; when we are told by him that the law of gravitation holds true in the most distant stellar system; when he describes Saturn's rings with a minute accuracy, as if it was one shining with brilliant lustre on his own little finger; when he is giving us a chart of the moon as if it was one of his own native districts; when he informs us that there is an ebb and flow in the aerial ocean as in the aqueous; when he tells us what the state of the world was before the family of man was in existence; when he tells us that linen rags being immersed in sulphuric acid produce a greater quantity of sugar

than their original weight, that a gnat's wing in its ordinary flight beats many hundred times in a second; that in acquiring the sensation of redness our eyes are affected four hundred and eighty two millions of times, do we not feel ourselves lost in wonder? Do we not feel the importance of those brauches of learning which teach us these miraculous truths? What an exquisite pleasure then is the natural sciences! Look again at their subserviency to Natural Theology. The sublime truths of that sublime science are but imperfectly understood without a familiarity with Natural Philosophy. The stability of the Solar system, the nature of the resisting medium, the beautiful provision of the harvest moon, the relationship between the eye and the light, the equilibrium of effects between the animal and vegetable creations, the provision for the sustenance and production of the human frame and the sixfold utility of atmosphere, are a few of the many truths which we cannot understand, and therefore cannot appreciate, unless we have made ourselves familiar with physical science. Many of us may think that we may take them for granted and have thus the obstacles to the study of Natural Theology at once overcome; but we should then bear in mind that traditional prejudice is far different from rational conviction. From these considerations we feel not the least doubt that physical 'science should occupy the most prominent place in collegiate education.

#### The Press in Austria.

Mr. E. Watts contributes to the *Hindustan Review* for August a short article in which he has made an attempt to show "how the Government of Austria controls the newspapers of that country, and renders all newspapers, or practically all, dependent on the authorities."

For the information contained in this article the writer has largely drawn from Mr. Steed's account of the Hapsburg Mo-

narchy.

We are told

In order that the public may be served with suitable news there are Press bureau attached to the several departments of State, the War Office, the Premier's Office, the Home Offices of Austria and Hungary, and especially the Foreign Office of Vienna, and these have large sums of money at their disposal with which to encourage the various journals and journalists at work in the country.

Regarding the working of the Press Bureau we read

The "Literary Department" of the Foreign Office, is international and extends to Berlin, Paris, London, Rome, Petrograd, the Balkan Capitals, and even the United States, and that its methods vary according to circumstances. The head of the Bureau is a Foreign Office official who has usually been, but is not invariably of Jewish extraction, Attached to him is a large staff of journalistic officials conversant with the principal European languages and commissioned to report from day to day upon the foreign press. The "Literary Bureau" subscribes to the chief foreign news-

papers besides, periodical reports from the Austro-Hungarian Embassies Legations, and consulates abroad. An exact register his kept of the exact position at a of course investment of the exact position. position, etc. of every important foreign journal. Alongside of the journalistic officials commissoned to report on the foreign press, staff of regular official writers, recruited from the ranks of professional journalists, is employed to furnish semi-official articles to the home and foreign journals that are subsidized from the secret funds or otherwise controlled by the Bureau. But it is not always easy to get at the editors and proprietors of some of the journals they wish to influence, so they seek to approach the correspondents of these papers, many of whom find their salaries too small to live confortably. To gain an easy addition to one's income is a great temptation, though some may succumb it is to the credit of these men that they prefer "the drawbacks of independence to the sweets of scmi-officialdom." But, in spite of his desire to be independent the correspondent is frequently circumvented and cases are not unknown of leading articles having been foisted on English papers the editors of which were quite unaware of the source. They do not leave the Ambassadors in silence, for they study the man, and do not hesitate to use flattery if vanity is his weekness, and threats if his conduct may have been open to suspicion owing to some imprudence or other. Confidential information is often supplied to them, but the emissaries are officials of the Bureau. At critical moments, additional means of influencing foreign opinion are employed. Foreign journalists of note are encouraged to come to Vienna, are granted easy access to Austro-Hungarian Ministers and other personages of State and are able to declare without fear of contradiction that their information is "invariably drawn from the very best sources." When they leave Vienna arrangewith 'information' of equal quality; and it is only when, as during the Balkan crisis of 1912-13, events perversely flour their predictions and belie their positive knowledge that unwary readers begin to doubt their infollibility." doubt their infallibility."

We learn "that the very system under which newspapers are sold renders it most difficult for any to take an independent line."

In Austria there are certain Government shops where are sold matches, stamps, tobacco and lottery tickets. It is only from these that any, other than subscribers can get their newspapers for newsboys are not permitted to sell in the streets. Thus, if the public persecutor believes a particular issue to be harmful he can, in a few minutes, set the whole machinery in action, and instructions are issued to every Government shop to stop the issue, and the whole journal is thus essily confiscated. It a paper persists in a course not acceptable to the authorities, the sale of it in any Government shop is forbidden, which practically means its death. But the authorities are concerned about one thing only, and that the regulation of matters concerning the States. So far as the morality of the paper is concerned they are indifferent. The filthiest of advertisements, the shadiest of news may appear, but no action will be taken. The whole press is in the hands of the Jews, and this class has no wish to go against the Government lest greater evils fall on them. They

use the newspapers for the dissemination of views which will be helpful to them as a community.

"It seems the people of Austria has too much confidence on the Government, for we read

"The trend of public feeling is against systematical adoption by any journal of an antipatriotic' that is to say, anti-official, attitude, even though the attitude be inspired by consideration for the higher interests of the country. However much the people may grumble and cavil at official policy, the feeling that after all it is the business of Government to look after public affairs and that the authorities know better than any official wiseacre what should or should not be done, is too strong to permit the growth of a powerful body of independent opinion. Indirect criticism is tolerated, but it is taken for granted that it will exercise no practical effect.

### The writer says in one place that

in many countries, though the intervention of Government may not be direct, the control is none the less real, for by various means they retain such a hold on the editors and proprietors that freedom of action is impossible. This cannot be said of the press either in England or India, and unless there is some striking cause, comparatively little is done to influence papers on their policy.

He is not probably aware of the Press Laws of India.

### Conception of Love in Urdu Poetry.

Mr. B. N. Chakbast gves us a bird's eyeview of Urdu poetry in the pages of the Canning College Magazine for August.

Canning College Magazine for August.

He asserts that "the door of Nature was closed to Urdu poets and we find very little of love of Nature in them."

The society in which they lived and moved lacked that culture of the faculties of observation and perception, which is supposed to fill the human mind with a passion for Nature; and in this respect they were as much the creation of their society, as any other individual of their times. Besides, in their desire to individualize their poetry by cutting it off from Hindi, and moulding it after the fashion of Persian verse, they not only borrowed foreign expression but the foreign scenery of Arabia and Persia to embellish it. This unnatural alliance with Persian poetry blinded their eyes to the charm and beauty of Indian scenery, and closed their ears to the music of Indian birds. Their nature was not the Nature of Tulshi Das, fresh in all its pristine vigour and beauty, but the Nature of Hafiz as they dreamt of it. This explains why Urdu poets are so dull in their appreciation of Nature. In fact they had no Nature to dwell upon, and in this respect at least they have reduced their art to an artifice.

We find the Urdu poets in their true element when we turn from Nature to Nature's God.

The Sufism of Persia, inspired and invigorated by the Vedantic philosophy of India, which had tken hold of the Mohammadan mind in no small measure, and was intensely poetic in its conception of men and things, did not fail to impress the minds of Urdu poets, and their poetry amply reflects this tendency of thought. To an Urdu poet divine love is the chief concern of human life. All else is the shadow of a shade. It is the light of divine love which illumines heaven and earth and gives beauty to flowers and stars. He believes in the spirit of Islam but not in its ritual, is truly cosmopolitan in his love of men, and has no faith in the artificial distinctions of caste and creed.

One has to look mainly to ghazals, so we are told, if he is to analyse the idea of human love as entertained by an Urdu poet. "The general tone of Urdu poetry is to a great extent if not completely sensual." This is so because

Urdu poets flourished in an age when the fabric of Mohammadan civilization in India was crumbling to dust and the Society of Delhi and Lucknow, which were the two chief centres of Mohammadan culture, was characterized by that love of exuberance of animalism which had sapped the foundations of Mohammadan sovereignty. The fashionable folk of those days had made a fine art of sensuality and the Urdu poets could not escape the prevailing contagion.

#### Rut

Apart from the view of sensuality which is the outcome of the age in which the poets lived, one also comes across a lofty and grand conception of human love in their verse, which does credit to the purity and nobility of their individual vision. Great Urdu poets like Mir, Autush and Ghalib, in their best moods soar to as great heights of poetic greatness in their delineation of the passion of love as one is apt to meet in the poetry of great European poets.

Mr. C. H. Yates contributes to the July Mysore Economic Journal an useful article entitled

# Printing as a Profession for the Educated Youth.

The writer tells us that "at the first printing was an art practised by educated men only, and that, even in these days of division of labour, a certain standard of education is necessary on the part of the employee to do it justice."

He is quite right in asserting, that

Not only is education for the printer necessary: it was never more necessary than to-day. It is because so many uneducated men have entered the ranks of the printer that printing has fallen to the present low level in India. The men in the printing industry who have attained success are those who have given up their leisure time for special study and who make special efforts to advance.

But does printing pay in India? And how is success to be attained in this business? These questions have been clearly considered by the writer in the following lines:

Printing in India, is a comparatively new industry, and therefore does not offer great opportunities for many young men. These will come later on. Therefore to those whose thoughts may have gone out towards printing as a pursuit, and who ask if there is anything in it by which they can earn an immediate competency, my answer is, broadly speaking, No;—

not for the present.

But, on the other hand, if there are young men possessed of enthusiasm and farsightedness, my reply to the questions put is, Yes. Success, however, will not be likely to be attained through filling posts in existing firms; it has already been said that they are too few; but rather through individual effort and perseverance such as characterised the printing pioneers of generations ago. These men first of all learned their business thoroughly. They thought it no disgrace to soil their hands. Day in and day out, and year after year, they walked for many a mile to and from their work in their apprentice days, and at the close of the day turned their attention to self-improvement. Thus grounded, they eventually started business for themselves, and doubtless worked harder than before in order to attain to the ideal they had ever before them. Benjamin Franklin began in this way, and used the art as a stepping-stone to the eminent position he eventually filled in American public life. He began by setting up type and later became Minister to France. It is said with pride that "as many men in America have graduated from the ranks of the printers into public life as from any other profession with the acceptance of the life." other profession with the exception of the law." Not a few British printers have found their way into the House of Commons or to the chair of the Lord Mayor

The following lines taken from the "Practical Printer" state what constitutes the suitability of an educated young man for taking up printing as a profession.

The executive must be a practical man. Executive mechanical and artistic ability are essential; but one quality without the other is insufficient. He must be sufficiently mechanical, practical and artistic to see a job of printing to a successful conclusion, from envelope corner to catalogue, and from estimating to delivery, and to do it himself if need be. This includes a knowledge of press work, of proof-reading, of paper stock, weights, and sizes, and he must be conversant with the working methods of the binder, electrotyper and photo-engraver. A broad intelligence, an observing eye, a desire to excel, the love for doing and seeing good work, the ambition to work and study after working hours, are requisities to success, and one must start young. The realisation of how much one has still to learn will come later on—when one has grown grey."

J. J. Campos writes an interesting article on the

### Psychology of Music

in East and West for September. For Heine

Music admits of no question as what? For him its dominion lies between thought and phenomenon, and like a twilight mediator it hovers between spirit and matter, related to both yet differing from each: spirit that is subject to the measurement of time, matter that knows no space.

The Greeks "implied its meaning when they symbolized it in Euterpe—the product of force and memory placed on the loftiness of art."

#### We read

To go deep into the meaning of music and analyse its various effects, it is necessary to appeal to three sciences. As a phenomenon of sound it lies in the domain of physics, as a function of the ear in that of physiology, as an æsthetic principle it belongs to

psychology.

Music can imitate sounds in nature—the birds singing, the horses galloping, the rippling waters or running brooks. Imitative music may tingle our ears but will neither impress our minds nor awake our deeper emotions. The works of the greatest masters of music betray no imitation of sounds in nature, and whenever music has descended to imitation of natural sounds, it has lost its claim to Art.

The nature and action of music is thus enumerated:

Music is expressive because it is the language of emotion translated from vocal sounds that arise from feeling. That Music must appeal to us as plaintive or joyful which intensifies the outbursts of grief or joy. Plaintive Music is usually slow and dragging. The reason clearly is that the emotions of grief are always subdued and repressive. Hence the slowest movements, largo and adagio, indicating diminished muscular action, will best express them. Joyful music is quick and bright because the pleasurable emotions of man bring on mental vivacity which gives rise to successively increasing degrees of muscular activity. The theory further explains that a good vocalist's sounds are sweeter than those of all the musical instruments because, being the modulations of the human voice under emotion, they directly express the particular emotions.

The pleasure which Music affords is not only emotional but intellectual, and its essential function is to communicate thought. Primitive music was all rhythm and pleasing sound. So is our modern music which is not classical. It only tingles the ear but fails to delight the mind. No doubt, it communicates feeling. The rhythm of our valses and marches sets the feet moving and the body swinging. But the effect is soon lost and our deeper emotions are never aroused. Herein lies the poverty of ordinary music. Music as a real Art is expressive,

and communicates thought.

Untrained ears fail to realize its full expressiveness because it is not definite. Poetry brings all action clearly before the mind in time. Painting more definitely makes everything visible in space. Hence it is that to men who easily realize the full import of a poem or a painting on account of its direct expressiveness, the strains of the finest music are meaningless. Music, it is important to notice, communicates thought and expresses the language of emotion, not directly but through suggestion.

Poetry, Painting and Music

Music not being directly expressive is a limited Art. Whereas poetry and painting can represent any specific type of emotion, Music cannot do so. It can only distinguish between intense emotions broadly different. It is a generic, not a specific, Art. It can differentiate between pleasure or pain, joy or sadness, liveliness or lethargy, activity or languor.

But it cannot distinguish between finer shades of emotion, such as jealousy and envy, pride and vanity ambition or emulation. The greatness of the art of Music lies in its limited scope, which generalizes its effects. An orchestra plays a soft, solemn piece. To a mother who has lost her child it will appeal as a reveris on a graveyard. A pious man may think of an angel's prayer. To a forlorn maiden it will tell the tale of her pleadings of love. The song of Timotheus which inflamed Alexander to revenge and cruelty might have, in different circumstances, stirred up a noble spirit and inspired an act of great daring.

Music creates different moods, however closely allied, in persons differently disposed. In poetry moonlight is moonlight. In painting landscape is a landsape. But in Music the same passage may

convey differnt méanings.

### The music of great masters

The psychology of Wagner's music is difficult to analyse. Excepting to musical minds the suggestiveness of his music is confusing, its expressiveness is bewildering, while the old type of music, as of Haydn's School, is equally intelligible throughout. The reason is that they expressed the emotions singly and not in their complexity. In Haydn's music a series of emotions follow successively. Hope follows desire. Fear bring on hesitation. The struggle begins. The finale is a triumph or a failure. But Beethoven and Wagner went farther. They represent all the complexity of emotions stirred up in man at the same time. Their strains of exultation are embittered by a dash of melancholy. Their hopes are troubled with fears, and alarms disturb their tranquil musings. Hence the difficulty in realizing the full significance of their works.

In Italian music melody always predominates. There is no sediment which the Italians have not touched upon, but this sentiment has either been isolated or found in its complexity in one individual, But the later German composers encompassed in their works the highest powers of music. Consider only Meyerbeer. With him melody is of a secondary importance. His achievement is the perfection of harmony. It is not that he is not melodious. His

melodies are lost in his harmonies.

#### To sum up

Music, like other Arts, is not directly expressive, but communicates thought and feeling by suggestion. It is a generic, not a specific, Art. At first on the communicates thought and teering by suggestion. It is a generic, not a specific, Art. At first Music was all rhythm. It developed to the extent of working out the isolated emotions. These were gradually handled in all their complexity. The highest Art was reached when melody was combined with harmony and music became the language not of the angular individual heart between the language not of the one individual heart but of a whole throbing society that smiles, sighs and sobs in its strains.

#### Love-mad.

The September issue of the Arya prints translations of some pretty lines from the poetry of Nammalwar the Tamil poet.

The poetic image used in the verses quoted is ...... The mother of a love-stricken girl (symbolising the human soul yearning to merge into the Godhead) is complaining to her friends of the sad plight of her child whom love for Krishna has rendered "mad" with the consequence that she is able to see nothing but forms of Krishna -the ultimate Spirit of the universe.

Here are a few translations:

Seated, she caresses Earth and cries "This Earth is Vishnu's ;"

Salutes the sky and bids us "behold the Heaven He ruleth;"

Or standing with tear-filled eyes cries aloud "O sea hued Lord!"

All helpless am I, my friends; my child He has rendered mad.

Knowing, she embraces red Fire, is scorched and cries "O Deathless!"

And she hugs the Wind; "Tis my own Govinda;"

she tells us.

She smells of the honied Tulsi, my gazelle-like child, 'Ah me!

How many the pranks she plays for my sinful eyes to behold.

The rising moon she showeth, "Tis the shining gem-hued Krishna!"

Or, eyeing the standing hill, she cries: "O come, high Vishnu"!

It rains; and she dances and cries out "He hath come, the God of my love!"

O the mad conceits He hath given to my tender, dear one!

The soft-limbed calf she embraces, for "Such did Krishna tend,"

And follows the gliding serpent, explaining "That is His couch"

I know not where this will end, this folly's play in my sweet one

Afflicted, ay, for my sins, by Him, the Divine Magician.

All Gods and saints are Krishna-Devourer of infinite Space!

And the huge, dark clouds are Krishna; all fain would she fly to reach them.

Or the kine, they graze on the meadow and thither she runs to find Him.

The Lord of Illusions, He makes my dear one pant and rave.

Languid she stares around her or gazes afar into space;

She sweats and with eyes full of tears she sighs and

faints away:
Rising, she speaks but His name and cries, "Do come, O Lord."

Ah, what shall I do with my poor child o'erwhelmed by this maddest love?

## FOREIGN PERIODICALS

J. C. Squire in the New Statesman tells us what he thinks of

Mr. Chesterton as a Poet.

"It is possible to be a man of too many parts," so says the writer. Mr. Chesterton is one such man. For "he is a politician, a novelist, an essayist, a critic, a theologian and a, serious and comic poet." It is Mr. Squire's belief that "under the voluminous journalist there lies half-buried a very considerable poet."

Says the writer

For most of Mr. Chesterton's wholly serious twerse (there is not much of it) I do not personally care; though in other circumstances there is no saying what he might not have written. With a little less obscurity and allusiveness (not suitable to a rapidly moving narrative poem), Lepanto, which is included in the new volume, would have been one of the finest things of its kind. Even as it is it is memorable, and one stanza will show the march of it:

Dim drums throbbing, in the hills half heard, Where only on a nameless throne a crownless prince has stirred.

Where, risen from a doubtful seat and half attainted stall,

The last knight of Europe takes weapons from the wall,

The last and lingering troubadour to whom the bird has sung,

That once went singing southward when all the world was young.

In that enormous silence, tiny and unafraid, Comes up along a winding road the noise of the Crusade,

Strong gongs groaning as the guns boom far, Don John of Austria is going to the war, Stiff flags straining in the night-blasts cold, In the gloom black-purple, in the glint old gold, Torchlight crimson on the copper kettle drums, Then the tuckets, then the trumpets, then the cannon, and he comes.

Don John laughing in the brave beard curled, Spurning of his stirrups like the thrones of all the world,

Holding his head up for a flag of all the free.

Love light of Spain-hurrah! Death light of Africa! Don John of Austria Is riding to the sea.

"Mr. Chesterton's chief defect as a serious poet," we are told, "probably arises or at any rate is fostered by the habit of journalism. Journalism, though it encourages the aptitude for vivid and striking words and phrases, does not stimulate, but rather destroys, the sense for that supremely accurate kind of word and phrase which poetry requires."

But though

Journalism is perilous for serious poets, it is certainly not so for comic ones. Light verse—whether merely light and fantastic or ferociously satirical—

merely light and fantastic or feroclously saturcal—does not demand the same qualities.

Mr. Chesterton's gifts for satiric and fantastic verse have been quite unimpaired by his other activities; his mind, perhaps, expresses itself more naturally and truthfully when he is not calling on himself to be consistently solemn or at least serious; and his lighter verse is so astonishingly good that it is a scandal that he does not write more of it.

Mr. Squire has great praise for the poem by Chesterton entitled Anti Christ, or The Reunion of Christendom: An ode, which the writer thinks is "certainly the cleverest and most amusing political poem of this generation."

It was inspired by a cry from the depths of the soul of Mr. F. E. Smith, who, speaking on the Welsh Disestablishment Bill, described it as "a Bill which has shocked the conscience of every Christian community in Europe." Mr. Chesterton takes certain Christian communities in turn. The first stanza

Are they clinging to their crosses, F. E. Smith. Where the Breton boat-fleet tosses,

Are they, Smith? Do they, fasting, trampling, bleeding,
Wait the news from this our city?
Groaning "That's the Second Reading!"
Hissing "There is still Committee!"
If the voice of Cecil falters?
If McKenna's point has pith,
Do they tremble for their alters?

Do they tremble for their altars? Do they Smith?

So also the Russian peasants in the Caucasus---

Where Establishment means nothing, And they never heard of Wales,

And the Christians in the Balkans where-Men don't think it half so hard if Islam burns their kin and kith, Since a curate lives in Cardiff Saved by Smith.

### Race Prejudice—Two points of View.

The New York Call relates the following incident:

It was near the close of the noon hour and the pupils of one of our biggest public schools clustered about the gates waiting for the fatal moment when it would become imperative for them to leave the joyous freedom of the street and hurry back to their cabined and confined life of the classroom. As we approached the surging, shouting, gesticulating mass we were struck by a sight which made us stop

short and gaze our fill before going on again.

Leaning against the steps of the school were two young girls of about 15 years of age. Their arms were lovingly intertwined and their hands tightly clasped. One of them was a lovely creature with the fairest skin, big blue eyes and blond curls caught back with a big pink bow that matched her tasty pink dress. The other was a Negress, black and uncomely as can be imagined, with her inky hair brushed into an orderly pig-tail, and her costume a cheap white shirt-waist and rusty black skirt. There they stood with that air of ecstatic intimacy that marks the friendships of girls in their teens, the white hand clasping the black, the blond curls blowing tenderly against the despised 'wool.'

A painter should have immortalized them as

they stood there and called them 'America'-the America of our dreams. For they were a symbol of all America could be and some day will be—a real democracy that knows not race nor color nor creed nor class. Already they sit together, the black girl and the white, in that great institution of democracy, the free school, that first, faint promise of all the state will one day do, collectively, for its own.

It was a sight good for the soul in these troublous days, infinitely suggestive and hope inspiring. It was an earnest of the Human Sisterhood that is

Regarding this incident the Louisville Ky., Times writes:

With hysterical sentimentalists writing in this fashion, of what avail are the words of Booker Washington, the Mentor of the black race, who only a few days ago said to an audience of Negroes in New York that the chief drawback to the colored man in the United States is that he 'doesn't want to be black and can't be white.' He proceeded further to admonish the Negro to stick to his race and not try to 'ape white folks.'

If one of your race opens a store,' Washington told them, 'patronize him, bring others to him and help him push his business.'

There is sound sense in that argument, but we can only pity the misguided humanitarians (?) who see in the intimacy of the black and the white girl the augury of a beautiful 'human sisterhood' to be. Booker Washington's theory of the ultimate salva-tion of the Negro is hard work and the faculty of keeping out of the white man's territory. The blacks may achieve a great deal if they pursue the course mapped out for them by the Tuskegee educator, but if they listen to the siren song of writers who prate of the 'ecstatic intimacy' of the white girl and the Negro they will fall short of their goal, at least so far as the South is concerned with their case.

### "The Birth of a Nation."

We learn from the New York Crisis that considerable agitation was aroused by Dixon's photo-play of the above name which "is both a denial of the power of development within the free Negro and an exaltation of race war."

"The film," we learn "has been defended on the ground that it is historically true," though it portrays unpleasant things. This defense is unwarranted.

The New York Evening Globe says:

"To present the members of the race as women chasers and foul fiends is a cruel distortion of history. Bad things occurred, but what man will say that the outrages of black on white equalled in number the outrages of white on black? Which race even to the present day has the better right to complain of the

unfairness and brutality of the other?
"The very name of 'The Birth of a Nation' is an insult to Washington, who believed that a nation, not merely a congeries of independent states, was born during the common struggles of the Revolutionary War, and devoted himself to cementing the union. It is an insult to Lincoln and the great motives inspiring him when he was called on to resist the attempt to denationalize a nation. This nation of ours was not born between 1861 and 1865, and no one will profit from trying to pervert history.

"White men in this country have never been just to

black men."

Albert Bushnell Hart, of Harvard University, perhaps the foremost living teacher of history declares,

in the Boston Journal:

"A prime objection to the whole thing is its caricature of the Union army and Union soldiers: and particularly its absolutely unfounded series of pictures intended to leave upon the mind the conviction that in Reconstruction times Negro soldiers freely plundered and abused the white people of the South, and were encouraged so to do by their white officers.

"No such thing ever occurred in the whole history

of Reconstruction."
The Boston Traveler quotes from the records of the official investigation of the Ku-Klux-Klan and says:

"The purpose of the organization is revealed in the testimony of members of the Ku Klux Klan. One Klansman told the court, 'It was for the purpose of putting down radical rule and Negro suffrage.' Another swore that 'They were going to carry this into effect by killing off the white radicals and whipping and intimidating the Negroes, so as to keep them from voting for any man who held radical

office.'
"A member of Wesley Smith's Klan testified that" the head of the organization had said, 'I can kill and whip more damned niggers with my Klan than all the rest of York county.' Another said the chief activity of his Klan. was whipping those men who belonged to the Union League. This witness told of a raid organized aganist a man because he 'taught

a nigger school and voted the radical ticket.'

"Not in all the 832 pages of testimony and argument in these York county cases is any crime against a white woman mentioned. Quite in passing, and as though it were the commonest thing in the world. witnesses speak of the murder or mistreatment of Negro women and girls by members of the Klan. These crimes, the records indicate, were not prompted by the low desires that are mirrored on the animal face of the Negro 'Gus' in 'The Birth of a Nation.'

They were committed as a punishment on husbands and fathers who had voted the wrong ticket.

"This is the sworn testimony of a colored woman who had refused to tell a party of raiding Klansmen where her husband could be found: Well they were spitting in my face and throwing dirt in my eyes, and when they made me blind they bursted open my cupboard; I had five pies in my cupboard, and they ate all my pies up, and then took two

pieces of meat; then they made me blow up the light again, cursing me; and after a while they took me out of doors and told me all they wanted was my old man to join the Democratic ticket; if he joined the Democratic ticket they would have no more to do with him; and after they had got me out of doors, they dragged me into the big road and they ravished me out there."

### American Savagery

The Crisis has quoted from a Memphis paper the following account of a lynching which took place in 'civilised' America.

Hundreds of kodaks clicked all morning at the scene of the lynching. People in automobiles and carriages came from miles around to view the corpse Hangling from the end of a rope under the Nashville, Chattanooga & St. Louis Railway bridge. Picture card photographers installed a portable printing plant at the bridge and reaped a harvest in selling postcards showing a photograph of the lynched Negro.

Women and children were there by the score. At a number of country schools the day's routine was delayed until boy and girl pupils could get back

from viewing the lynched man.

Brooks was hanged from the tressle-work of the railroad bridge. His body dangled over the public highway, and was suspended low enough for travelers along the road to-day to reach up and spin the corpse around.

#### A Peasant Poet.

ohn Vaughan has written a readable account of John Clare, the peasant-poet of Northamtonshire, in the Fortnightly Review.

The life story of the poet proves very melancholy reading.

John Clare was born at Helpstone, a village nidway between. Peterborough and Stamford, in the rear 1703. He was one of twins, and his parents vere so miserably poor that they were in receipt of barish relief. Their home, we are told by his biograper, Martin, was "a narrow, wretched hut, more ike a prison than a human dwelling; and the hut tood in a dark, gloomy plain, covered with stagnant ools of water, and overhung by mists during the reater part of the year." The food of the family onsisted mainly of potatoes and water-gruel. At he age of seven, the stunted little boy was sent to nind sheep and geese on the common, where he learnt ld songs and stories from Grannie Bains, the village owherd. Here amid the dreary swamps, he fancied he saw ghosts and goblins, and would often be oticed muttering to himself, whereat the neighbors wondered, and thought he was demented. On one occasion he set out to walk as far as the sky that he might touch it.

Before he was twelve years old he went to work with his father in the fields, and managed to save up few pence in order to attend the village night chool. He quickly learnt to read, and found great lelight in the Bible and Robinson Crusoe. But the sight of Thomson's "Seasons" awakened his

poetical instinct, and he determined to possess a copy. Scraping together eighteenpence, he set forth for Stamford early one morning, and arrived before the shops were open. It was a fine spring day, and having made his purchase, he walked back through Burghley Park, where, sitting under a wall he scribbled down his first poem, which was afterwards to appear as "The Morning Walk." From this time he was continually writing verses on odd pieces of paper, which he would stuff in a hole in the wall, and which, we are told, his mother would take to

hold the kettle with, or to light the fire.

As he grew up he tried various employments, but with little success. For a time he was stable-boy at the village inn; then he became an under-gar-dener at Burghley Park, where he fell into bad company and learnt to drink; then he enlisted in a militia regiment, which, however, was shortly afterwards disbanded. He then joined a company of gipsies; and later on we find him working at a lime kiln at a few shillings a week. After one or two luckless love affairs, he married at the age of twenty-six, and took his wife to live with his parents in their miserable hovel on the common. All this time, however, he had been writing verses, and in the year of his marriage he was enabled, through the kindness of friends, to publish his first volume of poems. It was entitled, "Poems descriptive of Rural Life and Scenery, by John Clare, a Northamptonshire Peasant.." The little volume met with immediate success. It was praised in the 'quarterly' and other reviews; some of the poems were recited by Madame Vestris at Covent Garden; and Rossini set one of them to music. Clare spent a short time in London where he was graciously received by many distinguished people. A subscription, moreover, was raised for his benefit, and an annuity of £45 a year was bestowed upon him. On this income, we are told, "Clare thought he could live without working. By day he wandered in the open air, or sat writing in the hollow of an old oak; at night he sat in the inn-parlor and received his admirers." In the following year he brought out another book, but the novelty had worn off, and the volume met with little success; while another collection of poems, published in 1827, was almost unnoticed. From this time Clare sank deeper and deeper into proverty and misfortune. He tried to sell his books by hawking them round the country-side, but with little result. He fell into a wretched state of health, due in a great measure to privation, and debts began to accumulate Again and again friends tried to help him. In 1832, Lord Fitzwilliam gave him a new cottage at Northborough, three miles from Helpstone but it almost broke his heart to leave the old hovel on the heath. "I've left my old home of homes" he cried in one of the most pathetic of his poems,

"The very crow Croaked music in my native fields."

He became strange in manner, was continually muttering to himself, and would not go out. A seventh child was born to him that winter, and Clare, we are told, wept when he saw it. Symptoms of mental disease grew more pronounced he spoke of himself in the third person; and failed to recognize his wife and children. At length, when on a visit to the Bishop at Peterborough, he broke out into such violent excitement, that it became necessary to place him under restraint. In July, 1837—he was just forty-four years of age—he was sent to a private asylum in Essex. Here he was kindly treated, and allowed to ramble in the country around. At length, however, under the impression that one of his old sweethearts was waiting for him, he escaped from the asylum, and made his way back to North-Shortly afterwards he was ounty Lunatic Asylum at borough on foot. Shor removed to the County Northampton, and there he remained until his death, twenty-two years later, at the age seventy-one.

The following account reveals to us the temperament of the poet.

Always restless and sensitive in an abnormal degree, he could not bear, says Mr. Arthur Symons, in an excellent Introduction to a selection of Clare's poems, that anything he had once known should be changed. The stubbing up of a hedgerow, the draining of his beloved common the cutting down of a tree, was pain and grief to him.

Clare found inspiration in scenes which no other lover of nature has thought of celebrating. He sings lover of nature has thought of celebrating. He sings the praises of his native parish—its "lonely wilds" its "rushy spreading greens," its "weed-beds wild and rank," its "gloomy hanging wood," its "glad neglected pastures." After he had moved to Northborough, only three miles distant, his heart was at Helpstone:

"For everything I felt a love, The weeds below, the birds above; And weeds that bloomed in summer's hours. I thought that they should be reckoned flowers."

In his poem on "Solitude," Clare tells us how he loved to leave the haunts of men for the calmer com-panionship of the humbler creation. He liked to wander in untrodden ways.

> "Where the mole unwearied still Roots up many a crumbling hill; And the little chumbling mouse Gnarls the dead weed for her house."

#### Mr. Vaughan goes on to say

Much as Clare cared for birds and beasts, he cared for flowers more. In preparing a Flora, of Northamptonshire, the distinguished botanist, Mr. G. Claridge Druce, of Oxford, has found the allusions to plants in Clare's poems of distinct scientific interest.

While not disdaining garden-plants, Clare cared far more for the wild species. He has, however one passage in which he celebrates the old-fashioned cottage garden. It occurs in one of his early poems, where he is lamenting the disappearance of an old hovel on the heath:

"The very house she liv'd in, stick and stone, Since Goody died, has tumbled down and gone: And where the marjoram once, and sage, and rue, And balm, and mint, with curl'd-leaf parsley grew, And double marygolds, and silver thyme, And pumpkins 'neath the window us'd to climb ; And lady's laces, everlasting peas, True-love-lies-bleeding, with the hearts-at-ease, And golden-rods, and tansy running high,

Where these all grew, now henbane stinks and

And docks and thistles shake their seedy heads." His more general attitude is, however, found in the lines:

> Some may praise the grass-plat whims, Which the gard'ner weekly trims;

But give me to ponder still Nature, when she blooms at will." And in these:

> "I love the weeds along the fen, More sweet than garden flowers."

He could not bear that the "poor, persecuted weeds" should be destroyed.

> "E'en this little shepherd's-purse Grieves me to cut it up.

To our forlorn, melancholy poet there was about the decay of autumn a charm more sweet than that of "summer in her loveliest hours." Many are his poems to autumn, and to the falling leaves. He loved the russet hue of the bare fields, and "the tints of leaves and blossoms ere they fall," and the music of the winds in the fading woods, while "autumn's ragwort yellows over the lea."

Such happiness as poor Clare found in life, he found in silent communion with Nature. "O Solitude" he had once cried, "I love thee well;

"Peace and silence sit with thee, And peace alone is heaven to me."

And years afterwards, when an inmate of Northamp ton Asylum, he wrote the following lines:

"I long for scenes where man has never trod; A place where woman never smil'd or wept; There to abide with my creator, God, And sleep as I in childhood sweetly slept: Untroubling and untroubled where I lie, The grass below-above, the vaulted sky."

#### Mr. Symons thus describes the poet's sad end:

Neither wife nor children ever came to see him except the youngest son, who came once. He sat mos of the time in a recess of one of the windows, looking out over the garden and the town, and would some times sit under the porch of All Saint's Church watching the children play, and looking up into the sky. When he could no longer walk, he was wheele into the garden, and before he died he crept once twice to the window, to look out. He died on Ma 20th, 1864, and was buried under a sycamore tre in Helpstone churchyard, as he had wished to be:
"The grass below;—above, the vaulted sky."

### "War" and Sculpture

"All art that is worthy of the name is in terpretation of life in terms of beauty, an beauty is always its own excuse for being, —this is what we read in the American Re view of Reviews in a note in which described a competitive exhibition of sculp ture on the single theme of "war," which was held in New York City.

We are told that hitherto the grea bulk of art work in America lacked indivi duality-which "leaned heavily on World traditions,"but at the present mo ment "American artists are more and mor turning to American themes" and treatin their subjects with the "fresh and youth ful freedom of the American spirit" a

has been clearly proved by the above mentioned exhibition held in New York City.

We read

One hundred and twenty-three contestants entered he competition, and the group of their works making up the Exhibition, taken as a whole, strikingly illustrated the general sentiment of the Western World to-day on the devastating, horror-breeding, nurderous sum of all crimes and villainies that is

Treatment of the subject to which the Exhibition was limited ranged from anecdotal groups, descripive of the sufferings of war's victims, to symbolical epresentations of "War" as a monster crushing or

levouring humanity.

For the most part, the figures shown were so nany concentrations of tragedy or of grief or utter elplessness.

### Christianity and the non-white Peoples.

The Elizabeth City, N. C. Independent is n American paper of the Southern States f the U.S. A. Its editor is a white merican. Considering that he represents he great white laboring mass of the souhern states, the following words of his re held by the Crisis to be peculiarly ignificant:

We have exploited and oppressed every weaker cople with whom we have come in contact. We nd missionaries ostensibly to educate and uplift the eathen, whereas in fact the missionary is more often st another tool of our rich manufacturing and merntile class, to open up new markets for their goods. here the missionary fails with his spiritual dope, e send in liquor and opium or some other brand of pre. In the case of the American Indian we used uor. In China we used opium. We have nearly cceeded in exterminating the [American] Indian. ne Chinaman has worsted us however by putting a in on opium and abolishing its cultivation and use his domains. God help the poor [American] Indian! he Chinaman seems to be helping himself.

"I say we have got to adopt a different policy in r dealings with all colored races. Retribution is aiting for us just around the corner, with a terrible ib. I have been wanting to say, for some time, at we may have attempted to exploit one race of lored people too many and we are beginning to d out our mistake. Not satisfied with our exmination of the red man and subjection of the black in, we set in to despoil the yellow man. The yellow

in is beginning to bother us. "For untold centuries Japan was a hermit nation. r people kept to themselves on their own little and and managed somehow to keep the rest of the orld out. They would not build ships to sail the is because they did not want their people to venture to lands from which they desired up visitors. But 1853 our president Millarde Fillmor sent Compdore Perry with a fleet of warships to Japan. Forced these little yellow men, at the point of our rible guns, to open their country to our ships and r commerce. I have heard preachers piously oclaim that Commodore Perry opened the door of pan to Christianity. Perhaps he did. But what as the result, to Japan?

"Having forced an entrance to the country we flooded its markets with our cheap machine made goods, something to which Japan was not accustomed. Japan was a land of arts and crafts. Labor had not been debased and prostitured by machinery. Japanese wares, were made by hand and every work-man was an artist. They could not compete with our cheap machine methods. The result was that the arts and crafts in Japan were nearly destroyed. Armies of honest, peaceful Japanese workmen, unable to compete with us, were thrown out of employment and threatened with starvation.

"This story of the panic and hardship we imposed are ashamed to put the facts in our school books. But what Japan did when she woke up, is quite another story and now generally well known. Japan has appropriated our Western civilization and Western business methods and is beating us at our own game. Now our Hobsons are running up and down the country yelling for us to stop the 'Yellow Peril,' and out in California and other Western States white folk are passing laws to keep these yellow men from owning land. And we would pass laws to keep them out of the country entirely if we had the nerve. But in dealing with blacks. There are only twelve million black men and we can give them hell; but there are six hundred million yellow men all told and their numbers compel a hypocritical respect.

"The whole history of our dealings with the colored people of the world is a hideous phantasmagoria of colossal errors. In the name of Christianity and Civilization we have conquered and oppressed them and a few of our wealthy class have reaped rich financial reward in the process. But for the dirty dollars a few of our rich manufacturers, exporters, bankers and railroad men have made from this oppression and exploitation, the boneheaded mass of us have inherited a world of trouble."

### Work, Women and Marriage

is the title of a profoundly thoughtful article in the pages of the Nine-teenth Century and After from the pen of Ethel Colguhoun. The article under review is a product of the changed atmosphere and conditions of English society arising out of the terrible European conflict. The writer has tried to probe into the root of things and find a solution for the new problems.

We read

When the trumpets sounded and the men girt on their armor the women sank at once, and without a murmur, to a position of secondary importance, glad and proud if permitted by the male autocrats to perform some humble task in any department of war-work.

With the continued demand for fresh fighting-men, moreover, we appear to be reaching a point at which women must, to a far greater extent than hitherto, replace men in the field of labor. The Government is forming a special register of women willing to enter certain trades, even if not previously employed as wage-earners. These trades are primarily, of course, essential to the conduct of war, and include the manufacture of munitions, but agriculture is also. specially indicated as a suitable field for amateur

· labour. It is still uncertain what use the Government intends to make of the register thus obtained, nor is it clear how so varied a list of would be workers, comprising women of every class and type, is to be satisfactorily sorted by the officials of the Labor Exchanges.

Whatever may be women's qualifications for various forms of work, however, no doubt exists that they must, in a short time, be far more extensively employed all over the country than before the War. In the last census only four and three quarter millions out of fourteen and three quarter millions of females over ten years of age were returned as wage-earners, and this total included many who live at home and are really only partially selfsupporting.

The demand for female labor comes after a period of depression, which affected practically every class of wage-earning women, save those employed in work for the Services. From the highly qualified secretary of a political association which, perforce, has stopped its propaganda, to the typist in a City office or the girl who runs errands in a dressmaking establishment, the whole range of women's work was dislocated by the outbreak of war.

#### "There will certainly be more openings for women as a result of the war," but

It is premature to regard that result as a gain to woman as a whole; more particularly is it a very doubtful blessing to the girls of the middle class. Although one profession—that of medicine and surgery—offers an immediate and certain advance to women, since, the drain on qualified men and hospital students will certainly cause a shortage in the next few years, yet that walk of life is one in which the length of training and the expense involved are a serious drawback to many women. In other professions, such as law, which is still practically closed, and architecture, into which they were just entering, the supply at present is quite equal to the demand; indeed, there are many men, hitherto successful, who are unable to make a living. Authorship, journalism, art, music, have for many years known little distinc-tion of sex, and men and women alike are suffering in these professions from war conditions, since, books pictures and music are luxuries to the majority of people.

Emerging from our tunnel, we must expect to find women taking a greater share of the work on which society depends and in spheres hitherto chiefly occupi-

ed by men.

As a matter of fact the competition for unskilled or partly skilled labor among women is now so keen that the industrial woman can pick and choose, but there never was a time in which the casual worker of this class was less inclined to do extra work.

But the writer cannot take this more extensive employment of women into varied spheres of work as an unmixed blessing. For

Does not everything in our social conditions point to the fact that women are being asked to supply untrained labor, and is not that exactly what feminism has always deprecated? As we have already seen, the arts and professions (with the exception of medicine and, perhaps, teaching) which require most skill, or minister to the luxuries and refinements of life, are least in need of recruits, and it is as hewers of wood and drawers of water that the main demand on women is made. At the best they may hope to be

called on to fill up the ranks of clerical workers in Government offices or commercial houses, but can we seriously rejoice over such a prospect as an exchange for the matrimonial prospects offered by the men who

have gone?

Then there is the pressing question of agricultural labor. The are many imperative reasons for desiring to recruit it from among women. The depletion o the country-side which is so noticeable has as one of its causes the dreary social conditions caused by the migration of all the young women to the towns Country life, even with hard work, is healthier for women than the factory, shop, or counting-house And yet even a cursory examination of the question raises doubts as to the possibility of calling women to any extent "back to the land." The project of diverting women of the "educated classes" into the agricultural sphere seems chimerical in view of the actual conditions of work and of housing. Even i such women can accommodate themselves to milking at three or four o'clock in the morning, how can the find suitable lodgings in neighborhoods where the housing of the laborer and his family is already a acute problem?

#### Coming to the question of marriage the writer says

The proportion of working-class women who d not marry is inconsiderable. Among their (convertionally speaking) better-off sisters it is growing a an alarming rate. Yet the marrage rate of a clas does not depend so much on the relative number of men and women as on social habits and customs

The actual surplus of upmarried women over unmarried men between the ages of fifteen an thirty-five is small, and the real danger is the fa in the marriage rate. The fall in the marriage rat of the middle classes and the rise of the age marriage has been continuous and progressive sind 1881. The postponement of marriage by me means that when they choose a mate she must, she is of true marriageable age, belong to a generating tion younger than their own, and this again mean an increasing number both of comparatively youn widows and of elderly spinsters. Women, it is tru also marry later in life—too late, in many cases, for the interest of the race—but a woman's marriageab period is comparatively short.

Here are "some of the causes of the pre valent and increasing tendency among th educated classes to postpone marriage.'

The chief reasons may be classified as psychologica physical, and economic. The complex modern min demands more from its mate—that is a theory below by women, and it is probably true of a fine type man, but it does not fully account for the state affairs. Man "mates' without any intellectu affinity. It is when he wants to "settle down" the his complex modern mind asserts its needs. In Athe the roles were reversed. A man mated in marria and then sought his mental diversions outside.

As to the second cause, the physical demands nature are met either by (a) indulgence outside t pale of marriage, or (b) the cult of exercise or spor This theory must also be viewed in the light of tincreased physical exertions and decreased sexuali of the girls of the "educated" class. It is apparent not at all difficult for their male companions to avo falling in love with them, but the same young m fall very easy prey to a different class of girl. T third reason is, to my mind, the most comprehensive. A wife in this rank of life is a luxury, whereas to a working man she is a necessity.

#### The writer opines

It is all to the good, too, that prudence and calculation have been flung for once to the winds and young hearts have come together under the shadow of war. Nature has had her way with many young folks in the last few months, and when we think how she has been starved and pinched and poked into the strait-jacket of worldliness in the last half-century, since love-in-a-cottage went out of fashion, it is good to think that she has come into hier own again. These love matches mean modest homes for many a lad and lass who might otherwise have waited till all the bloom was off life, and only the loaves and fishes remained. Let us hope that they will set an example, and that it will come to be considered creditable, instead of idiotic, to be young, and poor, and in love with life and with each other.

The stern moralist must reflect that a country which depends on emotional appeal to raise its Army, and then, having secured the flower of its manhood by such appeal, sends them to train for six months or so far from their homes and among admiring women, must expect certain consequences. The consequences are coming in their thousands, and ought, in the interests of the nation and in justice to our fighting men, to be provided for. These, after all, are the outcome of very different circumstances and emotions from the sordid stories of the slums and crowded streets which preface many illegitimate births. At the same time woman as a sex will be badly served if ill-judged sentimentalism elevates these "war-mothers" into heroines. Each case will need to be treated on its merits, but if marriage is to retain any place in our social system public opinion must continue to make the position of an unmarried mother inferior to that of a wife.

The lonely woman often thinks it is only a child she lacks to make her life complete and fill her empty heart, but it is quite as much, nay far more, a mate that she really wants. The conclusive argument, however, is that a child has a right to two parents, and that deliberately to start him in life with only one is to cheat him of a birthright, and to take a responsibility which nature never intended to place on one pair of shoulders.

Observation leads me to believe that these modified free-love proposals are seldom either held or advanced by women to whom marriage and maternity is still a possibility. So long as sex attraction retains its true and normal relation to the question of child-bearing the healthy-minded woman will hope for a true union, spiritual as well as physical, and will not degrade maternity to a mere act of reproduction, while the sexually frigid woman will have no natural longings. A great deal of the strange talk that one hears among women on these subjects is due to the decrease of sexuality among the 'edutated' class. There are many women, young and attractive, who, so far as feeling is concerned, are absolutely neuters. They cannot understand love, and for that reason while they may desire maternity for motives of policy, duty, or seft-interest, the whole subject has neither mystery nor romance for them, and is simply thought of as the price to be paid for an assured position and an establishment.

The writer thus sums up his say: ....

In any attempt to utilize women's labor which

Government may be moved to make, it is, therefore, to be hoped that they will draw a strong distinction between young married women and those who are single or beyond the age of child-bearing. After all, there is no employment to which women can be put of more importance to the State than that of wifehood and motherhood.

As for the middle-class or "educated" girl and her prospects, there are some advantages reaped already from war conditions. Romance has once more raised its head. Habits of industry have been formed which may help her to reconstruct a sweeter, simpler ideal of married existence. In her eagerness for service she forgot her carefully cultivated dadyhood and became just a woman. The country wanted her hands, for it had need only of a limited number of brain-workers, and so she stooped to conquer. One who has cooked, or washed dishes, or scrubbed floors for love and patriotism in the past has killed one of the dragons which have long stood in her path. She will make, inter alia, a better colonist's or settler's wife for the many hundreds of our young men who, when the War is over, will never come back to the narrow if cushioned life in our beautiful, crowded little islands. The girls must go too. Emigration must be one of the principal outlets for the new type of girl after the War—the girl who will never again be content with shams but wants life—hard and raw perhaps, but real and vital.

## The Influence of the War on Poetry

Stephen Phillips writing in the *Poetry Review* predicts one or two changes in both the spirit and the style of English verse which are likely to follow on the close of the present conflict. Says he:

That spirit of introspection, of terrible doubt as to the real purpose of this world, that inward agony almost of the human soul, as to its individual relations with its Creator which remains embodied for us in the verse of Tennyson's "In Memoriam," will almost surely pass.

Once the strident wave has hoarsely withdrawn, and gradually, and it must be most gradually, the human mind begins to resume a clear tranquillity, there will be, by that great force of reaction which keeps the earth stable, a return to the vision, and the gleam, to the light that never was on sea or land. To the old spiritual speculations which so vexed our forefathers? In a manner, yes, but with a bolder and more scientific momentum.

It is not too much to suggest that we may after such noise clasp a more precious silence than before, that after such storm and wreckage we may gain a clearer sea and a more transparent deep. And a more wonderful poetry may be given to man than possibly in any previous age.

# East and West: A new line of Cleavage

Under the above heading James Davenport Whelpley contributes to the Fortnightly Review an illuminating article in which he has clearly shown the points at which the East and West are likely to clash. That the writer is to a great extent

correct in his surmises recent happenings in the East amply prove. And the turn things are taking does not leave us in doubt as to the fulfilment of his predictions.

Says Mr. Whelpley

In years past the solidarity of the Far East was largely in point of view, while in other matters the powerful nations of the West played the game according to their own rules. To-day the solidarity of mental outlook still maintains, while in addition there is rapidly coming about a solidarity of political and material interests which in time will reduce Western participation in Far Eastern affairs to that of a comparatively unimportant factor. It might truly be said that this point is already reached, and that it only needs an application of the test to prove to the world that the Far East would resent important Western interference as an intolerable impertinence.

Japan is the predominant nation in the East. The following incident truly shows the spirit of modern Japan.

It was only a short time ago that the Japanese Government brought together representatives of all religious beliefs in that country to determine whether or not it was possible to evolve a creed which could be officially adopted as the religion of the country. It even seriously considered adopting the Christian religion as that of the State, much in the same manner as it might have considered a change in the design of the flag, in the army organization, or the tariff laws. Nothing came of this move, but it is illustrative of the readiness on the part of those in power to take to themselves for their country anything they think will in any way add to their prestige abroad or assist in bringing the nation up to a point of equality with those of the West—a result most ardently desired.

China is not yet independent of the West, for the Peking Government is in sore straits for money and money is not plentiful in the Far East. Japan would finance China if she could, for this would fit into the plan to conserve the wealth of China for Japanese profit. This plan will prevail in the end, but not as completely or as rapidly as Japanese ambitions would

Speaking of China, the writer finds fault with Western critics who think that "the China of yesterday has, by some hocuspocus on the part of the revolutionists been sent into retirement with the Manchu dynasty." According to him

No greater mistake could possibly be made in dealing with the Chinese or with Chinese affairs than to suppose any great change has come over the spirit of the country. The China of to-day is the China of of the country. The China of to-day is the China of yesterday and the day before, and the China of tomorrow will show little change in the heart of things. There has been a substitution of rulers at Peking, pledged to different things, but the only successes recorded of their administration have been accomplished along lines familiar to Chinese politics and government for many generations past.

The strength of the Chinese nation lies in its im-

mutability, and not in its adaptability. Such modernization as has taken place has simply rendered this immutability more impregnable in that the

threatened Western invasion can be resisted, or at least controlled more successfully, by the adoption of certain Western political ideas and methods than by the beating of tomtoms and the burning of paper prayers for the confusion of the "foreign devils."

The changes to take place in China will come slowly, and will be measured by the mileage of new railroads constructed. The doing away with treaty ports, the safety of the whole country to foreigners. the establishment of a national currency and banking system, the building up of strong and just local governments, a corruption-free administration in Peking, an effective fiscal system, a strong cohesive army and navy—these are things yet to come, and the road is long and full of obstacles. In the meantime, the strength of character and singleness of purpose of the Chinese people is a gurantee of the continued immutability of the nation. It is an elusive quality, this strength of Chinese character, one difficult to define, yet deeply felt by every Westerner who associates with them. The Occidental who lives many years in China never makes much headway against it. In most cases he is swamped in the depths of Orientalism. In nearly every other country where the white race has established itself among an alien population it becomes the dominant force. The white men tower above their surroundings, and are the acknowledged superiors, in authority at least, of those about them. This is not the case in China, for the Chinese put their mark on the man who lives among them for any length of time, and resist most successfully the impress of the Western mind or influence upon themselves.

The struggle for existence is the single purpose of the Chinese, and it is a struggle the cruelty and terror of which are hard to realize. They are a peaceful people, intent upon their own ends. Ghastly disasters and a terrible mortality from natural causes. have so cheapened life that it counts as nothing. The country itself is ugly and commonplace to the eye, and the life of the mass of the people is sordid to an extreme. Away from the treaty ports, and out of sight of Peking, it matters not who rules the State. The work of the Chinese people is to get enough to eat, to weave on hand looms the nearly. £200,000,000 worth of cloth, not imported or produced by Chinese mills, needed to clothe over four hundred million people. Great cities are lacking even in wagon-road communication with other ing even in wagon-road communication with other communities. It is in these great centres of nopulation that the mass of the people live It is from the surrounding land that food is secured by scrupulously returning to the time-worn soil every ounce of refuse, animal and human, that its fertility may be kept at producing point.

Japan is the one nation that does understand China.

There is one nation, however, that does understand China, and that is Japan. With a sympathetic mental outlook and an avowed purpose to grow great through the wealth and necessities of her vast neighbour, Japan has set herself the task of dominating the affairs of the Far Bast-or, in other words to secure the best that is to be had in that part of the world for her own people. Tremendous progress has been made in this direction.

Japan now has a force of a quarter of a million of trained regulars, fully officered and equipped and hardened for campaigns in countries which test the qualities and endurance of Western soldiers. The Japanese navy and army are concentrated at home, for, with the exception of Formosa, there is no call to send vessels or troops abroad. The Japanese troops in Korea and Manchuria are not a weakness to home defence, for they are not far away; and, what is even more significant, they are on the road, so to speak, towards the boundaries of the Japanese empire of the future, or any possible trouble which might occur with her neighbours. In other words, Japan is now armed and ready for any development in the near future.

#### The writer tells us that

Industrial conditions within Japan are not normal. Excessive import duties hamper trade and increase the cost of living : low wages encourage rebellion on the part of the workman; deficient productive power on the part of the individual worker makes it difficult to increase wages' without destroying competitive power; and lack of home markets makes it impossible to construct large machinery with profit. The Japanese home trade is peculiar. The market calls for many things, but a limited quantity of each. The only industries which promise for the future are those that depend the products of the programment are trade or with an either the products of the programment are trade or with an either the products of the upon natural products at home, such as silk, or upon a foreign trade, which finds its only really profitable outlet in the Far East.

The Far Eastern market offers to Japan an unlimited field for exploitation. Though the writer tells us that the "Far East obviously spells China" we cannot help suspecting that it will spell India too in the very near future. The Indian market is already dumped with marvellously cheap Japanese wares of everyday use. But it may be that the most "substantial future of Japan lies in China."

Her statesmen and industrial leaders not only know this, but are frank in their declarations of belief that the trade of China naturally belongs to Japan, and that the latter country is going to have it at any cost. Over thirty per cent of Japanese export is to China, or more than to any other country, and this export is largely of manufactured goods, therefore of more comparative value than the exports to other countries, a large percentage of which is raw or partly manufactured material. Only sixteen per cent of the Japanese imports come from China, the difference constituting a valuable source of gold supply, as Japan owes no money to China, and no balance of trade in China's favour is required therefore to pay interest and other charges, as is the case with the trade to the West.

The writer goes on to say

Japan, having failed to invade the West, has re-cognized her limitations, and is concentrating her energies upon the East; for her people are being constantly urged to this point of view by the leaders of Japanese public opinion. It was Baron Mackino, when Minister of Commerce, who said less than three

It is always more difficult to deal with highly developed commercial nations than with those less advanced in modern progress. Trade with peoples of lower social standards is always more easy and profitable. To-day the mind of Japan is all toward

China as the commercial hope of our future, not to say anything of our geographical and racial advan-

tages with that country.

It is our ambition to be to the East what Great Britain is to the West. We have left no means untried in making a thorough investigation of the present conditions in China, so as to arrive at as accurate an estimate as possible of what is to be expected in the commercial relations of that country with Japan in the near future. In the matter of direct trade with China, the merchants of Japan enjoy a considerable advantage, as they are more familiar with the language and customs of China than their foreign contemporaries ....

Now is the time to explore China commercially; and any demand we create now for useful articles will. in all likelihood become permanent, ... It is not too much to say that a great part of our hope for future financial rehabilitation in Japan depends upon how we can further develop trade with China. In this matter we cannot afford to be beaten by our foreign competitors; for the very welfare of the nation depends upon it. I would have all Japanese regard it as the foundation of our national prosperity. Should we lose China as customer, it would mean the ruin of our commercial prospect.

The writer seems to think that "the inspiration in the Japanese expansion movement is economic rather than political." But we believe it is economic and political or politico-economic.

The following paragraphs make clear the methods undertaken by Japan to help her forward in the building up of a Greater Japan outside the confines of the Island

Empire bearing that name.

The first real move towards a greater Japan was the war with Russia. The process of modernization had been in effect some time, and this war disclosed the progress that had been made. Korea had become an integral part of Japanese territory. The war added a Japanese sphere of influence extending into Manchuria and Mongolia, which has since so impressed itself as to defy contraction. The United States Government, through Mr. Knox, then Secretary of State, propossed the internationalization of the Manchurian railway, and Russia and Japan, promptly rejecting the proposal, came together in strong agreement to apportion that section of the Far East between themselves, to the exclusion of all Western interference.

In fear of war with the United States, and for fin-ancial reasons, Japan then allied herself to Great Britain. The immediate practical benefit of this alliance to Japan was the readier sale of Japanese bonds. The immediate practical benefit to England, as it turned out, was the restriction it enabled her to impose upon Japanese ambitions in China, although originally it was made to ensure naval co-operation in Far Eastern waters, an object splendidly attained in November, 1914. When England, nervous as to possible complications with the United States, so emasculated the treaty as to safeguard against such a deplorable event, the Japanese shrugged their shoulders, and for financial reasons talked abroad of the treaty with England as still being "the foundation stone of Japanese foreign policy," and pursued their own way, which, it may be stated, is not the way

the foreign traders of England would prefer. The Japanese realized the disadvantages of this alliance with a western Power, when, after a Cabinet meeting in Tokio during the recent Chinese revolution, it was practically decided to move a division of the Japanese army to Manchuria, and English diplomacy stayed their hand in the belief that it undoubtedly meant the permanent occupation of Chinese territory. Many Japanese have believed that such benefits as may have been derived from the Anglo-Japanese treaty were then and there more than nullified by the check administered to Japanese activities on the mainland. The story is told of a dinner given in Korea several years ago which was presided over by a great Japanese statesman now departed this life, who in his speech to the assembled guests pictured the Japan of the future with a capital at Tokio—or, in other words, a Japanese Continental Power. It requires no stretch of the imagination to believe this to be the ultimate ambition of Japanese statesmen, or that it is a possibility of the future, for the trend of events is moving rapidly in that direction.

The only hindrance that can come to Japan in her triumphal career as dictator of the Far East is from China. Should that country ever attain the status of a strong and well-knit nation, with an army and navy commensurate with her territorial greatness, her wealth, and her population, Japan would again be driven back to the sea and compelled to find refuge in her restricted island empire. It is a far cry from present conditions in China to those which would make such a thing possible, and to assist China to attain her full strength is not a part of

Japanese policy.

There are a hundred thousand Japanese now resident in China. They speak the language, adopt the manners and customs of the Chinese, and cater to their wants with a shrewdness and completeness unknown to traders of other nationalities. They are not popular in China, but that is not a new experience for them. The Far East is a land where success does not hinge necessarily upon personal popularity. Korea is ruled not by assimilation, but by the stern hand of oppression and extermination. It is being developed not through co-operation with the Koreans, but by the substitution of Japanese.

The writer is quite correct in asserting. that

Japan is aggressively the most powerful nation in the Far East. Her armed force is not only for defence, but for attack if need be. Her political and commercial adventures are carried into alien territory by force applied either directly or indirectly. In brief, the position of Japan in the Far East is much more autocratic than the position of England in the West, and the ambitions of Japan within the Orient know no limit.

Russia is the only country from which Japan might fear any check to her chosen career at the moment, and Russia, for the time at least, is willing to maintain by treaty with Japan a status which eliminates

the possibility of conflict of interest.

The writer concludes with the following pregnant observations:

The Far Eastern peoples have grouped themselves into a power which intends to hold for itself dominion over its own, and Japan stands to-day as the over-shadowing figure in this group. Such Western ideas and methods as may be adopted are not for the pur-

pose of bringing about closer relations with the West; they are for the purpose of maintaining and emphasizing the new line of cleavage which has been created by the developing ambitions and powers of a people well able not only to govern themselves, but to resent interference from alien sources. The future of Thibet, Indo-China, and many other lands of shadowy boundaries is involved in the final settle ment as to which is East and which is West, and the success of the Japanese traders in India may even place that country among the disputed areas. It is with Japan that the West will be compelled to treat in the final settlement of all Far Eastern affairs; Japan is even now the Dictator of the Orient, though she may not be ready herself to promulgate this decree. Her people will some day soon point out the new boundary line they have drawn between the East and the West, and will demand to know who questions its markings.

The Value of Sleep

forms the subject of a short article in Academy in which it is correctly stated

The man who is best equipped to face the battles and hardships of life is the man who can sleep most easily and in the midst of unsuitable conditions, but as a rule the man of highly strung nervous organiza. tion, the best thinker and the most capable administrator, is he to whom mental oblivion comes with greatest effort.

War is a great disturber of sleep. We

Among the many disturbing features of the war must be placed, to the active participants in it, the loss of natural sleep. Special duty, night guards or marches, trench life, night nursing; mean the displacement of normal sleeping hours, and the substitution, as best can be managed, of rest in the time usually allotted to active occupation. It entails a reversal of old habits and an adaptation to new conditions, difficult to many temperaments. All agree that the most useful soldiers, the best nurses, the most capable commanders of men are they who can snatch hours of sleep at unaccustomed times and in the midst of the least conducive circumstances.

There can be no hard and fast rule in regard to the amount of sleep necessary for mankind as "the need for sleep" varies immensely with the constitution.

The child, it is conceded, may sleep when it can, and as long as it can, with advantage to itself and those around it; to the mature person is left the onus of deciding the hours of unconsciousness needed to keep him in the pink of condition.

The adage "Early to bed and early to rise etc" cannot hold its ground, when we look into facts.

No one has yet satisfactorily demonstrated why the hours before midnight are possessed of the especial charm to produce wisdom. Indeed, it is safe to say that in these same still, dark hours much of the most wholesome gaiety and the best work of the world have been accomplished. Burning words have been set down from brains alive as at no other time;

stores of learning have been required, great tests made, and discoveries that have altered the destinies of men; when the garish life of the world is quiet, when the birds and beasts are still, and the stars look down from the infinite, the fount of wisdom brims to its highest and the lips of men are touched by the live coal of creative fire.

The writer admits that "sleep is a boon, but the abstention from it has often been crowned by blessings far greater than the thing obtained from."

But "to the weary, they who are wounded in body or spirit, the gift of sleep" comes straight from the hand of the gods.

The Saturday Review prints an article entitled

#### Detail and Dignity.

Historians should not record trifles, though it is not always easy to distinguish trifles from events of great importance. And there are trifles which are by no means trifling.

It will not do, of course, to deny the value of detail altogether.

The very best biographies that have ever been written—those of Samuel Johnson, Samuel Pepys, Lord Herbert of Cherbury, and Jean Jacques Rousseau—are full of personal scraps and fragments without which they would be cold, pallid and unhuman. No one questions that minute details frequently throw stronger light upon the times to which they belong than the most important public business.

# But all details are not illuminating.

Superfluous detail defeats the very object for which it is employed; for instead of making us better acquainted with the thing described, it simply obliterates it from the eye of the mind. Detail, in more ways than one, is a dangerous master for the historian. The unimaginative smother themselves beneath it; and the imaginative are often tempted to make a lalse start from some vivid detail that catches their fancy.

There is another danger of employing details to any great extent.

Independently of the deceitfulness of details, their profuse employment has a strong tendency to deprive iterature, and especially historical literature, of its principal advantage. It is the function of literature and history to carry us out of what is temporary and accidental into what is permanent and essential. That a man was good or bad—that he was a great poet, a great statesman, or a great soldier—that he added to the common stock of knowledge, or that he committed crimes against his country and race—these are the matters which it is the business of literature to record. They may be recorded either by means of small things or by great ones. A man may display us character by the way in which he treats his dog is well as by the way in which he commands an

army; but it is a poor thing to neglect the true object of history, and to degrade it into petty gossip.

We agree with the views set forth in the concluding lines of the article which are quoted below.

Nothing is more detestably vulgar than the anxiety which a certain class of people show to know the details of the daily life of celebrated living men. The popular author, actor, politician, is constantly beset by visitors who want to know whether he gets up earlier or sits up later than usual; whether he writes with a fountain or quill pen, how he feels when he is making speeches. Or course, when a man has been dead for more than a century, this kind of curiosity does not inflict the personal inconvenience which it does when it is applied to the living, but its essential character is the same. It is infected through and through with the vice which it is one of the principal objects of literature to repress.

## Bulgarian Folk-song

Arthur L. Salmon writing in the Academy tells us that artistic literature is still in its infancy in Bulgaria. The nation's chief literary treasure is the old minstrelsy.

We read

Although Bulgarian literature has shown a healthy growth since the liberating war of 1877, and can now boast some names of genuine importance, what may be called formal or regulated literature had been somewhat scanty in the country before that date. The people shared in the general wealth of oral song to be found in Slavonic lands, the copious and unpremeditated outflowing of articulate emotion that flourishes more easily amoug races of deficient culture than it does amid more advanced civilizations.

The Bulgars had early their translations of the Scriptures and of the Apocrypha, with versions of the fathers and lives of saints; but the people themselves read little, and the slight vein of intellectual attainment reached them in a very diluted degree. In 1812 was published at Pesth a collection of Bulgarian national songs and proverbs, which is generally supposed to be the earliest of its kind.

Here is the subject matter of a couple of folk-songs:

In one poem we are given a picture of Bulgaria's unhappiness—especially sad because we know that in its worst features it has been paralleled in the present day. "They were cutting to pieces the old and making slaves of the young... Wherever they pass the villages were burnt; the men they enslave, the villages they burn." In this poem a young Janissary, himself a Wallachian who had been carried away in youth, comes to the invasion of his own land; he leads off a fair maiden as his bride, but discovers her to be his own sister. The girl tells him that "when they came to the Wallachian land the Turks killed the young Bulgarians, and my brother was taken away." "Arise, sister," says the young man, "let us go home; let us go to our mother." Another beautiful ballad tells how a forest-robber

provided and control of the control

who has made many mothers childless and many orphans, resolves to renounce his outlawed life, that he may go home and "marry the daughter of the priest." He says farewell to the forest, and the forest replies: "Till this time, Voivode Liben, the old mountain was the mother, the green forest thy bride, adorned with tufted plumage, refreshed by the sweet breeze. The

grass gave thee a bed and the forest leaves a covering; the clear waters gave thee drink, to thee sang all the birds of the wood. With thee the forest rejoiced, with thee the mountain was glad. For thee the stream was cool. But now, Liben, thou biddest adieu to the mountain, thou dost desire to go home that thy mother may betroth thee."

# CRIME, ITS PREVENTION AND DETECTION.

THE criminal instinct, Christians think, has been a heritage of humanity from the time of Cain. It is inherent in the breast of every man and every woman. Only in some cases it remains dormant and latent but in others it becomes more or less developed. Any one desirous of stopping crime or of discovering the means best calculated to stop it, must study the conditions that favour the development of the criminal instinct, for to know causes and conditions is, in the majority of cases, to land upon remedies, whereas to attempt to cure an evil without knowing its etiology is to set about it empirically. I therefore proceed to enumerate as many of the causes and conditions of the development of the criminal instinct as occur to me, especially because to enumerate the causes of an evil is to indicate remedies in many instances.

1. The instinct of self preservation is the strongest of the instincts of man. Every man, unless he is demented, most strongly wishes the continuance of his existence. And in order to effect this continuance he must eat. It follows that when one has nothing of one's own to eat, the pangs of hunger are sure to drive one to help one's self to other people's belongings, i.e., to commit thefts and burglaries and dacoities. Col. Pelham in his "Chronicles of Crime" has shown how the majority of three or four hundred criminals whom he introduces to his readers would have never committed crimes if they had been well fed. In India, there, is no Poor Law and the majority of the unemployed are supported by the public and the minority (I think not less than half a million), whom the benefactions of the public can not reach or who consider themselves too big for such bene-

factions, turn necessarily gentlemen of the highway. It was only about two years ago that the Government of the Punjab declined to interfere with mendicancy because that would mean the feeding of some millions. But yet our benevolent and paternal Government should strike upon some via media whereby the willing unemployed may find employment, giving them

the means of supporting life.

2. Akin to the immediate pressure of hunger is the prospect of starvation, through the diminution of the purchasing power of the Rupee, which is the same thing as rise in the price of the necessaries of life. This has simply unhingered the minds of the people at the present moment. And there is no knowing what the people in such a state of mind will not do. Shortness of provisions in a ship, which has lost her way, impels those on board to devour one another or at any rate drives them to throw one another overboard. So there is no wonder that famine and high prices on terra firma too should be followed by similar results—murderous dacoities, burglaries and thefts. The rise in the prices of the necessaries of life is hailed by many as ameliorating the condition of the producers, who, but for such rise, would have remained in the hardest pinch of poverty, as Buckle, the historian, would wish his readers to believe. But the amelioration of the condition of the peasantry in Bengal has been too rapid to be an unmixed blessing. It has made them lazy and demoralised. They, in many ins-tances, have already begun to feel that they are too big to till the soil with their own hands and hence they get their work done by means of hired labour. Thus they have a large amount of time harging on

their hands, and not having been taught to turn it to anything useful, turn it to mischief making. This is a direct effect of high prices in Bengal. An indirect effect is that the middle class people, Brahmans, Vaidyas and upper class Kayasthas, who are not direct producers and who can neither beg nor dig and have no other prospects and openings for their energies, are expected to turn their thoughts to robbery. These suppositions are justified by the happenings within the last few years. But can the Government help in a situation like this? Can it reduce prices? There was a time in Bengal when Shaista Khan fixed the price of rice at 8 maunds per Rupee. It was only a few years ago at the time of the great earthquake, when the rice-traders at Shillong wanted to raise its price to Re 1 per seer, the then Deputy Commissioner of Shillong fixed the rate at four seers per Rupee. But can the Government in these days do anything of the kind? I am afraid not. But yet it can do a great deal. It can reduce its own prices for the things it sells, e.g., it can reduce schooling fees, examination fees, court fees, &c. High prices at the present moment are a world problem and I understand that the municipalities in some of the countries in Europe before the breaking out of the war kept, down prices by opening shops of their own. No one except some tradesyndicates would find fault with the Goventment of this country if it followed the example of those municipalities. The Government should also raise the character of the peasantry by giving them education and opening prospects for the middle class men. All Government appointments should be thrown open to competition. Then the middle class people will have the satisfaction of knowing that they are potentially every thing they desire to be. At present none of them who is not a son of a Government officer who is a persona grata with his official superiors, howsoever qualified he may be educationally, has a chance of entering Government service and thereby attaining honour and distinction. Despair arising from the adventitious circumstance of birth, because no one can help his parentage, should never be allowed to overtake any section of the community.

3. Apart from sheer want, present and prospective, there is something in human nature, which in the words of the wisest of

men, makes stolen waters and stolen bread sweet. This feeling of pleasure arises not from a want being supplied but from a sense of outwitting others and thereby persuading one's self that one is superior in intellect to those whom one has defrauded. A lord of England used to steal the spoons and forks of his hosts (vide "Wonderful Characters"). Such original weakness in man, which no doubt develops into burglaries and dacoities, can be remedied only by education and long training, as I shall

endeavour to show later on.

4. Other people commit crime, not from want, present or prospective, not from a desire to outwit, but from a spirit of adventure. This spirit is a new entity in Bengal, born seven or eight years ago and was bifurcated from its very birth, as I have been told, for I was not in Bengal at the time and have no personal knowledge. One branch stood up against, and the other for, society, law and order. Bands of boys and young men turned robbers, while others, numerically stronger, formed into groups in towns and villages for seizing the miscreants and protecting society. But as there were some black sheep among these, as there are black sheep in every flock, and the two branches therefore seemed to co-mingle and overlap, the police were unable to distinguish the good from the bad and suppressed the well-intentioned branch. This happened in the district of Bakargani, as three Inspectors of Police of that district gave me to understand some seven years The same kind of suppression was effected in Silchar but I forget who told me about it. The same love of adventure, of which I have spoken above, lies somewhere at the background of the consciousness of the seekers of service in the police, though so many of the police officers have been murdered during recent years. If the Government recognised this and expressed their approval of it when well directed and also cut channels for its course in addition to the police service, it would raise the character of the rising generation and tend to remove all discontent. If His Excellency the Governor, the Commissioners of the Presidency and Burdwan Divisions, the Commissioner and the Inspector General of Police and the Director of Public Instruction had invited the young students who risked their lives during the Midnapore and Burdwan floods in relieving distress, to a bioscope performance, given them a luncheon such as Sir Richard Temple used to give to students, given them some appointments, offered them some special facilities for continuing their studies and made themall Boy Scouts or initiated a Social Service League with them, it would have created an impression that the Government was truly and sincerely paternal and the public too would have ceased to be in opposition to Government as it seems to be in now.

5. Some physical aspects of the country favour the development of the instinct of crime. Large rivers and vast expanses of of water, as in Bakarganj and Sylhet, offer special temptations to the people of those districts to commit crime, as such aspects of nature have done in every age and clime. The development of the criminal instinct has gone on increasing from time immemorial by the law of heredity, so that crime in those districts is perhaps the rule and not the exception. The development of the criminal instinct is similarly favoured by large tracts of untenanted land and long roads through woods. But I believe, that all that could and should be done for the prevention and detection of crime at such places by policing them has been and is being done by the Police Department. The only thing that remains to be done is raising the character of the people by education. How this can be done I shall suggest later.

6. Mahomedan Criminality. Eight years ago I had a conversation with an English clergyman, the then Chaplain of Silchar, whose name I forget. In course of that conversation he observed that he had always wondered that there should be so much crime in Europe with the best of religions and comparatively so little of it in India where the worst (as he thought) religion prevailed. It is really interesting and wonderful how little crime is perpetrated by Hindus. Everywhere in Bengal, e.g., in Bakarganj and Sylhet, the two most criminal districts I have seen, the Hindu and the Mahomedan live side by side under the same influences of climate, in the same environments, partaking of almost the same kind of food, yet the Muhammadan is much more criminal than the Hindu. I believe about 80 per cent. of the Jail population in these districts are Muhammadans. But without entering upon a dissertation upon of this state of things the etiology

the doctrine of metempsychosis or re-incarnation in which every Hindu believes acts as a deferrent upon him, it will be enough for our present purpose to recognise the fact that the Muhammadans are more criminal than the Hindus. Now, the Government is doing much the Muhammadans that a Government can do to raise the character of a people. It has offered considerable facilities for their education and in all human probability a decade will see that the criminality of the Muhammadans has dwindled to half its present dimensions.

From what I have said above, the two chief causes of criminality are want of sufficient food and want of sufficient training of character. The first will be removed by giving the rising generation not such education merely as is now imparted in schools, which is merely learning books and is therefore theoretical, for which there is no very great demand in the country, but an education that shall impart efficiency to the people, that shall bring out not merely the intellectual but also the physical faculties and education that shall fit the Bengalis for the lives they have to live, that shall teach them to increase the productions in Bengal, so that they shall have enough for consumption. In course of time they will be able to export and accumulate capital and equip Bengal with all the requirements of civilisation.

Along with the practical training for increasing the production of the necessaries of life, there should be a training in active virtue and thereby killing crime in the embryo, by making the school and college students Boy Scouts. About a year ago, Mr. Radice, then Commissioner of the Rajshahi Division, advised all students to join the Unfortunately, Scout movement. Boy though the Indians are members of the same empire as the English people, the authorities in England will not allow the Indian students to assume the name of Boy Scouts. In my humble opinion, the Government of India should remove this disability, and encourage and even compel the whole student population to become Boy Scouts. By law, the Boy Scouts are loyal and as such they are sure to prove excellent instruments, far superior to the police, for prevention and detection of crime in every form in after life; their time and energy will run in healthy channels; their and without stopping to examine whether love of adventure will find an ample scope

and they will learn to earn their bread by honest industry. The Government need entertain no fear in fully trusting them because they are Indians, for sincere trust and sympathy on the part of Government tend only to make loyal subjects. Humanity is humanity everywhere. Col. G. W. Goethals, the great builder of the Panama Canal, who is now the Commissioner of Police, New York, has said that he found men of every nationality the same, adding,

"You treat them fairly and they will treat you fairly in return. And so I refuse to believe that there is any considerable body of men gathered together who will not be fair with you if you are fair with them. Men are always willing to do their duty if they are treated well."

The Scout Law says:

"A scout's honour is to be trusted. A scout is to be trusted. A scout is loyal. A scout is a

friend to all and a brother to every other scout, no matter to what social class that other belongs. A scout is courteous. A scout is kind to animals. A scout obeys orders. A scout smiles and whistles under all circumstances. A scout is thrifty. A scout is clean in thought, word and deed."

Such being the case I am of opinion that to make the student population Boy Scouts will be imparting the best education to the nation, as it will teach us to improve the quality and quantity of our production, to recognise the dignity and sacredness of manual labour and to practise active virtue, which are the best means of detecting and preventing crime. For, the right sort of education, having for its aim the well being of society, includes both prevention and detection of crime.

BIRESWAR SEN, Retired D. S. Police,

# COMMENT AND CRITICISM

# Anthropology of the Syrian Christians

Please allow me to make a few observations on the article of Mr. L. K. Ananthakrishna Iyer, on the "Anthropology of the Syrian Christians". which appeared in the July issue of the Modern Review.

appeared in the July issue of the Modern Review.

(1) In his article, he observes, "The curious thing is, that some of these groups, separated as they are by merely differences of doctrine or church government, have during the long lapse of time, crystallised into regular castes, so that a man who regards the Patriarch of Antioch as the head of the Church cannot marry a girl who is so unorthodox as to recognize the spiritual authority of the Pope." From this statement I cannot but conclude that the writer is of opinion that there is a regular caste system among the Syrian Christians.

This is a great mistake. Indeed there is no intermarriage between the sections of the Syrian Christians under the Pope and those under the Patriarch of Antioch. But this fact is not due to any caste system among them, but to that important feature—which Mr. Iyer has not understood and consequently a very insignificant place has been given to that in the sentence by him—viz., "separated as they are by merely differences of doctrine or church rovernment." By thrusting this fact into insignificance in the sentence, due to his lack of accurate knowledge of the religious aspect of the community, he has been unable to realise the true reason why intermarriage is absent in the community. The real cause is their separation due to differences in doctrines and church government. A man who regards the Pope as the head of the Church, cannot marry a girl under the Patriarch of Antioch because of religious, and not social, impediments. In the Catholic Church and therefore among the Syrian

Catholics (or the Syrian Christians under the Pope) "there are two kinds of (religious) impediments, namely, prohibitive impediments which render a marriage illicit; and diriment impediments which render it null by incapacitating the parties from forming the contract: (1) The prohibitive impediments are, for example, the prohibition of the Church to contract marriage with certain persons, such as heretics; and also to solemnise it at certain times, such as Lent and Advent. (2) Amongst diriment impediments the principal are natural relationship or consanguinity whether in a direct line extending to all the degrees, or in a collateral line extending to the fourth inclusively." According to this law of the Catholic Church, of which Syrian Catholics are only a section, man under the Pope cannot marry a girl under the Patriarch of Antioch, on this religious ground and not, as Mr. Iver thinks, on grounds of caste prejudices.

That caste system does not exist among the Syrian Christians can be shown in another way. The fundamental basis of caste system as known to every Indian, is the absence of intermarriage and interdining. Among this people there is interdining—a fact which plainly shows the absence of any caste prejudices. And the absence of intermarriage, as explained already, is not due to caste system, but to religious impediments even the religious impediments are not so inelastic as supposed. The Catholic Church allows what is called "Mixed Marriage"—one between a Catholic and a baptized non-Catholic. This concession is granted only in special cases and for weighty reasons.

The mixed marriage is indeed rare, for "the Church

\* "Religious Instruction" by Rev. F. X. Schuppe,
S. J. (Burns and Oats, Limited, London); page 227.

never allows a mixed marriage, unless the Protestant party promises not to interfere with the religion of the iCatholic party, and to have all the children brought up as Catholics."† These conditions cannot be fulfilled by the non-Catholic party in such mixed marriage contracts and therefore one under the Pope cannot marry one under the Patriarch of Antioch whom the former considers as a baptised non-Catholic; thus it is not the existence of caste system that prevents marriages between the different religious sections of Syrian Christians, but the differences in doctrine and Church government.

If the object of their introduction of the illustrations into the article, is to give the reader an idea of the communities referred to in the article, I think, giving an "antiquated" picture of the old regime will not enable a Bengalee or a Punjabee or a Madrassee who has not visited the Malabar Coast, to form a correct notion of the present position of the Syrian Christians. The picture of the marriage help one to form an idea of the "Old" order, and if there had been another by its side illustrating the "New" order, the reader could have formed correct conclusions regarding the Syrian Christians of the past and present days.

One of the illustrations is entitled "Nambuthiris or Nairs of Travancore." This may mean either that Nambuthiris and Nairs are terms having the same denotation, or that these two classes of people have the same appearance.

But the fact is the Nambuthiris are the descendants of the Aryan immigrants during the Age of the Ramayana or the Age of the Aryan colonisation of Southern India about the beginning of the first millenium B. C., while the Nairs are the descendants of the Dravidian race. Sir W. W. Hunter observes, "The Nairs, the old! military non-Aryan ruling race of South-West India......Therefore "Nambuthiris" and "Nairs" are never to be considered as identical terms in ethnological terminology.

Prof. C. J. Varkey, B.A.

Note by the Editor. Mr. Iyer was not responsible for the illustrations, nor for their names. They were added from the stock of blocks in the Modern Review Office. The Editor regrets that one of the illustrations was entitled "Nambuthiris or Nairs of Travancore" without his knowledge.

#### "Is the Bible Infallible?"

With the kind permission of the Editor the following brief article is written with a desire, not to discuss all the questions raised by the article that appeared under the same heading in the July number of the Modern Review, but to indicate the point of view from which the Bible itself would seem to require us to look at the problem of its "infallibility."

1. The Bible is not free from imperfections. The article in the July number gives a long list of "absurdities," "inaccuracies" &c. Some of the things included in the list one feels almost certain that the writer himself would, on further consideration be inclined to withdraw; to some of the other points he would doubtless not attach much importance; and in the case of a few of them perhaps he would be willing to admit that our knowledge is

not sufficient to enable us to dogmatise. But the idea of infallibility requires, if it is to be taken seriously, that nothing whatever should need to be corrected or modified.

In that sense the Bible itself does not teach us to look upon it as infallible. In the Psalms and in the prophetic books of the Old Testament we frequently come across statements to the effect that what God requires is not sacrifices but a certain inward attitude expressing itself in conduct. It is not suggested that such teaching is irreconcilable with the spirit of those portions of the Old Testament which make sacrifices an essential part of religion. But the difference of emphasis is striking. Or one thinks of the manner in which in the New Testament, both by Christ Himself and by His disciples, Old Testament laws and ordinances are spoken of as only imperfect expressions of God's will. A particularly striking instance we have in Christ's words about the Old Testament law of divorcement as something that had been allowed because of men's "hardness of heart."

2. How then did people ever come to speak of the "infallibility" of the Bible?

Two very different causes have to be taken into

consideration in answering this question.

On the one hand, there was the tendency which has been showing itself in various forms among the followers of different religions, the tendency to get the great problems of religion simplified by having a tangible external authority for the final settlement of every question.

On the other hand, there was the conviction, born of experience, that those who use the Bible with an earnest desire to find and follow God's way, are not disappointed and not led astray. That conviction, no doubt, is not as simple a matter as it may appear when stated in a simple sentence. But it means so much to those who hold it, that it may not be altogether unintelligible that some of them should have spoken of the Bible as "infallible." We may agree with what was in their mind, even though we cannot accept the word they used to express it.

cannot accept the word they used to express it.

3. How is it possible to continue to attach any decisive religious value to a book in which one finds

errors and defects?

Firstly, by distinguishing clearly between the religious and the non-religious aspects of the question of imperfections. Difficulties of a purely literary or scientific kind, though calling for an explanation, need not necessarily cause much trouble to one who is looking for religious help.

But secondly, those difficulties and imperfections which touch religious and moral issues, are not felt as a loss only. (a) They show us, what experience teaches us in our own day too, that men may have a right principle before them and yet fail, and sometimes fail seriously, in their application of it (e. g., the treatment by the Jews of the earlier inhabitants of Canan). (b) God does not refuse to have anything to do with imperfect people; He takes men where He finds them, dealing with them according to the light which they are able to receive and use. (c) And He is able to get something out of the imperfect material, even though the progress may be slower and the road were winding than one would have expected where God is working.

This is what we see in the Bible. It may make it

This is what we see in the Bible. It may make it more difficult to find answers and guidance in it than it would be if there were no such disturbing human imperfections. But one whose desire is to find not an easy way but the right way, will be able to receive

<sup>† &</sup>quot;Deharbe's Catechism of Christian Doctrine" by Rev. James Linden, S. J. (Examiner Press, Bombay), page 163.

t "Brief History of Indian Peoples" page 42.

both instruction and encouragement also through those things in the Bible which to a more distant observer are only shortcomings.

4. But where, then, is the ground of certainty to be found, the standard that does not fail us in our use of the Bible?

Two things are made very plain in the Bible; most clearly they are seen in what the gospels tell us of

Jesus Christ and His teaching.

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The first is negative. The question of God's will and God's way cannot be settled by a "sign from heaven," some overpowering external manifestation of God's presence and power, something that would save one the trouble of discerning and deciding. That was what Christ declared in replying to men who found it difficult to make up their mind as to whether He was the promised Messiah. And that is the principle underlying the whole of God's revelation as recorded in the Bible. That God meets men and speaks to them does not mean that things are made clear to them whether they care to know or not. "He that hath ears to hear let him hear."

But it is possible, the Bible says, to get such light as will give us the certainty and the guidance which we need. "If any man willeth to do his will [that sent me], he shall know of the teaching, whether it be of God, or whether I speak from myself," Christ said. The condition is plain, and it is one that commands itself to every man's conscience.

There is no external or mechanical "infallibility," no cheap way of certainty. It is, as the Bible says, "a living way" that has been opened.

L. P. LARSEN. Note by the Editor. Mr. Larsen's article is written on lines entirely different from those on which the article in the July number was written. It does not, therefore, controvert any of the points raised in the

# REVIEWS AND NOTICES OF BOOKS

#### ENGLISH.

Chitra, a play in one act, by Rabindranath Tagore, xii + 58. (Macmillan.) 2-6 net.

This is an English rendering of Rabindranath's Chitrangada and not of his Chitra, which latter is the title of a volume of lyrics in the original Bengali. The author himself has made this translation, condensing pruning and occasionally simplifying the original to an appreciable extent. Rabindranath has performed the rarest of all literary feats, -that of expressing himself adequately in two widely different dioms. Chitra's form is here changed, but her self remains the same in the Bengali and English dresses. The gorgeous profusion of imagery, the many-sided suggestiveness, and the youthful exuberance of the briginal are a little,—but only a little, curtailed in the ranslation and placed under the discipline of a classic simplicity of style. But we must remember that the poet of Chitra was young and its translator old. There has been no loss in the essentials of the poem, however; all the poetry of the original is here, only it is clothed in a new language. Much of the imagery that is proof against translation, has been preserved. And the action and spirit of the play remain unchanged.

Nor is the English version without a musical charm of its own, as even Bengali readers, while eying this foreign translation of one of their own treasures askance, must admit. In a play of this nature, Rabindranath has very wisely given up the austere

style of the Authorised Verson which he followed in doing his Gitanjali into English. Here his language is richer, full of greater variety, colour and warmth, a fit vehicle for impassioned thought.

Chitra is no mere tale of joys and of a lover and his lass. It is a criticism of life. The moral never overshadows the story, but so skilful is the poet's handling of the theme that he who runs may read his meaning.

What is woman's lot in life? Tennyson gave his reply in the Princess; Rabindranath has given it in Chitra,-in a more romantic and more purely poetic form than the English laureate. Is woman meant to be, "like a flower, which has but a few fleeting hours to listen to all the humming flatteries and whispered murmurs of the woodlands and then must lower its eyes from the sky, bend its head and at a breath give itself up to the dust without a cry, thus ending the short srory of a perfect moment that has neither past . . . . . . . . . nor future?" (22)

Is the beloved fit only to be a companion for the wilderness or the free spaces of Nature and not the mistress of a human home?

"Has she no tie with the world? Can she be merely like a fragment of heaven dropped on the earth through the carelessness of a wanton god?...Has she no home where kind hearts are waiting for her return? A home which she once made sweet with her gentle service and whose light went out when she left it for the wilderness?" (38)

No. Love for such an aerial being,—the adoration of mere beauty,—is evanescent, even when the woman is clad in the girdle of Aphrodite and all the trappings of the Horæ and the Graces. The lover mated with such a sylph, at last cries out in anguish:

"My heart is unsatisfied, my mind knows no peace. Come closer to me, unattainable one! Surrender yourself to the bonds of name and home and parentage. Let my heart feel you on all sides and live with you in the peaceful security of love....Mistress mine, do not hope to pacify love with airy nothings. Give me something to clasp, something that can last longer than pleasure, that can endure even through suffering." (39)

And the woman is driven to envy the flower's early death. "Now I know that it is Heaven's blessing that has made the flower's term of life short. Could this body of mine have dropped and died with the flowers of last spring it surely would have died with honour." (40)

So it is that love attains to perfection only when the flower turns into fruit, when the mistress becomes a mother, when "the playmate of the night aspires to be the helpmeet of the day, when the left arm learns to share the burden of the proud right arm." (51)

She had "advanced towards her lover in disguise. But a time comes when she throws off her ornaments and stands clothed in naked dignity." (52)

Thus Arjuna's bliss reaches maturity, he cries out "Beloved, my life is full!" when at last Chitra appears as her true self. "No goddess to be worshipped, nor yet the object of common pity to be brushed aside like a moth with indifference. If you deign to keep me by your side in the path of danger and daring, if you allow me to share the great duties of your life, then you will know my true self. If your babe, whom I am nourishing in my womb, be born a son, I shall myself teach him to be a second Arjuna, and...then at last you will truly know me." (57)

The home is the ultimate goal of all living Creation's efforts. No man—and even more, no woman, can afford to forget this primary law of our being. Build your nests, mesdames Suffragetes!

The History of the Reign of Shah Aulum by W. Francklin. viii-244. (Panini office, Allahabad, 1915.)

This rare old book, first printed in 1798, had long been out of print and copies of it used to be offered by second-hand dealers at a high price. The Panini Office deserves our thank for bringing out a cheap reprint in a handy form. This Shah Alam was the second emperor of that name, and ascended the throne of Delhi—or rather took the mere litle of Padishah, in Dec. 1759 when he was landless fugitive

and adventurer in South Bihar. It was he who granted the Diwani of Bengal to the English East India Company. His long and unhappy life ended in Nov. 1806, eighteen years after he had been blinded by the Robilla chief Ghulam Qadir Khan. It, therefore, entirely covers the period of the Great Anarchy in our history. Francklin's narrative stops in the year 1793. It is a contemporary account based on authentic Persian sources and the author's own travels and inquiries. The appendix contains an account of narrative of the revolution at Rampur (Rohilkhand) in 1794, and an English version of one of the blind old emperor's elegies. The whole volume is very interesting, if mournful reading. Empires in dissolution are not a noble or inspiring theme.

Read ble Dictionary of Phrases, Idioms and Colloquialisms, giving the origin of popular words, phrases, idioms, and slang, by Babu Lal Sud, Barrister-at-Law. (Author: Kapurthala.) viii+376.

-Rs. 3-8.

Mr. Sud thus describes his aim in writing this volume which has been neatly printed and bound in England, "when I came over to England three years ago, I heard certain colloquial terms such as swank, glad eye, masher, ... nuts, and several others of the kind which I had never heard in India. I was struck, and, I may add, fascinated, and in the end I felt tempted to collect them in a book form."

The book is useful so far as it goes, but, from the nature of things, the author has attempted too much in the space of 376 pages. His work is an unsatisfactory compromise between dictionaries of elegant phrases, archaic words and slangs. His intellectual equipment as a philologist does not seem to be of a high order, and, indeed, an Indian can at best be a compiler in this department; but then it is safest for him to stick to his authorities and go to the best authorities. This Mr. Sud does not appear to have done. His derivation of quarters (p. 273) is a case in point. It is careless to speak of Mars simply as "the god of war" (p. 210), without adding 'Roman.' No etymology of don (p. 96) is attempted, while most other words have been derived from their sources.

JADUNATH SARKAR.

The Mundas and their country—by Saratchandra Roy, Esqr., M.A., B.L., with an introduction by E. A. Gait, Esqr., I.C.S., C. I.E., Thacker, Spink & Co., Calcutta (Price 9 shillings or Rs. 6.)

The material's for the study of the Anthropology of

The materials for the study of the Anthropology of India and the adjacent regions are rapidly increasing. With the appearance of River's volume on the Todas and that of Seligmann on the Veddas, the series of volumes on the tribes and castes of Southern India by Thurston, as also the monographs published under the direction of the Government of Assam, Mysore and Cochin, a mass of information is becoming available from which one may expect, that a far clearer understanding of the Indian Ethnography will arise more than ever before.

An equally interesting volume was published by Sarat Chandra Roy, Esq., M.A., B.L., with an introduction by E. A. Gait. Esq., I.C.s., C.I.E., in 1912. The volume commences with the origin of the Kol tribes in chapter I, and the next four chapters deal with the traditional, early, medieval and modern history of the Mundas. Here the author makes some speculations regarding the original abodes and wandering of the Mundas before they reached their present home in the Chota Nagpur plateau. But it is only in recent times that we heve any real information about them.

The whole country was parcelled out into groups of villages, each of which was occupied by the descendants of the families by whom the land was originally cleared. Their rights in it were unquestioned. The headman was known as Manke. The Mundas had already acknowledged the supremacy of a Raja to whom they paid a kind of nominal allegiance. They were liable to military service in time of war, and furnished the Rajas with the limited supplies for their household and court. The holders of each

village also paid him a small quit rent.

The troubles of the Mundas began when their Raja was converted to Hinduism and gradually brought in from Behar a crowd of dependants of all kinds for whose services he rewarded them by the rights of the Mundas over various villages. The new land-lord oppressed them very much, and began to eject them from their lands, by replacing those who resisted their demands by low-caste cultivators from Behar. This struggle between the Mundas and the alien land-lords continued for a long time. The story of the oppressions to which the Mundas were subjected, of their periodic risings, and of the measures adopted to preserve peace amongst them, are clearly narrated in the chapters on the historical portion of the volume.

The Mundas were kindly treated by the Christian Missionaries from whom they had received great secular benefit. More than one eighth of the in-

habitants are now Christians.

The most interesting parts of the book are the chapters on Ethnography in which are contained full account of the daily life of the Mundas, their dress, agriculture, tribal organisation, social and religious ceremonies, folklore and songs. The author of the book who has been a resident in Chota Nagpur, has obtained a firsthand knowledge of the people with a deep and sympathetic insight into their feelings, mentality and mode of life. One peculiar feature of their social system which they share with many other primitive tribe is, that the boys and girls of the villages sleep in separate dormitories and not in the house of their perents. The greatest freedom is allowed between the sexes prior to marriage, but afterwards immorality is very unusual.

Questions regarding the physical affinities and origin of the Mundas are problems which have evoked considerable discussions among anthropologists. Some hold that Kolarians are indistinguishable from the Dravidians and that both speak allied form of the same language, while others opine that Kolarians are quite a distinct people and speak dialects belonging to a linguistic family bearing

no kin ship whatever with the Dravidian family.

The book is richly illustrated with numerous

photographs.

The Oraons of Chota Nagpur-by Saratchandra Roy, Esqr., M.A., B.L., with an introduction by A. C. Haddon, Esqr., D. Sc., F.R.S., M.R.I.A. The Brahmo Mission Press, 211, Cornwallis Street, Calcutta, 1915, pages 487.

It is hardly three years, since Mr. Saratchandra Roy published his interesting volume on the "Mundas and Their Country," yet he has come forward with an imposing volume upon the Oraons of Chota

The work is the result of Mr. Roy's fifteen years' intimate acquaintance with the interesting community, and of his intensive study of their customs and manners during the past three years. In a short review like this, it is not possible to enter into the interesting details of the Ethnographical data presented by the author, but reference is made here only to a few of their customs and manners.

The book commences with an introduction of A. C. Haddon, Esq., D. Sc., Reader in Ethnology, Christ's College, Cambridge, and the first chapter deals with the origin and history of the tribe. Regarding the pre-historic condition of the Oraons, it is said that they formed part of the Vanara army that helped Sri Ramachandra, in his defeat of the Asura King, Ravana of Lanka. They are believed to have lived in caves and fought with sticks and stones. Even at the present day they still use about half-a-dozen varieties of sticks in their hunting excursions. It is very probable that the forefathers of the Oraons had the monkey for tribal totem, and formed part of the army of Sri Ramachandra of the Ramayana.

The Oraons, otherwise called Dangars or hill-men. are the descendants of the Dravidian family, and their language according to Dr. Grierson, is more allied to Canarese than to any other language in India. Their original habitat was in Konkan in the Carnatic, and when they came to Chota Nagpur, they found the country already settled by the Kol and Munda tribes. Being of a peaceful disposition, they offered no opposition to them, and the two tribes lived side by side in harmony together for a

long time.

Their geographical environments are described in the next two chapters. The plateau of Chota-Nagpur which they inhabit is magnificent, but their life and appearance are not in keeping with the scenery. They 'are small-sized and ill-favoured and though the young men give themselves a jaunty air, and are very careful in decorating their persons, that does not exhibit them to greater advantage. They are of dark complexion, and have projecting jaws and thick lips, while the forehead is low and narrow. Their eyes are meaningless and vacant. The hair is worn long, and gathered into a knot behind which supports a red or white turban on gala days; but ordinarily there is a mirror in the comb stuck into it with bright buttons and chains, having spiky pendants dangling there-from. Here the decorations of the Oraons end, and even these are discarded after marriage which makes their subsequent appearance unprepossessing and negligent. They wear a narrow strip of cloth round their loins, and in the wilder parts of the country even this is wanting. The strip of cloth passed between the legs to cover exposure is being sub-stituted for it. The men are always very goodhumoured and the women are modest in demeanour. though their dress too is scanty. In some places the women have the usual sari with red border, which serves as a pettycoat, and even a chadar to put over the body; but in others the bandage round the loins is their only clothing—worn longer than by the men. The ornaments of the women consist of a large quantity of red beads and heavy brass necklaces hung round the neck, and the rings of copper are worn on the fingers and on the ears, besides which, they are tattooed all over the body-on the forehead, arms and back. Even young men bear the marks on their fore-arms. One sign of eivilization is certainly shown by the women. They wear false hair to make up their natural hair over which heron plumes are displayed on festive occasions. When two girls feel a particular penchant for each other, they swear eternal friendship and exchange necklaces and the compact is witnessed by common friends. They do not name each other after this ratification of good-will, but are "My

flower" or "My meet" to smile to each other to the

end of their lives.

The huts of the Oraons are badly built and are so huddled up that they are quite incapable of affording decent accommodation, and the result is that men and their cattle live not only within the same compound but often in the same apartment. The young members of the family do not generally live with their parents but the bachelors of the village have a common hall to themselves, while the maidens are billeted with the widows, who sometimes allow them to mix freely with their lovers. The bachelor's hall "Dhumkuria house" has a dancing arena before it where young men and girls meet frequently to amuse themselves. During the festive seasons they often dance throughout the night, provided the supply of beer is sufficient to keep up the enjoyment so long.

As a rule, boys and girls of the same village do not intermarry. It is considered more respectable to bring home a bride from a distance. The selection for the wife of a man is always made by himself, after which his parents go through a form of selection for him. When the time for the marriage is settled, the bride groom with his party proceeds to the bride's village to bring her over. The fight eventually terminates in a dance in which the bridal pair take part. The essential portion of the ceremony is called "Sindoordan" which is performed under a screen. The conjugal pair stand over a curry stone, the bride being posted before the bride-groom and both surrounded by their friends while all intruders are turned out. A cloth is then thrown over them and the men paints the girl's head with sindoor or vermilion, while the girls return the compliment by touching his brow. They then bathe and retire to a private apartment to change their dress after which they come out and are saluted as man and wife. They live as labourers and the race is widely known as the chief labouring class of Bengal.

Religions.—Like the Kols and the Santhals, their religion recognises the supreme God who is made manifest in the sun. So long as he does not send any exil, they think it a useless trouble to offer prayers to him. They have malignant spirits who are believed to afflict them and they are propitiated. They believe in ghosts, sorceries, and witchcrafts; and there are two important functionaries in each village, who, with the aid of the priest regulate the precautionary measures to be

taken.

The dead are burnt and the ashes and the charred bones are deposited in an earthen vessel which is suspended near the house of deceased during cold weather when its contents are allowed to mix with the bones of the ancestors, The Oraons have two important festivals both of which are agricultural. One of them solemnises the marriage of the earth and the other a plentiful harvest. Regarding their ethnical affinities the Oraons, like the Kols and Santhals belong to the Kolarian stock with traces of negroid characters. (Vide Introduction to Cochin Tribes and Castes, Vol. I)

I have no doubt that the author's present work will be favourably received by the public, and hope that he will carry out his proposal to bring out another volume on the religious and malico-religious system, the domestic ceremonies and usages and the language and folklore of the Oraons so as to complete his picture of the tribe. He is now the Secretary to the Behar and Orissa Research Society, and in that capacity he may have ample

scope for further investigations into the customs and manners of the numerous tribes of the Kolarian stock of Chota Nagpur which will certainly help to unravel the tangled ethnical relations in that region.

The book is illustrated with numerous photographs of various types of the Oraons and also those

to illustrate their customs and manners.

With the above remarks, I congratulate Mr. Sarat Chandra Roy for his two excellent volumes, and commend them to all students of Anthropology.

L. K. Ananthakrishna Iyer.

A Study of Indian Economics—by Pramathanath Banerjea, M.A., F.R.E.S., Published by Messrs. Macmillan & Co., Ltd. Second edition (1915); revised and enlarged; pp. 347. Price 4s. 6d. net.

We have much pleasure in welcoming this new edition of Mr. Banerjea's book. The book met a real want when it first came out in 1911; revised and enlarged by more than a hundred pages, it has become almost indispensable to the student of Indian economics. The most noteworthy features of this edition are the addition of a number of new appendices and a much fuller treatment of the economic functions of the Indian Government in connection with railways, irrigation, famines, land tenure, organization of Co-operative Credit Societies, etc. The latest available statistics, etc., have also been given.

Reliable materials for the preparation of a scholarly work on Indian economics can hardly be said to exist today; and this deficiency will not be made good till the whole field of Indian economic history for close upon the last thousand years has been thoroughly investigated. In the absence of such reliable data authors have to depend for information about the past economic conditions of the country largely upon the accounts left behind by travellers, merchants and others and upon incidental references in books on history, religion, general literature, etc. Even for the British Period materials outside the Government publications and Parliamentary bluebooks are not by any means plentiful. And though these publications are fairly accurate and trustworthy in so far as they bear upon statements of facts, the views expressed in them can hardly be always free from bias. And they do not embrace every branch of economic life. The obvious duty of the scientific student of Indian economics is to sift carefully the materials thus furnished in order to find out the truth, to allow himself neither to be browbeaten by expressions of official opinion that may seem to be authoritative, nor to be influenced by all the economic shibboleths of the ill-informed section of the Indian press, which today does duty as the chief economic educator of the Indian people. We are happy to note that Mr. Banerjea has been eminently successful in steering his book clear of these rocks.

This little book is a real store house of information. It passes under review practically the whole field of Indian economics and though the treatment of individual topics is rather short—as it must be in a book of this size—it is nowhere cursory or superficial. There is not a single redundant sentence in the whole book. The general reader will find here in a handy form a mass of information about the economic organization and resources of the country. The student will note with a sigh of relief that the author has boiled down for him the contents of many a voluminous official publication. But though the work is of necessity largely based on Government Gazetteers, Reports, etc., it is not a mere summary and is not

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intended-to be used as a cram-book. The author has much to say of his own that is worth hearing, and in the application of the principles of theoretical economics to Indian conditions he has exhibited considerable powers of original thinking.

The book is written throughout in an easy, flowing and graceful style which greatly enhances the

pleasure of reading it.

The Growth of Currency Organisations in India-by Alakh Dhari. Royal 8vo, pp. lxviii+190; price

It seems to augur well for the future of India that an increasingly large number of our countrymen are taking an intelligent interest in the economic problems of the land. The last few years have seen some good contributions from their pens on a variety of subjects; but probably in no other field of Indian economics have Indians shown such marked activity as in that of Indian Currency and Finance. subject no longer remains a close monopoly of trained European experts. Indians have not only proved their capacity to manage large financial affairs but are daily showing a grasp of the principles of the subject whose importance is recognised even by a

large body of official opinion.
The book now before us has many claims to rank high among treatises of this kind. It is scarcely possible to understand fully the existing currency system of India without going into the past out of which the present system has slowly developed through a series of experiments,—experiments which were not, however, always happily conceived or consistently followed up. Even the present suspended coinage system is more or less of the nature of an experiment, whose ultimate success is highly problematical. Mr. Alakh Dhari has done well to treat the subject historically, though rightly enough he devotes the greater part of his book to the discussion

and criticism of the system now extant.

In the currency history of India during the last century, there is probably no more remarkable fact than the systematic opposition of the Home Treasury to the introduction of a gold currency into India and thus put the currency organization of the country and its finances on a sound and stable basis. There can be little doubt that in matters relating to Indian currency the Treasury's policy has always been largely guided by the interests of the London bankers. "The guided by the interests of the London Dankers. The London money market," says Mr. Alakh Dhari, "has never favoured the idea of the grant of opportunities for gold coinage in India as it was feared that since the balance of trade with Britain is almost always in favour of India, facilities of coining gold in the country, would get as facilities of coining gold in the country would act as a powerful incentive for the importation of gold bullion into this country and, as the stocks of gold reserves in England are already very low, this drain would adversely affect the financial stability and credit of the English nation abroad." And he opines that "if the Government of India had but taken a real leaf out of the Treasury's history and had they been as unremittingly watchful of Indian interests in matters currency as the Treasury has been of the interests of England, the Indian currency of today would have rested on an entirely different and far stabler basis and 'all the mistakes, all the inconveniences, all the artificialities of our present position' would have disappeared long ago."

The method suggested by the author for removing

the anomalics, mistakes, etc., of the Indian currency system is that recommended by the experience of the

whole civilised world and by informed public opinion, both Indian and European, in India, viz., the introduction of, or rather the return to, a regular gold currency. That the people are losing faith in the present token silver is evidenced, among other things, by the recent revival of the habit of hoarding gold. The capital of India is proverbially shy. If the tendency operates for some time the economic development of the country is bound to be considerably retaided.

The Chamberlain Commission has advised the people of India to use economical forms of currency, viz., silver and paper, in preference to gold Such advice might have suited well Ricardo and his school of doctrinaire economists; but coming from a body of practical men and tendered to a people too ignorant to understand the meaning of such economy, it becomes difficult to understand. The common sense of the Indian peasant tells him that neither the paper nor the rupee has much intrinsic value, and though he may continue to use both as circulating media, he takes care to transform his savings into something more substantial than either. This may not be a desirable state of things, but the habit is not likely to die out as long as the principal coin of the

country remains a token.

The Commission approaches the investigation of the whole problem of Indian currency from the viewpoint of the ability of the rupee to maintain its value at 1s. 4d. in foreign exchange. "The cardinal value at 1s. 4d. in foreign exchange. "The cardinal feature of the whole system," it says, "is the absolute security for the convertibility into sterling of so much of the internal currency as may at any moment be required for the settlement of India's external obligations." This is a very wrong view to take of the currency system of a country. As was so ably pointed out by Prof. Nicholson in the Journal of the Royal Economic Society of London for June, 1914, to consider the currency system of a country as important only from the point of view of foreign exchange is to take an altogether one-sided view of its nature and object. Money has many other functions to perform besides serving as a medium of exchange in foreign trade. No doubt the maintenance of its value for foreign payments is a desideratum. But the internal trade of a country is much more important than its external trade, and the currency organization of a country should be judged mainly by its ability to meet the requirements of the people in internal circulation. These requirements are that it should be a good medium of exchange for internal payments, that it should be readily adapted to the demands of trade, and that it should provide a store of value. None of these conditions are fully satisfied by the rupee. Judged by this standard, the Report of the Royal Commissioners of 1913 is highly disappointing, if not a failure. They have not taken due note of the harmful effects of a huge token currency in internal circulation. As Prof. Nicholson says, "So long as the rupee maintained its value in gold payable in London, the rest of its monetary functions were either not considered at all, or were supposed to follow, by some kind of pre-established harmony inherent in the gold-exchange standard."

We do not find ourselves in complete agreement with Mr. Alakh Dhari's contention that the need for the establishment of a Central State Bank in India hardly exists today. He tells us that "the majority of Banks in India say they do not require additional banking facilities proposed to be conferred by the creation of a State Central Bank of India." The author is himself a banker, so he is likely to know.

Nothing could be more desirable than that the banking institutions of the country should be self-supporting and free from outside control. If the Indian joint-stock banks could be trusted to meet their liabilities at all times out of their own resources, then certainly the provision of "additional banking. facilities proposed to be conferred by the creation of a State Central Bank" would have been quite unnecessary, if not harmful. But that they cannot be so trusted is proved by the large number of bank failures of the last two years. The big joint-stock banks of England, holding even larger deposits than the Bank of England, still look up to it for help whenever in difficulty and consider themselves unfairly treated if such help be not forthcoming. There is no reason, therefore, why the banks of India, the majority of whom are not yet able to stand upon their own legs, should scruple to accept such outside help in order to better safeguard the interests of their elients. their clients.

Besides, it is well known that the Government of India has now to transact a considerable amount of banking business, such as the issuing of paper currency and maintenance of the Paper Currency Reserve, the management of the country's balances, the sale of Bills, transfers, etc., for the accommodation of trade, etc., which is in other countries the especial province of a State or central bank. The mismanagement of Indian money in recent years may be largely accounted for by this fact A central bank would take over many of this functions from the Government and from its expert knowledge of such matters manage them much more efficiently than the financial amateurs of the Government have been able to do. By the association of banking business with its legitimate duties connected with the management of the metallic currency of the country the Government of India has again, in various ways accumulated a huge reservoir of funds which on March 31, 1913, amounted to Rs, 1,46,39,80,015. Indian business men are always clamouring for access to this fund. A central bank, having control of this fund, would be able to make a portion of it available to them which the Government, from timidity of ignorance, hesitates

Of course to be of real use such a bank should be in the true sense of the term national, like the Bank of England for instance, and not merely an irresponsible Government institution behind which Government officials can shelter from their own follies. At present this seems to be the idea which is mainly prompting them to support the scheme. But Indian public opinion should lie awake and be not afraid to criticise the scheme thoroughly from the standpoint of national interests as soon as it comes to take a definite shape.

Mr. Alakh Dhari's book will be found useful both by the students and teachers of Indian Currency and Finance. The author wields a facile pen, his ideas are clear and he has the power of expressing them without verbiage. Except a few minor printing mistakes the get up of the book hardly leaves anything to be desired.

#### PRASAD CHANDRA BANERJI. BENGALI.

# Basanta-prayan: by Mrs. Sarajubala Das Gupta.

"The history of Philosophy," says William James, "is that of a certain clash of human temperaments. We may or may not accept the dictum in its literal sense; but everyone who is familiar with the situa-

tion in contemporary philosophy must admit that the opposition between the contending schools of to-day is really a conflict between the various kinds of experience which are regarded as typical of the real by different philosophical thinkers. Thus the philosophical controversy of the present time comes to a head in the issue "what sort of basic experience should we take as typifying reality"? Should it be the intuitive flashes of "duree ree!," the 'sensibilia' of Mr. Bertrand Russell, or the 'neglected obvious' of Mr. Bernard Bosanquet? Should it be the experience of life at its minimum or should it be the central and the dominant weltanschanung? The most successful method of dealing with philosophical crises of this nature has been to embody the higher and the lower, the apparent and the real in an all pervading dialectic movement. Such was the secret of Hegel's success; and failure to present the world view in the form of a progressive and continuous dialectic has wrecked many a philosophic system.

The volume before us which has occasioned the foregoing observations, present a dialectic process somewhat similar to several historical systems, in a concrete and highly original form. Herein lies the significance of the book for students of Philosophy.

Life has been running its youthful course. The world is aglow with love and blooming with beauty. There is no problem to be solved; no tasks hangs heavy. A storm suddenly breaks out and shatters the peaceful rest. The dormant spirit wakes up amazed and be-wildered. We suddenly stand face to face with the great cosmos. But memory brings back to us the days gone by, the days of peace and hope. The great recount begins. And the poem of life divides itself up into verses.

First of all, where does this life of the ego begin? A new born babe has no sense of the ego. How, then, do we come by it? Our knowledge of the self, says our authoress, begins with the knowledge of duration. For, the self with its concatenations is the measure of duration. The two, time and the ego, are intimately

bound up. But the self no sooner does it come to separate itself from others than it seeks relationship with those very "others." Of all relationships what the ego desires most is affinity with a particular self. In the beginning there is only a blind groping of instinct for self-fulfilment. They demand that their desired object must present itself in a concrete and enjoyable form; it must yield itself up for the enjoyment of its affinity. Hence the sigh of despair and the moan of agony; hence the abhorrence for death.

But affinity with the concrete particular must cease. The win must die a natural death and must necessarily open a dismal abyse of grief in the soul. But the state of despair too must die, and with

it the relationship with the concrete particular ceases.

The beloved is now born a second time. My dear one is not now the "other" but lives in my soul. He is my own creation and has the spring of his life within me. Hence my beloved can no longer die, he connot leave me alone and depart for the shore of death. This rebirth of the soul-mate is the beginning of the life of the spirit. This is the origination of the

कर्मकाय culminating in तृष्ति and ज्ञान.

The life that the soul has reached at this stage of evolution is still one of desire. We are unwilling to renounce the life of कार्य though we are anxious to end the life of striving and attain the bliss of जान.

We reach the end of this conflict only by worship. Our desired has so far been seated in our own lite. But for worship we must stand apart and bow down before our God. Hence rises the need of separation.

The usi that we offer before the altar of our beloved yet rises from desire, from arear. For, it is our beloved that we worship. We are still motived by thirst for self-fulfilment. But this stage must pass away before our soul can pursue its onward flight. We must bow down before the God of Death, we must pay our homage to the "King of the dark chamber."

Peace slowly dawns upon the soul. There is no more yearning for getting; the soul seeks only to yield itself. But what can it give? How can it give what it does not possess? Hence comes the need of creation. The self must create before it can give.

But how can the isolated soul create anything? Where can she find her mate? True knowledge, जान, is the mate of the spirit. And creation is the ascription or empathic realization of my own creative impulse in the primal creative spirit, जाया प्रकृति.

This creation, however, is the function of स्वान रान looks upon itself as the supreme creator and therefore absolutely free. But the heart dictates that the knowledge-self is not स्वराट. Its autonomy must be restrained in order to give free play to the created. Like मगनती, ज्ञान too must leave the world alone to grow and live. Hence comes the need of सन्यास. The soul must stand aside and yet pursue the ways of ज्ञान and कर्यो. This brings to an end the evolution of the universal self. It has escaped from the clutches of the particular; but it must proceed still farther. It must take its plunge into the transuniversal, into the super-cosmic. The soul must appreciate the joy that flows in the world, in the animate and inanimate nature, as its own. It must realize that taking and giving are two sides of the same thing.

But this attitude forces the soul to regard the world of nature as the instrument of its work. Mind becomes the Herr and world the Knecht (to use Hegel's terminology). Hence the spirit must once more move on. It must learn to yield itself just as the nature is yielding herself. It is in this unconscious giving that the soul finds its quiet. But is this  $\pi$ ? Is it the final resting place of the

dialectic of the spirit. No. There is no resting place. Even if we be like nature, a sigh escapes from the soul, a drop of tear rolls down. The spirit must move onward and onward; it must flow no one knows where.

This in brief is the dialectic movement presented in the book before us. To every one familiar with European philosophy it would be obvious that the dialectic scheme does not follow any of the regular beaten tracks. The finite world deepens into the absolute; the individual merges into the world; and each fleeting moment of life is radiant with glory. This so far sounds somewhat like Hegel. But unlike Hegel our authoress has no ready made formula. Her world does not reverbrate, with the rhythm of thesis, autithesis, and synthesis. Life fuses into the world as

naturally as the streamlet flows into the sea. And yet you teel the onward push, the very heart-beat of the cosmos.

There is a second point worthy of being mentioned in connection with this book. To all students of Hegel the concept of "aufhebung" (sublation) is a troublesome one. No one seems to be able to state clearly what it is. The present work, as the writers of the review understand, may be taken as a running commentary on and an original interpretation of the very important notion of aufhebung.

To state briefly, the type of experience regarded by our authoress as the clue to reality is a function of the whole personality. Life represents reality and we need not go beyond it. The cosmic spirit is not an impersonal logical absolute. Its utayin is in the in-

dividual life. It is the individual who breathes the life-breath into the world-image. The real is neither the indeterminate elau nor the mere sense datum; nor yet is it the absolute whose faint glimpses we catch in the better moments of our life. It is the deepening growth of life itself.

So far we have dealt only with the philosophic value of the work. We must also express our appreciation as to its literary excellence. The reviewers believe that the work is a very important contribution to the world-literature, not merely to Bengali literature. Sir Rabindranath says that the work is difficult to classify. We are in entire agreement with his verdict. You can not classify it because it is a lyric of a unique soul. It is not merely a thought out scheme of the world. Every bit of it has been felt and lived through. Schiller says.

Schiller says.

"Allen gehort was du denkst,
Dein Eigen ist nur was du fuhlest."

Hence, the glorious realm whose portals she has opened before our eyes is peculiarly her own.

PROF. RADHA KUMUD MOOKERJI, M.A., P.R.S. and

Dr. Narendranath Sen Gupta, M.A., Ph. D. (Harvard).

#### HINDI

Pathshala Kai Vidyarthi aur un ka Swasthya, by Mr. Sidhahanath Madhav Loudhe. Published by Thakur Sardar Singh Kanungo, Agar, Malwa (C.P.) and printed at the Tara Printing Works, Benares. Demy 16mo. pp. 86. Price—as. 3.

This short thesis has been reprinted from the Jayaji Pratap of Gwalior, with the permission of the editor of the journal. The author got remuneration from the editor for this article and he certainly deserved this. With the experience of a practical schoolmaster, the author has elaborately dealt with the question of the health of students, taking his hints from books in English by trained teachers. His publication is quite up-to-date and will remove a want. The facts and figures quoted in the book will be very useful and will give an idea of the great apathy with which the ill-health of students is treated. The language of the book is very elegant.

Hindu Jati ka hras, by Pandil Lakshmidhar Vajpaiji. Published by Janaki Prasad Gupta, Haldour, Distt. Bijnour and printed at the Aryabhaskar Press, Agra. Crown 8vo. pp. 27. Price—anna 1.

We are much gratified to find from the pen of a Brahmin, though an Aryasamajist, this discourse about the baneful influence of the caste system in India. The reasoning of the author is sound and he has become properly enthusiastic in certain places. The reference to the influence of the caste system on the thinning of the number of the Hindus by means of conversion, is apt. The language is dignified. We commend the book for the perusal of the general

Padarthon Kai Gun va Swalhav, by Mr. Praim Ballabh Joshi, B.Sc. Printel at the Vaidic Press, Ajmere and publish ed by Mr. Ramdas Gour, Secretary, Vigyan Parishad, Allahabad. Foolscap 8v. 104. Price as. 6.

This may be said to be a primer, or rather an introduction to physical science and has the merit of being an original publication and not a translation. The simple way in which the subjects have been treated makes the book suited to small boys. The illustrations are bad and could have been much better even in litho printing, in which they are. A Table of Contents is wanting, if not an index besides. In other respects the book is excellent and should command patronage at the hands of educational authorities.

Udayprakash Part I, by Babu Phulchand, Banker & Reis. Dehradun, and published by him: Printed at the Indian Press, Allahabad. Crown 8vo. pp. 473. Price-Rs. 1-4.

There is a want of such instructive novels in Hindi. Though relating to the Moghul period, and concerning itself mainly with the hero Uday Singh, the writer flings his attacks against the present social evils in India, in a way which is anything but disagreeable and pungent. The story itself is nicely written and will amply repay perusal. By reading it one is reminded of a novel written by the late Mr. Romesh Chandra Dutta, of the name of Jivansandhya perhaps?, of which the hero is the great Rana Pratap; and by reading the novel under review, one cannot help thinking that the aforesaid novel of Mr. Dutta was in the mind of the author. Indeed Uday Singh may be said to be a prototype of Rana Pratap in more respects than one. The prediction of the saint on p. 73 and the following pages of the novel is a clear reproduction of a similar chapter in the novel of the late Mr. Dutta. However, we do not detract at all from the originality of the novel under review and think that it has its independent merits. The descriptions are almost masterly and the plot of the whole novel is very clearly laid. Though the publication under review is Part I and will be completed in a subsequent part, it appears to be almost complete in

Turning to the language and general style of the book, however, we are under the painful necessity of making adverse remarks. It is a pity that coming as it does through the Indian Press, the book has not been shorn of its defects of the aforesaid nature There are not many grammatical mistakes, but such as there are in the book, are certainly unseemly in a publication of this nature, which is, in other respects, excellent. Besides, the sentences and adjectival clauses are sometimes so very complex as to make the style third-rate, and even delective in many places. The get-up of the book is excellent and a block of the author adorns the frontispiece.

Patitoh Kai Prati hamara Kartavya, published by the Arya Pustakalaya, Haldour, Distt. Bijnour and printed at the Bhaskar Press, Meerut. Royal 8vo. pp. 13. Second Edition. Price +anna one. . . .

This is a reprint of an article in the Saddharma Pracharak, the subject being our duty towards the

depressed classes. Though the views expressed in the book may be revolting to many, the arguments brought forward have much in them, which must appeal to one's sense of justice. The state of things which a continuance of the present conditions has brought about, is graphically represented. The getup of the book as also its language are satisfactory."

Kaiser Rahasya, by Pandit Someshwar Dutta Shukl, B.A. Printed and Published by the Abhyudaya Press, Allahabad. Crown 8vo. pp. 133: Price—as. 5.

Any book on Germany is interesting at present and a book on the Kaiser's character must be so. The eccentricities of the Kaiser and his false, nay cruel, sense of discipline, which he does not fail to exercise even against his spouse, are clearly represented. The book is not a dull discourse on his character. On the other hand, the different phases of his character are illustrated in several chapters, by means of so many incidents in his life. In fact this is a book of alleged actual stories and these throw a flood of light upon the Kaiser's life, and hence on the present war. The lan-guage and the style of the publication are excellent: and the get-up leaves nothing to be desired. The list of errata at the end of the book will be found useful. M.S.

#### GUJARATI.

Anandaghana Pada Sangraha,—Bhavartha, written by Shrimad Buddhisagarji, and published by the Adhyatma Jnan Prasarak Mandal, Bombay, Printed at the Nirnaya Sagar Printing Press, Bombay. Cloth bound, pp. 552. Price Rs. 2-0-0. (1914)

Anandaghana was a Jain poet of the eighteenth century, and his Padas some say 72 and some 108 are very popular with Jains. They are not written in Gujarati but the language is a mixture of Gujarati, Vraj, Marwadi and a little Hindustani. As a specimen of the language and the subject matter we quote the following:

राम कहो रहेमान कहो कोउ, कान कहो महाद व हो। पारसनाथ कहो कोउ बच्चा, सकल बच्च खयमे व ही ॥ भाजन भेद कहावत नाना, एक मृत्तिका रूप ही। तैसे खंडकर पना रोपित, श्राप श्रखंड खरूप ही॥

The study of his Padas seems to have fascinated Jain scholars of Adhyatma Juan, as only a short time ago, we have had the pleasure of reviewing a book on the same subject, written by Mr. Motichand Girdhar Kapadia B. A., LL. B. The present volume is the fruit of the pen of a learned Jain Muni, Buddhi-Sagarji and its object is to explain in Gujarati the Bhavarth of the one hundred and eight Padas of the poet: The subject is technical, but still it is made sufficiently interesting for those who have a leaning towards philosophy and metaphysics. K. M. J.

#### URDU.

Tarikh-i-Jadid-i-Subah-e-Udissa wa Bihar (New History of the Province of Orissa and Bihar), by Sayyid Aulad Haidar Bilgrami. IV and 416. Price Rs. 2.

This is a useful and painstaking compilation, and compresses a good deal of information both historical, statistical and topographical from various sources into one volume. No original research, so far as we can see, has been attempted, and the author evidently had not the necessary equipment. Long rolls of kings and dynasties have been given; and as Bihar was for most part of her historic existence in the Hindu and Muslim periods no less than the British, politically united to Bengal, the book has resolved itself into an epitome of the annals of eastern India as given by V. A. Smith and Stewart in their standard histories.

Certain parts of the work are too abridged, too much like our familiar crib-books "outlines of the History of—", to be pleasant or illuminating reading. The author's industry is commendable; but a good history of Bihar has yet to be written, and it can be written only after twelve years' spade work among the materials.

1. N. SARKAR.

#### NOTES

# "The Passing of Shah Jehan." By THE SISTER NIVEDITA.

It happens to a few lives that they are filled with a certain quality of dramatic fitness. They appear to reap the harvest of many births. The jewel and its setting have, in every case that concerns them, a strange harmony. Pre-eminently was this the case with Shah-Jehan. The turbulent young soldier becomes the Emperor of Delhi, and nothing is wanting to the glory of his reign. Successful general, unrivalled administrator, wealthiest of monarchs, he does not fail, either, of more subtle and finer joys more often granted to men of lower station. Shah Jehan, Emperor of all India, is also hero nevertheless of one of the supreme marriage-idylls of the world. All that the can give, has not prevented a woman from yielding to him her disinterested devotion. And as if even this were too little, there is given to him the still rarer gift of immortal song in honor of the beloved. For are the buildings and cities that his genius has left,dedicated to Arzmand Banu, his wife, and to India, Goddess and Mother,—not a poem sung in marble by the lips of a sovereign? Never verily in the history of the world, did any single monarch build like this. And never one who was not enamoured and enrapt of a passion for the land he ruled.

Yet, that the great life may indeed be perfect, we have no monotony of splendour and success. The sad minor mingles with the music. To joyous courtship succeeds long widowhood. On brilliant Empire supervenes the seven years' imprisonment. He, before whom the whole world bowed, is thankful and proud to win at last the long sweet faith and service of a single

daughter of his own. From the throne of the world to a prison cell! What were the memories and what the hopes, that thronged the shadows in which Shah Jehan spent those last long years?

Here is the end.

At his own earnest entreaty, as they tell to this day in Agra Fort, the bed of the dying man has been carried to the balcony beyond the Jasmine Tower, that overhangs the river. Jehanara weeps at her father's feet. All others have withdrawn, for no service remains to be rendered to the august captive. On the edge of the carpet lie only the shoes and regal helmet, put off for the last time. For Shah Jehan, the uses of the world are ended. Silence and night and the mourning moon, half-veiled in her scarf of drifting cloud, envelop the sad soul of the gentle princess.

But Shah Jehan himself? To him the moment is glad with expectation. The sucking sound of the river below the bastions fills him with the sense of that other river beside which stands his soul. Yonder, beyond the bend, like some ethereal white-veiled presence, stands the Taj-her taj, her crown, the crown he wrought for her. But to night it is more than her crown. To night, it is herself. To night, she is there, in all her old-time majesty and sweetness, yet with an added holiness withal. To-night, beyond the gentle lapping of the waters, every line of the stately form speaks tenderness and peace and all-enfolding holiness, waiting for that pilgrim—with weary feet, bent back, and head so bowed, alas! who comes leaving behind alike palace and prison, battlefield and cell of prayer, to land on the quiet shore on the yonder side of death.

Truly a royal passing—this of Shah

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Jehan! King in nothing so truly as in his place in a woman's heart—crowned in this, the supreme moment, of her to whom he gave the Crown of all the world.

# The Indian Association for the Cultivation of Science.

The third quarterly meeting of the Indian Association for the Cultivation of Science was held in the rooms of the Association on Saturday, the 18th September, at 5 P.M. Dr. P.C. Ray, Vice-President, was in the chair. It was a successful meeting. Prominent men of science and research scholars attended and took part in it. Five communications were made, the leading paper of which, by Dr. Ray himself, announced and which the discovery of a new and important series of compounds in which sulphur atoms appear to be linked to one another, directly instead of indirectly through atoms of other elements. It is believed that the further study of these compounds will lead to great developments in the theory of the chemical structure of inorganic substances. Mr. C. V. Raman gave a very interesting demonstration of his recent discovery of an experimental method of producing combinational vibrations of objective an character instead of the purely subjective ones which play so important a part in musical theory. A paper treating of this discovery has been published together with many photographic illustrations and a detailed mathematical discussion in a recent issue of the Bulletin of the Association, and the paper has been reprinted in the orgen of the American Physical Society of which Mr. Raman has been elected an Associate Member. Another interesting paper which was read and illustrated at the meeting by actual experiment dealt with the presence of certain gases which have been found occluded in the mineral magnesite from Salem district in Madras. This work was done by two of the Palit Research Scholars, Mr. J. C. Ghosh and Mr. J. N. Mukherjee, who are also pupils of Dr. Ray. The other two papers read at: the meeting were also on chemical subjects. Mr. M. N. Banerjee read a paper on the Relationship of Atomic Volumes and Specific Gravities of the Elements. Dr. Sarasi Lal Sircar gave an account of a new Ammonio-Copper Ferrocyanide Compound.

Then the Honorary Secretary announced

that Babu Sailendra Nath Ghosh, M. Sc., became a Life Member of the Association by subscribing Rs. 250 to Dr. Sircar Memorial Professorship Fund. He presented the Institution with a Potentiometer and a delicate D'Arsonval's Galvanometer.

#### The Renaissance in India.

Mr. C. F. Andrews writes to us as follows:—

"While thanking your reviewer for his long and careful and kindly criticism of the new edition of my book 'The Renaissance in India,' I would ask your permission to make a personal statement about the book itself. The book was written at the request of an Editorial Committee in England for the use of Study Circles, and they had the final voice in deciding what was to be inserted and what was to be omitted. I would never agree to write on those conditions again, because they prevent an entirely independent judgment, though in this case the Committee were generous and sympathetic on the whole. But here and there phrases and notes were inserted which were not my own and the pictures and appendices were to a great extent 'Editorial'. On certain matters with regard to Hinduism, also, my own views have broadened since 1911 when I wrote the book. I offered quite recently to withdraw the book from circulation and rewrite at least part of it in accordance with my maturer views. But my editors did not wish this. For those who may read this new 'Indian' Edition (published by the C. L. S. Madras) I would say very briefly that I now regard what I have said concerning the Upanishads as altogether inadequate and my general outline of Hindu development as not sufficiently marked in its appreciation. Hindu religious history is far greater than I thought, especially during the great years 600 B. C. to 600 A. D. (to give rough dates). In my chapter on modern Reformers I can see now that I underestimated the power and influence of Maharshi, and also the effect of the Brahmo Samaj movement generally. I very strongly object to the criticism of the Samaj given in an editorial note in this chapter. That was never my own opinion and I wished this note to be omitted from the first, but was overruled. I have asked that some harsh phrases about the personal character of Swami Vivekananda, should be omitted in the new 'English' edition. I

am afraid I cannot agree with my reviewer's estimate of the Swami's reforming influence, but I had no business to criticise adversely his personal character on so little information, and I regret it. My high opinion of Justice Ranade as a Reformer remains unshaken. It appears to me that his work and message and the life and teaching of Maharshi Debendranath Tagore are more permanent in their spiritual import than those of the two great Swamis, Dayananda and Vivekananda."

I Merch Wall

#### A Dacca Educational Circular.

Mr. F. C. Turner, officiating inspector of schools, Dacca Division, has issued a circular to headmasters of schools in which he says that Mr. B. K. Bose, i.c.s., has been placed on special duty in the Education Department, and is trying to get some definite ideas about the recent growth of the demand for higher education in those parts. "Some statistical data, if obtainable, would obviously be of great assistance, in forming clear notions on the subject. What he wants to find out are: (1) how far persons who are not educated themselves and would not, if older notions prevailed, think of sending their sons to school, are actually doing so at present: and (2) what use schooleducation is being put to by these persons." Some of the particulars which Mr. Bose wants are: the educational status of the fathers of the boys in the top classes of schools; number whose fathers (1) have passed Entrance, Matriculation or higher standard, (2) are illterate; social standing of fathers; number whose fathers are (a) Government or other officers, lawyers, doctors, teachers or members of other learned professions, (b) clerks, (c) business men, (d) living on the produce of the soil (not cultivators), zamindars, patnidars, taluqdars, &c.,(e) shopkeepers, (i) artisans, (g) cultivators, (h) others. Of those who were in the top class last year, Mr. Bose wants to know how many passed the last Matriculation examination, how many have gone up for collegiate education, what the rest are doing, how many failed, how many are trying again to pass and what the rest are doing.

As in recent times attempts seem to have been made in East Bengal to check the spread of English education, we wonder what new developments in educational policy this sort of educational census may forebode. Will any attempt be made to see that "older notions" prevail, so that uneducated persons may not "think of sending their sons to school"? Very good use of the census may, however, be made. We should be glad if that were done.

## An Indigenous Photographic Industry.

The Bombay Chronicle says that Mr. S. B. Sahasrabuddhi, a graduate of the Bombay University, went to England in 1907 as a literary assistant to edit the "Inaneswari," a commentary on the "Bhagavad Gita." After serving there for two years he joined the Technological Institute at Manchester for three sessions in the photo-mechanics course. In 1910 and 1911 he took the first prize in ordinary and honours courses respectively. He worked as an assistant in the Polytechnic Laboratory in Regent Street, London, for about a year. After coming to India he was engaged in conducting some experiments on light and temperature, with reference to the local adaptability of the technique of the photographic industry, in the Fergusson College Laboratory at Poona. He is at present doing business in Poona in manufacturing dry plates and bromide papers. He proposes to start his business on commercial lines and it is to be hoped that such enterprise will have the whole-hearted support that it deserves. The scope of the photographic industry may be judged from the fact that about 10 lakhs of rupees worth of photographic materials are consumed yearly in Bombay alone, as may be seen from the Customs Report. The samples which Mr. Sahasrabuddhi brought to our contemporary's office were considered very convincing and say a great deal for his originality and resourcefulness. He turns the used up negatives of any size into dry plates for process, halftone, and landscape and portrait, as also for instantaneous work.

# The Calcutta University College of Science.

At a recent meeting of the senate of the Calcutta University Sir Asutosh Mukherji complained that the College of Science had not been able to begin its work because the help expected had not been received from the Government of India. Several senators, white and dusky, including the Vice-Chancellor, "dissociated" themselves from the remarks of Sir Asutosh. It does not matter who associates him-

self with or dissociates himself from the views of Sir Asutosh. The plain fact is the College wants money to start and go on with its work; and the Government of India ought to make a substantial grant. It is probable that if no State help be received some munificent lover of science or other will give enough to make the endowments of Sir Taraknath Palit and Sir Rash Behari Ghosh produce the good results which they were intended to produce. But in that case what would the Government of India gain by saving a little money and creating the impression, rightly or wrongly, that the Calcutta University College of Science made progress in spite of the indifference of the State?

We understand the College has recently begun its work in Chemistry with a small number of students.

#### A Bad Year for India.

What with the war, drought, bad harvests and floods, the present must be considered a bad year for India. The war has affected all classes engaged directly or indirectly in trade. The growers of jute in Bengal have been hit hard. The textile industry in Bombay has suffered much already, leading to the partial closing of many mills and the going into liquidation of a few. Owing to the war, bad harvests and floods, famine conditions have prevailed for months past in many districts in East Bengal and Assam. Floods again have produced great distress in Tirhoot in Bihar, and in Lucknow, Jaunpur, Bareilly, Cawnpur, &c., in the U. P. In Gujarat and Katthiawar, and in the States of Baroda and Cambay, there is great scarcity of food grains for men and fodder for cattle. Efforts are being made in those parts to disastrous consequences of the famine. Famine is apprehended in Sindh. Some parts of Rajputana may also be affected. In the Punjab Legislative Council the Lieutenant Governor alluded last week to 'the gloomy agricultural out-look. foreshadowed liberal takavi advances and urged caution in expenditure. The province under his charge, particularly the Hindu population, has suffered greatly from organised dacoities and outrages on women on a large scale. In West Bengal the district of Bankura and parts of Midnapore and Burdwan are already feeling the pinch of hunger. Famine is apprehended also in Manbhum in Chota-Nagpur.

A Use of Adversity.

Adversity makes us more sympathetic than in ordinary times. When the cry of distress reaches our ears from so many parts of India, it may tend to paralyse all philanthropic activity. But it will not do to indulge in mere sentimentality. We must indeed be sympathetic; but we must also be stout-hearted, clear-headed and openhanded in devising aud adopting means for the relief of those who are in distress. One may not be able to do much. But the humblest effort which proceeds from loving self-sacrifice never goes in vain.

#### The Famine Insurance Fund:

While, however, the poorest among us who have their daily meals ought to and will feel that they have a duty to their distressed sisters and brothers and must do that duty, private charity can not go far to save the famine-stricken from death. The State must everywhere step in and do its duty. This duty is all the more incumbent on it as there is a Famine Insurance Fund created specially with the object of averting famines, special taxation having been resorted to for the purpose. The Amrita Bazar Patrika briefly tells the story of this Fund in the paragraph printed below.

The Famine Insurance Fund was created in 1878 to avert future famines. Special taxation for this purpose was imposed with the solemn pledge that not a rupee of its proceeds, amounting to one crore and fifty lakhs of rupees per annum, would be spent for any other purpose than that of saving human lives from the effects of famine, or that of adopting measures to make future famines as rare as possible. But would it be believed that a large amount of this famine fund was spent in meeting the cost of Afghan Wars immediately after its creation? The special fund was also utilised for constructing railways, the cost of which should have been met from the general revenues. And, subsequently, its very existence was boldly denied! This journal, however, made a row over it and Mr. Bradlaugh was induced to put a question on the subject in the House of Commons, with the result that it was restored to its original position. Now, be it remembered that the Indian public were practically absolved from the duty of feeding the famished in times of famine after this fund had been started. All the same, whenever a famine has broken out, they have come forward to contribute their mite of subscription to the relief of the famine-stricken. But private charity has been pumped dry to its uttermost drop. If a widespread famine or scarcity again overtakes a large portion of the land, the Government must remain prepared to save every man, woman or child from starvation, either from the proceeds of the Famine Insurance Fund or general revenues; for it is utterly impossible for 90 per cent. of the people to render any help in this connection, as they themselves are, more or less, in famine conditions.

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Success of Civilian Rule.

No means have yet been devised in any civilised country to prevent damage being done by volcanic eruptions, earthquakes, floods and storms. But the more civilised and economically prosperous, and better organised a country is, the more quickly does it recover from the effects of such natural calamities. It cannot be said that India can take rank with the progressive countries of the world in this respect.

As regards famine, no country which is ruled by highly civilised men is at present familiar with its ravages, except Russia and India; though in days gone by no country was free from scarcity leading to the death of large numbers of human beings. This shows that it is not beyond the power of man to banish famine from a country. That in India there is famine or scarcity (it does not matter which name one uses) every year in some part or other, shows that that which is humanly practicable has not yet been achieved in India. For this state of things, primarily the people are responsible. For if one tried to lay even part of the blame on India's foreign rulers, the question would necessarily and justly be asked, why could not the people themselves manage their own affairs throughout their history? All the same, the rulers of India cannot be absolved from all responsibility in this matter. In all countries, not excepting England, improvement in the material condition of the people has been the result of private efforts and the legislative and other activities of the State combined. In our country we must bear our share of the blame; but the State cannot go scot-free. And in India, though Viceroys and Governors may come and go, it is the Civilians who really rule. They are the State. The people have no real power in the government of their country. In the matter of the material prosperity of the country, by which we refer not to the increasing dividends earned by foreign capitalists but to the empty or full stomachs of the bulk of the people, Civilian rule has not achieved any results of which the Civil Service can be proud.

As regards the health of the people, we do not think there is any other country in the world governed by enlightened men which has so high a death-rate as India. Nor is there any other country under enlightened rule which has regular epidemics of plague and malaria. Here, too, the

people are to blame. But the Civilian rulers also must shoulder their burden of responsibility.

Coming now to the intellectual advancement of the people, we find that India is far more illiterate than any civilised coun-

try in the world.

We do not say that the country has not made any progress in any direction during the British period. Some progress has been made in certain directions, but it is not such as to justify the self-laudation in which Civilians occasionally indulge or the praise which is bestowed on them by their friends and flatterers. As regards health and as regards the quantity and quality of food which the majority of people can command, our impression is that the country is worse off than before.

Next to bringing the whole country either under one system of modern administration, as in British India, or under the influence of that system, as in the Native States, the one solid achievement of British rule is that it has protected the country from aggression from outside and put an end to civil war. It has also freed India from those scourges of humanity, the Pindaris, the Thugs, &c. The country is getting modernized and coming more and more under the influence of world-But for these results we do not forces. know to what extent the "heaven-born" service can claim any credit. there is a dark side to the picture of peace and tranquility. And that is. that a stunting of the manhood of the country has been going on, with the result that now a far smaller number of the sons of India are capable of performing, if necessary, the duty of defending their country than in any previous period of her history. Government can and ought to reverse this process of gradual emasculation. And life and property ought to be made secure from the attacks of the organised and armed bands of dacoits who now infest some provinces.

Whatever the rulers of India may or may not have achieved in the past, they have the power and they are expected to do better in the future.

#### Famine in Bankura.

The district of Bankura in West Bengal is in the grip of famine. This district contains a population of 11,38,670, of which a large proportion consists of aborigines

like the Santals and semi-aboriginal castes like the Bauris. It is a poor district and almost entirely dependent on a sufficient and evenly distributed rainfall for its crops. When this fails, the necessary result is scarcity or famine. Bankura is thus described in the official District Gazetteer:

"The District is liable to famine owing to its dependence on the rice-crop, and to the absence of a complete system of irrigation works to counteract the effects of a failure of the rains. The normal acreage of the rice-crop is no less than 529,000 acres or 88 per cent, of the normal net cropped area, and winter-rice alone occupies 507,000 acres or 84 per cent. Though a certain amount of artificial irrigation is carried on by means of tanks and of embankments thrown across the line of drainage, the greater part of the rice-crop is dependent entirely upon the rainfall, and this must be not only sufficient, but also well distributed. A deficient or badly distributed rainfall is specially disastrous to rice, for the prospects of the early rice are seriously prejudiced by scanty rainfall at the beginning of the monsoon, while its premature termination is injurious to the winter rice-crops. If there is a failure of both these crops the people have little to subsist on except maize and inferior millet crops, until harvesting of 'rabi' crops in the latter part of March. The 'rabi' crops again are grown on a comparatively small area, occupying only 10 per cent of the normal net cropped area, and in a year of short rainfall, they are deficient both in yield and area, owing to want of moisture at the time of sowing. The result is that if the rice crop fails completely, distress inevitably ensues."

Last year the harvests were poor, and this year owing to absence of timely rain there has been no aus or early rice crop, and there is little hope for the autumn rice-crop. The drought again has produced scarcity of water. Dr. Prankrishna Acharji, M. A., M. B., Secretary, Sadharan Brahmo Samaj, Prof. Satish Chandra Chatterjee, M. A., of City College, and Babu Satyakinkar Banerjee of the Modern Review Office, recently visited the district. Their opinion is that the state of things there is already more serious than what it is in the Tippera district in East Bengal. Dr. Acharji estimates that from November about 8 lacks of people will require relief of some kind or other. Already a few deaths from starvation have taken place. Unable to feed their young ones some of the villagers. are selling them for a rupee or two. There are some men who have gone without any meal of rice for a month. They are living on bhootta (Indian corn), kend (fruit of a kind of ebony tree), marua (a kind of millet) and wild grains, herbs and roots of various sorts. An appeal issued by some leaders of the district says that "Many of the people who live by manual labour left the district to seek employ-

ment elsewhere but most of them found none and had come back to misery and privation. The stream of these famished people presents an awful spectacle. Their haggard faces, their look of deep despair, their cry for food, their feeble steps, all depict a condition which language is too weak to describe. Young men, women and children have the look of old people from the effect of sheer starvation. Famine is stalking across the land and is claiming some of these as its victims. The gravity of the situation demands urgently the opening of relief works on a broader basis extending over all the affected parts of the district. As this necessarily means a very large fund at the disposal of a body of hard-working, upright and experienced volunteers we appeal for help in the name of the suffering brethren of this district to those who can improve the situation either by money or service."

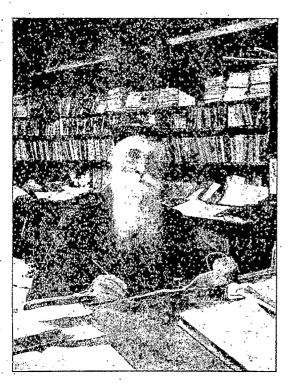
The Ramkrishna Mission, the students of the local Wesleyan College under their Principal the Rev. Mr. Mitchell, the Bankura Relief Committee with Babu Binodbihari Mandal as its president, the Sadharan Brahmo Samaj, the Social Service League, and the Bankura Sammilani are making efforts to mitigate the sufferings of the famine-stricken people. But the resources of these bodies are so small, and the number of people to be helped is so large that unless the Bengal Government gives relief on an adequately large scale, the loss of life will be very great.

Any help that may be sent to the Editor of this Review will be most thankfully accepted and very carefully spent to mitigate distress.

# A Great Lexicographer.

Sir James Murray, editor of the great Oxford dictionary known as the "New English Dictionary" is no more. For thirty-seven years be steered that great work on its course to achieve what one has called it, "a veritable authorized version of the English language."

Sir James died on July 27 at the age of 78. The project of the dictionary originated with the philological society as early as 1857, and heaps of material had been collected before Dr. Murray, in 1878, stepped in to organize and add to the "two tons' weight of slips" bearing quotations illustrating the use of words. The New



Sir James Murray.

York Evening Post says that readers were then sought in both England and America. with these results:

"More than 800 readers, in both countries, responded to this appeal. In a single month, before it, Murray's assistants had supplied him with 5,000 'good quotations.' During the next three years, a million more were placed at his disposal. But even in this resumption of the task its magnitude was so little realized that ... the statement was made that 'a first part of four hundred pages, containing the letter A, is to be ready in 1882, and the rest to follow in the course of ten years, if possible.' At the end of that time, the work was only getting well under

"But the greatness of the task lay less in its mere magnitude than in its infinity of detail. 'Ten, twenty, or thirty letters,' the editor remarked in the preface to Volume I, containing the words under A and B, 'have sometimes been written to persons who, it was thought, might possibly know, or succeed in finding out, something definite on the subject; and often weeks have passed and 'copy' advanced into the state of 'proof,' 'proof' into 'revise,' and 'revise' even into 'final' before any results could be obtained. It is incredible what labor has had to be expended, sometimes, to find out the facts for an article which occupies not more than five or six lines; or even to be able to write the words 'Derivation unknown,' as the outcome of hours of research and of testing the statements put forth without hesitation in other works.' It is partly its unique comprehensiveness, even more its unrelenting testing of 'statements put forth without hesitation in other works,' that makes Murray's Dictionary a veritable authorized version

of the English language. Yet not its least interest must always be the man who made it. When the project was first planned, he was Assistant Master of Hawick Grammar School, in the neighborhood of his birthplace. When he revived the idea, he was an Assistant Examiner in English at the University of London, and president of the London Philological Society. But his learning did not make him less a man. His prime qualification for his life's task was the adventurous spirit that never failed him in toiling at the work, 'which,' as he once wrote, quoting from Dr. Johnson's preface to his less ambitious Dictionary, "would in time be ended, though not completed."

#### The Evening Post adds:

"Sir James, as editor-in-chief, was assisted by an average of twenty other editors, who had been trained to the work. There have also been several thousand volunteer assistants in various parts of England and other English-speaking countries, whose duty it was to read innumerable books, hunting out unusual words and supplying quotations. It is said that every English book written before A.D. 1500 was read, and every book; of importance since that

date.
"Most of the work was done in what Sir James called the 'Scriptorium,' a temporary building erected ealled the 'Scriptorium,' a temporary building erected expressly for the purpose in the rear of his house, 'Sunnyside,' on the Banbury Road, Oxford. There, ranged like the case-racks in an old-fashioned printing-office, are hundreds of cases divided into pigeon-holes, each referring to some word in the English language, and containing millions of slips upon which have been noted historical memoranda, quotations, and other material obtained by the regular or volunteer readers."

Compilers of dictionaries in our country. and those who are expected to help them, either as paid assistants or as volunteer assistants, have much to learn from this brief record of facts. No great work can be done without inexhaustible patience and untiring labour.

# The first year of the War.

Many lists have appeared in foreign newspapers and magazines, giving an idea of the sacrifice of life entailed by the first year of the European war. The following table has been compiled by the New York Independent from official statistics and the estimates of Red Cross and other relief organizations:

	Killed	Wounded	Prisoners and Missing	Total
Russia	800,000	2,000,000	800,000	3,600,000
France	450,000	800,000	310,000.	1,560,000
Great Britain	125,000	250,000	90,000	465,000
Belgium	50,000	165,000	45,000	200,000
Servia	65,000	113,000	50,000	228,000
Montenegro	8,000	15,000	5,000	28,000
Italy	., 5,000	12,000	2,000	19,000
Totals	1,503,000	3,355,000	1.302,000	6,160,000
Germany	500,000	900,000	250,000	1,650 000
Austria-Hungary	355,000	800,000	200,000	1,355,000
Turkey	50,000	100,000	50,000	200,000
Totals Grand totals	905,000	1,800,000 5,155,000	500,000	3,205,000 9,365,000

But Reuter's telegrams convey the impression that Germany and her two allies have lost far more heavily than the seven Allied Powers. A recent cablegram says:

The "Temps" estimates the total losses of the Teutonic powers and Turkey at 8,500,000 whereof 4,000,000 are permanently lost.—"O. and M. G." Cable.

It is not possible for us to say whether Reuter or the *Independent* is right. In any case the world can contemplate these figures only with a sense of aghast helplessness. Both in the Eastern and Western theatres of the war the Allies are reported to be gaining notable successes. If these lead to an early conclusion of the war, further carnage will cease.

Regarding the cost of the war the New York Tribune writes:

"Great Britain is now spending about \$15,000,000 a day on the war, according to Premier Asquith. Albert Metin, general budget reporter of the French Chamber of Deputies, calculates the war is costing France \$10,000 a minute, or \$14,400,000 a day. William Michaelis recently estimated the daily cost to Germany at \$8,250,000, saying forty days of this war cost as much as the whole Franco-Prussian War of 1870-71. . . . Mr. Michaelis put the total cost of the first year of the war at \$15,000,000,000, not including Italy's expenditures, a sum more than 50 per cent. greater than the gold-production of the world during the last 500 years. Other estimates run still higher, to \$20,000,000,000 or more,"

A dollar is roughly equivalent to Rs. 3.

#### A record in running.

The Indian Daily News says that an interesting function recently took place in Poona, when His Highness the Chief of Sangli, on behalf of the Sangli Students' Association, Poona, presented a purse to Mr. S. V. Dattar of Sangli, for his having run a race of twenty-seven miles in two hours and fifty-nine minutes in the Deccan Gymkhana Tournaments, beating all but one previous record of Marathon competitors. The chief gave a present to Mr. Dattar and a donation of Rs. 100 to the Association.

#### Increasing the yield of silkworms tenfold.

A Japanese scientist has discovered a simple method whereby the yield of the silk-worm can be increased no less than tenfold. La Revue (Paris) of April 15—May 1 writes:

"Japanese and Chinese journals are commenting on the advantages of an innovation in sericulture. The inventor is Mr. Kawahito, director of the insti-

tute of silk-husbandry established at Aichi-Ken, which is the most important one in the Far East. As is well known, the Chinese and Japanese make use of cardboard boxes for rearing the bombyx. These are hung, half open, on mulberry-trees when the foliage begins to appear. The females are placed in these to lay their eggs. After the heat hatches them the young worms eat greedily. The new method of treatment consist merely in plunging the boxes in hydrochloric acid ten hours before hatching. Fifteen days after this immersion the bombyx thus treated is found to be healthier and stronger than the untreated ones, and spins a much longer thread."

Will not our silkworm-rearers give this

method a trial?

## Number of University Students in India.

Mr. S. M. Dikshit has addressed from London a letter to some of our papers on the multiplication of universities. Spiller's "Inter-Racial Problems" has furnished him with the following table of the number of uiversity students per 100,000 of population in the different countries of the world. It will help to reveal the position of India in the scale of national progress.

Number of University students per

100,000 in the population.

200	1000 in the population	Оц.				
1.	United States		•••	279.9		
2.	Switzerland			200.8		
	Scotland	•••	•••	178.7		
4.	France	***	•••	106.7		
5.	Wales		•••	100.2		
6.	British Isles		•••	86.2		
7.	Spain			85.9		
` 8.	Austria	•••	•••	82.7		
9.	Germany	•••	•••	76.6		
10.	England	•••		<b>7</b> 3·5		
11.	Ireland	•••	•••	73.1		
12.	Norway	•••	•••	70.7		
13.	Finland	•••	•••	70.3		
14.	Sweden	•••	:	70.0		
15.	Italy .	•••	•••	68:7		
16.			•••	64.8		
17.	Holland	•••	•••	62.7		
18.	Japan	•••	•••	62.3		
19.	Hungary			50.3		
20.	Negroes (U. S. A.)	7	•••	45.5		
21.	Mexico	•••	•••	33.1		
22.	Portugal	•••	•••	23.3		
23.	Russia		•••	22.1		
24.	India	•••		10.4		
Many, perhaps most, Anglo-Indian officials						
and non-officials have a notion that uni-						
versity education has been overdone in						
India. The table shows how well-inform-						
ed and unprejudiced they are.						

#### The right of freemen to carry arms.

New India quotes the following, paragraph from an interesting article which

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Professor F. J. C. Hearnshaw has written in the *Morning Post* of England on the right of every freeman to carry arms, and on his duty to know how to use them in defence of his native soil:

There is another point of prime significance. Universal service was, it is true, an obligation. But it was more: it was the mark of freedom. Not to be summoned marked a man as a slave, a serf, or an alien. A summons was a right, quite as much as a duty. The English were a brave and martial race, proud of their ancestral liberty. Not to be called to defend it when it was endangered, not to be allowed to carry arms to maintain the integrity of the fatherland, was a degradation which branded a man as unfree.

New India's comment on the above is as follows:

The constant inculcation of this idea in England may help to explain why the Indian, as a non-armsbearing man, is looked down upon by the Englishman as belonging to an inferior race, for the carrying of arms is—as noted in the Morning Post's title, which we borrow above—the Freeman's Privilege.

#### The privilege of wild animals.

It is the privilege of wild animals to prey on an unarmed population and on their cattle. Every year they make ample use of this privilege. Last year's record of their doings is contained in a Resolution issued by the Government of India in the Home Department. We make a few extracts from it.

The annual reports received from various local Governments and Administrations show that during the year 1914 1,745 persons were killed by wild animals in British India. This figure is about 8.9 per cent higher than the casualties in 1913 but it is lower than in 1910-12. The largest death-roll, as in 1913, was returned by Bihar and Orissa, which was responsible for nearly one-third of the total for all India. The figures for other provinces generally exhibit increases, but in the United Provinces the number of casualties dropped to 122 from 137 in 1913, while there were trivial decreases, in the Bombay Presidency and in the North-West Frontier Province. Coorge and Ajmer-Marwara, which returned blank statements in the previous year, record 1 and 3 deaths respectively in 1914.

The largest number of deaths of human beings was, as usual, caused by tigers, which were responsible for the loss of 646 lives as compared with 641 in 1913. Increases under this head occurred in Bihar and Orissa, the Central Provinces and Berar and Assam, the first named province, with 289 deaths against 251 in the preceding year, showing the highest figure. The depredations of a man-eater in the Ranchi district were responsible for a large proportion of the fatalities. All other provinces except Bombay, which reports 3 deaths as in the last year, show a decline, the most marked being in the United provinces, where the number has fallen to 9 from 30 in 1913. This decrease is explained by the fact that only 4 persons were killed in the Kumaon Division, which reported 26 deaths in the previous year and as many as 67 in 1912. Tigers claimed

156 victim in Madras, 60 in Bengal and 30 in Burma. Of other animals, leopards were responsible for 281 deaths against 236 in 1913, There was a slight decrease in the number of human beings killed by bears, wolves and elephants, the figures under these heads being 95, 137 and 57, against 105, 152 and 62 respectively in 1913. To hyenas were attributed 27 deaths or 15 more than in the preceding year. The number of deaths recorded under the unclassified head "other animals" rose from 395 in 1913 to 502 in 1914.

The number of cattle destroyed is mentioned in the subjoined paragraph.

The number of cattle reported to have been killed by wild animals totals 94,746 and is slightly in excess of the figure for the preceding year. Assam with 17,793 deaths, an increase of 1,007 over the last year's total heads the list of casualties, while Bihar and Orissa with 16,105 comes next. In the former province, the increase is believed to be chiefly due to better registration. Leopards were, as usual, responsible for the largest number of kills and claimed over 50 per cent of the total mortality, Of other animals which figure largely in the destruction of cattle, tigers accounted for 30,418 deaths and wolves for 10,115. Ten thousand, nine hundred and thirtynine head of cattle succumbed to snake bite during the year under review as compared with 10,542 in the preceding year.

#### Snakes and loss of human lives.

The number of persons killed by snakes was large.

The loss of human lives due to snake-bite amounted to 22,894, the corresponding figure in 1913 being 21,770. The returns under this head show a general increase in nearly all the provinces and, as in 1913, Bihar and Orissa with 5,968 deaths, the United Provinces with 5,513, and Bengal with 4,356 suffered most heavily. Of these three provinces, Bengal shows a slight decrease, while in the other two provinces there was an increase compared with the preceding year. Decreases are noticed in Madras and Assam and no death is reported from Coorg, but the mortality of 1,169 in the Punjab is the highest for that province recorded in recent years. In the last named province echis vipers were the greatest source of danger and special measures to exterminate them have been organised. The use made of Sir Lauder Brunton's lancets does not yet afford any useful data on which definite conclusions can be formed as to the efficacy of this method of treatment.

#### Destruction of wild animals.

It is some consolation to learn that in 1914 more wild animals were killed than in 1913. Still there seems to be a larger supply of them than an unarmed people can live as neighbors with.

During the year 1914, 25,903 wild animals were destroyed; in 1913 the number reported was 24,630. The figures for 1914 included 1,481 tigers, 6,557 leopards, 3,076 bears and 3,066 wolves. The total amount paid in rewards for the destruction of wild animals was Rs. 1,91,181, which exceeded the sum so disbursed in 1913 by Rs. 874. There was a considerable increase in the number of snakes destroyed, the figures for 1914 and 1913 being 1,18,816 and 90,186 respectively. This difference was mainly

due to the increase of nearly 28,100 over the last year's total in Burma, where floods are believed to have contributed to successful extermination.

#### Licences under the Arms Act.

We are told that the number of fresh licenses issued under the Indian Arms Act, 1878, in forms XVI, XVII and XVIII dropped from 25,627 in 1913 to 23,016 in 1914. The total number of licenses in force in the year under report was 1,76,779 against 1,82,412 in the previous year.

Perhaps these figures furnish a partial explanation of the increasing toll of human

lives taken by wild animals.

## Sikh and Bengali.

The Indian Daily News has the following among its "Random Notes":

One of the most intersting facts about the Lahore trials has been that the "warlike" Sikhs and others have been quite led by the nose by a "fat Bengali"—a striking tribute to the superiority of mind over matter. We publish elsewhere from the notes of the Editor of the "Modern Review" a quotation from Froude about the Bengalis and their being despised by the natives of Upper India. The rulers of Upper India have long tried to eliminate the Bengalis from the Upper Provinces by various shibboleths such as Bihar for the Biharis, and so on, but the fact remains that they persist in their hold and now we have the odd fact in the Lahore trials that the warrior tribes looked for guidance to a "fat Bengali" with a mind. We draw no morals or inferences except that many people have talked a lot about these matters or rather have said much that turns out to be contrary to fact.

We also would not draw any morals or inferences. But we think there is no inherent difference in the intelligence of the Sikhs and the Bengalis. The apparent difference, if any, is due to the Sikhs not having yet had the same educational facilities as the Bengalis for an equally long period.

#### Rammohun Roy Anniversary.

The eighty-second anniversary of the death of Raja Rammohun Roy was celebrated on the 27th September last in the Rammohun Library Hall. The Raja's death anniversary meetings are usually largely attended. This year Sir Rabindranath Tagore presided, and, consequently, there was a dangerously crowded meeting; many of the hearers having occupied their seats hours before the commencement of the proceedings. The Bengali thus summarizes the president's speech:

The President in the course of a lengthy speech said that he did not like to say anything about the versatile genius of the late Raja; but he would direct

his attention to one point only, namely, the real aim of his life. Like other great men the world had produced from time to time the sole aim of his life was to run after truth and with that object in view he devoted his whole life to work out the salvation of the people not only of his own country but of the whole human race. With a vote of thanks to the chair the meeting dispersed.

The Indian Daily News has given a somewhat better summary:

Sir Rabindranath, who rose amidst cheers, made a stirring speech in Bengali. The following is the pur-

port of his speech :-

They could appreciate the full significance of the late Raja by considering the principles which guided him throughout his life. Referring to the persecutions he was subjected to by the orthodox Hindu community of his time, the speaker said that in his sufferings they could realise the true greatness of the man. If they could understand what the guiding principles in life of the late Raja were and follow them, then and then only they could fully honour him. His life was fired with spiritual fervour. He caught the light of truth with which he lit the heathen gloom of the country. But for the Raja, India would have ever remained in perpetual spiritual gloom. In conclusion, he exhorted his audience that since the Raja by his teaching brought about the spiritual regeneration of the country; they could show respect to his momory no better than by following in his illustrious footsteps.

# The Lahore Conspiracy Case.

Not having had any legal training we are unable to say anything on criminal trials and their results from the lawyer's point of view. Our comments proceed from what common sense we possess.

Morally, the man who has plotted to commit a murder but whose attempt has failed, and the man whose attempt at murder has been successful, are equally guilty. But the man who is guilty of an unsuccessful attempt at murder is not punished in the same way as the man who has actually committed murder. Similarly, men who conspire to wage war against the King but fail, are as guilty as those who actually rise in rebellion and fight battles. In inflicting punishments, however, we think, a difference ought to be made between foolish and unsuccessful conspirators and actual rebels.

Naturally a comparison has been made between the lighter punishments inflicted on the Boer rebels and the death sentences inflicted on the Punjab conspirators. The Boer rebels actually fought and there was some trouble in putting down the rebellion. There was no actual rising in the Punjab. It was, therefore, natural to expect that the Punjab conspirators would not be

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rebels. There were additional reasons for this expectation. The Punjab conspiracy: was an utterly foolish, wild and inpracticable plan, and it failed both on account of this its inherent character and because the people did not in any way sympathise with or help the conspirators. Legal sentences are meant both to punish wrong-doers, as well as to deter others from following in their footsteps. In South Africa the rebels had more sympathisers and a larger and more formidable following than in the Punjab. Hence, so far as punishments are meant to have a deterrent effect, the sentences on the Boer rebels ought to have been more severe than those pronounced on the Punjab criminals. But this has not been the case, probably because of the power and political status of the Boer population. Perhaps it was apprehended that if DeWet were hanged, there might: be a revulsion of feeling in favour of the rebels.

Whatever the Indian papers have said has not been in extenuation of the guilt of the convicted men. Their point of view has been very well put by the *Tribune* of Lahore:

It seems that the Anglo-Indian papers have been entirely unable to understand why the Indian papers have unanimously criticised the severe sentences passed in connection with the Lahore conspiracy cases. The view taken by the Indian papers is that the conspiracies were foolish and idle schemes of the gnorant deluded men, probably under vicious alien influence; and as such the accused men were mostly victims of delusion and could hardly be regarded as nalevolent agents themselves. In the case of the Western Punjab dacoities, there were actual crimes esulting in plunder and outrage and not merely; rague and foolish plots designed by abnormal minds. Yet the great bulk of those accused were acquitted and the few that were convicted were treated leniently. in regard to the conspiracy plots, there is not a man who thinks that the silly designs could possibly nave been executed. Under these circumstances the victims of these foolish plots cannot be classed among those who, in South Africa, for instance, actually rose against the King and waged war. By what justification can the Lahore men, who designed an impossible plan, be treated with greater severity than the South African rebels, who actually waged war against their King? It is astounding that the Anglo-Indian papers show by their writings that they cannot understand the distinction and ail to see the Indian point of view. Some of them have deliberately assigned a wicked motive to the Indian press and threatened to regard them as sympathising with the enemies of law and order. These critics would be wanting in normal intelligence f they failed to understand the Indian attitude in the

Those who may have committed dacoi-

dealt with more severely than the Boer rebels. There were additional reasons for this expectation. The Punjab conspiracy was an utterly foolish, wild and inpracticable plan, and it failed both on account of this its inherent character and because the people did not in any way sympathise with or help the conspirators. Legal sentences are meant both to punish wrong-doers, as well as to deter others from following in their footsteps. In South Africa the rebels had more sympathisers and a larger and

His Honour the Lieutenant-Governor of the Punjab is reported to have said:

The comparison has been made between the Revolutionary leaders in the Punjab and the Boer rebels such as De Wet. I have no sympathy with De Wet. He was a rebel and a traitor. One should be just even to a traitor and it would be unjust to place him in the same category as the men whose aims and actions I have described to you. De Wet and his adherents took the field openly as rebels, they carried their lives in their hands and many of them paid the forfeit. Revolution was their end; but wholesale murder, robbery and terrorism were not among their methods nor was the bomb among their weapons."

We are sorry a statesman of His Honour's high position made these remarks. It is certain that he did not mean and cannot have meant to produce the impression that open rebellion was to the kind of conspiracy preferable of which the Punjab men were guilty, with wholesale murder, robbery and terrorism as their methods and the bomb among their weapons. But His Honour's remarks are not absolutely incapable of that misinterpretation, and as such they were unfortunate and are to be regretted. Nor can it be said that rebels and other belligerents are not often guilty of the hellish methods of wholesale murder, robbery and terrorism, nor that they do not use bombs as weapons. Mexican rebels and German fighters are reported to have been guilty of these infernal methods, and bombs are being used in the present European war. Of course the secret bomb-thrower is a cowardly and treacherous criminal, which the soldiers who throw bombs in open fighting are not; though the dropping of bombs from aircraft on a non-combatant population is not far removed from the criminal method of the secret bomb-thrower.

So far as the guilt of hostility to His Majesty the King-Emperor is concerned, His Honour's remarks seem to make a distinction without a difference. For the

essential point is the guilt of the Boer and the Punjabi rebels, not their previous history as heroes or insignificant men.

# The Case of Bhai Parmanand.

It has been said that Har Dayal is the arch-conspirator and the other men were foolish persons of no consequence, position or education, who were his dupes and mere tools in his hands. But Bhai Parmanand is an M. A., and was professor in a first-grade College. If, therefore, he was really guilty of conspiracy, it could not be said that he was a mere tool or a dupe. But his guilt is by no means so clearly established as to make hanging a well-merited punishment for him. The Panjabee, which is noted for its sober and balanced judgment, says:

We have carefully perused the part of the judgment relating to this accused as well as the arguments for and against him during the hearing of the case, and the conclusion to which we have come, and which we think it our duty, with all deference both to the prosecution counsel and the Commissioners, to state with the utmost frankness, is that grave as were the charges brought against this accused, they were by no means so satisfactorily proved as to make it desirable for the Government to allow the extreme sentence passed on him to be given effect to. We do not forget that we had only an official abbreviated report of theproceedings in the case, and it is open to a critic to tell us that not having heard the case, not having observed the demeanour of witnesses, not having even gone through in cold print all that was said for and against the accused, we are scarcely in a position to form a correct opinion of his guilt or innocence. Our reply is that we have formed no opinion whatever, that we take our stand expressly on what has been made public, and that it is on the basis of the published evidence, the published arguments and the published judgment that we say what we have said.

Our contemporary examines the evidence against the accused in the following paragraph:

The charge against this accused, so far as we have been able to make out, is that some years ago a bomb manual and a paper on which the partition of India was noted was found in his possession and he was bound down under section 110, and that since then he has not changed for the better and has been furthering the objects of the conspiracy, the subject-matter of the prosecution in the present case, partly by writing a History, partly by affording facilities to the conspirators. Regarding the bomb manual and the paper on the partition of India, the defence counsel admitted that they were dangerous documents, but contended that the accused had taken no steps to publish the manual and that the book had been found in an open box, in a house which had just been vacated by Ajit Singh and his brothers. It is not necessary to enquire into the soundness or otherwise of this contention. The question to our mind is not whether the accused was a seditionist or revolutionary in 1909, but whether the charge of conspiracy has been proved against him in the present case. It was the Govern-

ment of India which laid down some years ago that the past doings of political suspects should be raked up only if there were anything to show that the spirit which inspired those doings continued unchanged. In the case of Bhai Parmanand the prosecution counsel appears to us in his argument to have inverted the order. What he did was to begin with the events of 1909 and then to have sought to interpret his recent doings in the light of those events. What he ought in our opinion to have done was to have begun with recent events and, after showing that they proved him to be a revolutionary, to have sought to strengthen his position by reference to the past history of the accused. The fact that he did not do so clearly placed the accused in a position of disadvantage. It made it necessary for him to prove the negative, to prove that he was not the same man to-day that he had been in 1909.

Regarding the *history* written by the accused and the facilities he is said to have afforded to the conspirators the *Panjabee* observes:

Practically the only overt act alleged against the accused was his writing of the History. We have not a word to say about the contention of the prosecution that the book is seditious. We have not seen the book ourselves and are entirely unfamiliar its contents, but assuming the book to be all that it is represented to be, we entirely fail to understand how it could serve the immediate purposes of the conspirators. A conspiracy which seeks to attain conspirators. A conspiracy which seeks to attain its object by dacoity, by murder, by seduction of troops, is not a conspiracy which would rely upon the necessarily slow effects of a published *History* upon the minds of the people at large. Secrecy is of the essence of such a movement, as it is of the essence of all that is diabolical. The Government Advocate urged that the pith of the History was the representation of the British Government as a foreign Government and the making of an attempt to enlist popular sympathy for the effort to get rid of that Government. Insane and criminal as such an attempt is, is it tantamount to an overt act in a particular conspiracy? Nothing was said in the course of the argument to convince the layman that it is. Regarding the only other allegation made against the accused, that he afforded facilities to conspirators, we need only say that this part of the case is largely inferential. The inference would be perfectly valid if one started with the assumption that the accused was a proved revolutionary or conspirator. That is precisely what the Special conspirator. That is precisely what the Special Commissoners themselves say. "The visit of conspirators to him for the addresses of their associates in crime," they say, "the facilities afforded to one of them to change foreign coin, incidents otherwise innocent, may be viewed in a different light, if the giver of such facilities is proved to have had a bomb manual in his possession some years before." Just so, but only if we are bound to assume that the alleged revolutionary of 1909 is necessarily a revolutionary in 1915.

Under the circumstances, we think the ends of justice would be sufficiently met if H. H. the Lieutenant Governor of the Punjab or H. E. the Viceroy gave Bhai Parmanand the benefit of the doubt and showed him the clemency of a lighter punishment than that of hanging.

#### U. P. Executive Council.

The memorial on the subject of an Executive Council for the United Provinces which has been submitted to the Secretary of Sta e for India by the people of that province under the signature of the Raja of Mahmudabad, president of the Special Provincial Conference, U. P., is a very ably drawn up document. After briefly narrating the recent history of the question, it proceeds to deal with the objections of the officials in India, the ex-officials in London, and the members of the House of Lords who were opposed to the establishment of an executive council in the U.P. The replies to the objections ought in every case to be quite convincing to all but those who are blinded by preconceived notions. But whatever these men may think or say, the memorialists may congratulate themselves on having penned a crushing reply and made out a very strong case. The appendix contains nineteen tables of comparative statistics which alone would suffice to prove that the United Provinces ought to have the same form of government as any of the other major provinces.

# The Hindu University.

It is not likely that the Hindu University Act would differ from the Bill as it has left the hands of the Select Committee in any material respect. We should have liked to see it altered in various ways. For instance, the visitor ought not to have such autocratic powers of interference. But with all the defects in its constitution it would be an acquisition. We are among those who are opposed to sectarian institutions. But we hope we are not blind or undiscriminating opponents. We have hesitation in saying that the Hindu University is the outcome of a less sectarian and narrow spirit than the M. A. O. College at Aligarh or the numerous Christian colleges scattered all over India. If it be recognised that the Aligarh College and the Christian colleges have done some good, though it may not be unmixed good, there is no reason why we should be slow to hope that the Hindu University also will be at least as beneficial in its results. But we think it will do greater

We shall give one reason why we think its promoters have shown a more liberal and tolerant spirit than the founders of the Aligarh College or of the Christian colleges. Like these Muhammadan and Christian colleges, the Hindu University will be open to students of all sects. In this respect they are all equally liberal. But the Aligarh College allows only Muhammadanism to be taught, though, not being a proselytizing college, it does not require non-Musalman students to listen to Islamic teaching.

The Christian colleges go one better. In them all students, of whatever sect, must listen to Christian teaching and Christian prayers. In the Hindu University, the teaching of the Hindu religion will be confined to Hindu students. In addition to this Sikh and Jain students will be allowed to receive lessons in their own respective religions, if funds for the purpose be forthcoming from these communities. Now, popular Hinduism is identified with caste, polytheism and image-worship. Sikhism is against caste and image-worship and is Jainism is believed to be monotheistic. even anti-theistic. Yet these religions may be allowed to be taught in the Hindu University. That shows greater toleration and breadth of view than is to be found in Musalman and Christian institutions. They would never allow any other religion to be taught except their own. For these reasons we think there ought not to be greater opposition from any quarter to the Hindu University than there has been to the Christian colleges or the Aligarh college. Semitic idolatry, incarnation-worship, or prophetism cannot be preferred similar things in popular Hinduism. The constitution of the University, it should also be remembered, does not prevent the inculcation of higher Hinduism, which is at least as good as any other ism.

#### The Canning College Fracas

We do not think the U. P. Government communique on the Canning College fracas is satisfactory in all respects. From the communique itself it is clear that the quarrel was entirely due to the zulum of the two police constables. The students who were beaten could, at the worst, be held to have committed only a technical breach of rule in taking one of their assailants (a constable) to their hostel to report his conduct to their professor in charge, for which they cannot certainly be considered liable to criminal

prosecution. The rest of the story is police goondaism pure and simple. If the police did not consider themselves sacrosanct and above all law, they would not have dared to commit house-trespass and. to assault both students and professors. Even if the offending constables and police officers be dismissed the service, that would be a mild punishment. They should have been prosecuted just like other persons accused of such offences, even if that meant some trouble to the students. We are afraid if the assailants of the students had not been policemen, no desire to save students any trouble would have stood in the way of criminal proceedings.

## Medical Practitioners Bill.

I'he official case for this bill rests on the plea that the unrecognised medical schools in Calcutta are not properly equipped to teach the science to their students. Hence their passed students with diplomas sounding somewhat like the official degrees and diplomas, are a danger to the community. But is it so very long ago that in England and other Western countries medical schools were equally ill-equipped? It is the failing of officialism that in restrictive and punitive legislation they adopt the standard of the advanced countries of Europe, but in otherwise doing their duty: to the country and meeting its progressive requirements, they do not adopt the same standard. The country has not even a fraction of the qualified medical practitioners that it requires. Government neither multiplies the number of the medical schools and colleges, nor increases the accommodation for students in the existing institutions. But all the same it undertakes legislation which, though it may not be meant to cripple private institutions, will have that effect. And yet the passed students of some of them are undoubtedly better than quacks who are entirely innocent of any knowledge of physiology, pathology, therapeutics, &c. An one-eyed uncle is better than no uncle: so goes a Bengali proverb. Government should tolerate the existence of the one-eyed uncles, so long as .. two-eyed ones are not forthcoming in sufficient numbers. In the meantime Government or aided medical schools and colleges should be multiplied in sufficient numbers to meet the needs of the country.

We know in the civilized countries of the West, it is not the State which has established all the hospitals and medica schools and colleges. Private individuals have done so to a great extent. A poor country like india could also have shown not a discreditable record in this respect if officials had cared to exert their influence in a proper manner. A large proportion of titles and decorations ought to be reserved for educational and other public benefactors. And instead of putting pressure to secure "voluntary" subscriptions for memorials to this boss or that, or for other similar useless semi-official projects, official influence ought always to be exercised to equip India with all kinds of institutions in sufficient numbers which progressive countries have.

#### A Political Prisoner.

The following is part of the official reply to a question put by Mr. Surendranath Banerjea in the Viceroy's Council regarding the confinement of a political prisoner named Nagendra Chandra Chandra in the Multan Central Jail:

On his first admission to jail in October 1910 his weight was recorded as 111 pounds. On admission to the Multan Central Jail on the 28th July, 1914 his weight was 104 pounds. Since then it has varied from 98 to 106 pounds. As a task he was at first given 'surkhi' pounding and was subsequently pu to work with the well gang. Recently he was awarded six months bar fetters but was not made to worl on the well while wearing them. In fact the fetters were removed from the prisoner shortly after their imposition to enable him to rejoin the well gang It is not the case that he threw himself into a well He was relegated to separate (not solitary) confine ment in pursuance of a punishment of six months separate confinement passed upon him in Octobe 1914, the period of which had not expired. He wa at the same time given a task of grinding twelv seers of grain. He has been in the convalescent gan since July 1914, and he was medically examine and certified fit for the above mentioned task whe it was given him. Such a task is commonly give to prisoners in the convalescent gang. On the 12tl April 1915 he was awarded fifteen stripes afte having been medically examined and certified as fi to receive them. He then made, no complaint of suffer ing from acute pain in the chest. This punishmen was awarded not for failing to turn out the ful quantity of work but for persistent refusal to de any work at all.

In England political prisoners are not treated in this way. But even for ordinary prisoners, the jail rules ought to be softened and humanised. In the ghastly light of the above reply they appear inhuman and barbarous.

We should like to know why this priso ner lost weight, why he was awarded barfetters and separate confinement and in

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what respects separate confinement differs from solitary confinement. Flogging, a daily task of grinding twelve seers of grain and convalescence seem oddly matched.

#### Sir Ali Imam's Speech.

At the dinner given to Sir Ali Imam by his Indian friends and admirers, he made a notable speech. The following coming from one who is still an official and who belongs to a community which is wrongly believed to be permeated through and through with separatist tendencies, is worthy of special note:

The clash of creeds has been not infrequently the ground for refusing a boon and the jarring conflict of communal interests a basis for deferring the grant of concessions. A case in point is the denial of an Executive Council to the United Provinces. The stereotyped argument that the dissensions between the Hindus and Mahomedans, barred the inauguration of the reform, was urged as a ground of rejection and the measure was lost in spite of the strong support it received from His Excellency the Viceroy, the majority of his colleagues and the Secretary of State in England. The argument was not sound but the adverse decision should be a warning to my country-men of the disastrous consequences that are likely to · result if racial antagonism and communal differences are allowed to have even the appearance of existence amongst us. Gentlemen, my own belief is that the rapid spread of education in the last three decades has served as a great solvent and the sectarian differences of the past have in a marked - and appreciable degree given place to a broader conception of Indian citizenship and there are signs on all sides of an awakening which is characterised by a more national outlook on the relations of communities.

### Colonials in India.

There are 67 colonials in India in the service of Government. Reciprocity requires that either they should leave India, or that their respective countries should allow Indians the right of free entry, sojourn or settlement. Besides, if they share the prejudices of their compatriots, they are unfit to hold any office here. We know some English officials also have an arrogant contempt for Indians; but we do not want the number of such men to increase. We note there are six colonials in the Education Department. If they are representative specimens of their fellow-citizens, the Education Department is the last place where they ought to be employed; as contact with them cannot do good to our students. Two are in the Ecclesiastical Service. What sort of Christianity do they .. follow or preach?

#### Maharani of Baroda's Donations.

NOTES:

Baroda is famous for its Educational policy. The Maharani of Baroda is known as a worthy consort of H. H. Maharaja Sayajirao Gaekwar of Baroda. It is in the fitness of things that she has contributed rupees one lakh and fifty thousand for the education of Hindu girls and women. Scholarships will be given out of the interest accruing to this sum. She has also made donations of Rs. 25,000 to the Delhi Women's Medical College, and Rs. 16,000 to the Baroda Chimnabai High School.

Maharanis shine not by their jewellery but by such queenlike deeds.

Director of the Tata Institute

Sir Alfred Bourne, a former Director Instruction, Public Madras, has been appointed Director of the Indian Institute of Science. He is evidently superannuated man, not in touch with any research work. He came out to India originally as a professor of biology and rose to be director of public instruction, Madras. The Tata Institute is meant to promote and teach scientific research with a view to the advancement of Indian industries. That in plain language means that the Director of the Institute must be able mainly to conduct chemical research and train students to carry on such research, and be familiar with the industrial applications of chemistry. An old man who was professor of biology a quarter of a century ago, and rose to be the departmental head of the inspecting staff of the education department, and who is not known to have done any original work even in biology, is considered fit for this post! Evidently in India any Englishman may be considered fit for any work. Though it is not laid down in the constitution of the Institute that its director must be an Englishman, it is natural for Englishmen in power to give the appointment to a compatriot. But if there be such dearth of chemical industrial scientists in England as to necessitate the appointment of a superannuated quondam professor of biology and chief inspector of schools, why could not such a successful chemical discoverer and captain of industry as Dr. P. C. Ray be offered the refusal of the post?

India and the Imperial Conference. Mr. Shafi's resolution that India should be officially represented in future Imperial Conferences has been accepted by the Government of India. This is a mere theoretical gain, though later, if India is able to win self-government, it may be of practical advantage to us. For at present, India's representatives will be the Secretary of State and one or two officials nominated by the Government of India. Representation of India by such persons would be a misnomer; nay, there is a great probability and risk of India being mis-represented by them. For official views on the fundamental problems of India can scarcely ever be said to be identical with popular views. Official representation of India may even stand in the way of the real representation of India in the future; as the bureaucracy are sure to oppose any demand for such real representation by saying that India is already sufficiently well represented. The representatives of the United Kingdom and the self-governing colonies in the Imperial Conference are real representatives of the people of those countries. Our representatives can deserve that name only when we win self-government and elect them ourselves, directly or indirectly, from among our own people.

Viceroy Some observations of the in this connection were very apposite. For instance, he said that "to concede as a very revolutionary or far-reaching concession to make to Indian public opinion and to India's just claim." He went on to say:

"It is true that India is not a self-governing dominion, but that seems hardly a reason why she should not be suitably represented at the future Conferences. India's size, population, wealth, military resources and lastly her patriotism demand it. No Conference can afford to debate great Imperial issues Conference can afford to debate great Imperial issues in which India is vitally concerned and at the same time to disregard her. To discuss questions affecting the defence of the Empire without taking India into account would be to ignore the value and the interests of the greatest military asset of the Empire outside the United Kingdom. So also in trade to discuss questions affecting commerce within the Empire without regard to India would be to disregard England's best customer."

Mr. Surendranath Banerjea was right in pointing out that official representation was not the same thing in India that it was in the self-governing colonies; as the premiers or other representatives of the latter were all peoples' men, whereas in the case of India the officials and the people stood wide apart. But when Mr.

Banerjea said that he apprehended no difference of opinion between the officials and the people with regard to the three vital questions which might be usefully considered by the Imperial Conference, namely, imperial defence, trade and commerce of the Empire, and Indian emigration to the colonies,—he spoke only for himself, not as a spokesman of the people. It will not do to mistake the opinions of a sympathetic Viceroy as official opinion. Regarding imperial defence, the popular demand is for commissions in the army, the right of the people of all provinces to enter the army, the right to enter the Navy, the right to become volunteers, &c. Does official opinion support these demands? Regarding trade and commerce, popular opinion inclines to support some sort of protection for Indian industries and to demand State bank facilities and active industrial initiative and encouragement on the part of the State. Does official opinion favour such demands? As regards Indian emigration, the people of India demand the immediate and entire abolition of the system of indentured labour, and the right to visit and travel and sojourn or settle in any colony as freely as the colonials are allowed to do in India. As a compromise our people would direct representation to India at future be satisfied for the present if India be Imperial Conferences does not strike one sallowed to adopt restrictive and prohibitive measures against the colonies in the same way as the latter do against us. Does official opinion approve of our views and attitude in these respects?

We are inclined to think with Mr. ought to Sitalvad that "the resolution have been deferred to a more convenient time, that is, until things had so changed in India itself as to make it possible for her to take part in the Imperial Conference in the same way as the colonies do." At any rate, India would not have lost anything by such delay.

Reuter has wired from Ottawa that some Canadian papers warmly welcome the idea of India's representation in the Imperial Conference. That is not bad news so far as it goes. But do the papers welcome such representation knowing full well that it is to be only the official representation of India by English officials, or are they prepared to welcome the elected Indian representatives of a self-governing India? That is the real point at issue. We must also frankly say that we desire to

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wait and see how the so-called war-changed "angle of vision" and the war-created friend-liness towards India stand the test of time.

#### Self-government and Minor Reforms.

All the civic and political rights and all the changes in administrative methods and details that we demand, are really included in the demand for home rule or self-government. For if we were self-governing we could have these particular rights and make these changes easily. It, therefore, does not seem to us to be bad strategy to concentrate all our efforts in a prolonged constitutional effort for self-government. Successful skirmishes are not bad, but the attainment of self-government would be equivalent to the capture of the bureaucratic citadel.

#### Increased Educational facilities in Mysore.

The Mysore Patriot informs us that the Inspector General of Education had submitted to the Government proposals for the opening of new schools and for strengthening the establishment of the existing institutions at a cost of Rs. 75,665 per annum. He had also applied for a grant of Rs. 17,000 for the equipment of existing schools and of those to be opened. The Mysore Government have now sanctioned these proposals. We rejoice that there are going to be such additional facilities for the spread of elementary education in Mysore. When will such good news come from every Indian state, large and small?

#### Education in Kashmir.

We are glad to find it reported that education is making rapid progress in Kashmir. The Maharaja says in a latter to his Minister:

"It is my wish that the benefits of primary education should be within the easy reach of all the boys in the State, with a view to equip them with the necessary qualifications to become good citizens, good artists, good traders, good agriculturists, and good servants of the State."

A noble resolve. We hope the needs of the girls, too, will be attended to.

His Highness adds:

"I have liked to emphasise that the mere addition to the number of primary and middle schools could not constitute an improvement in imparting education, unless these institutions are properly equipped with up-to-date appliances. I am glad to notice the rapid rise which has taken place of late years in the number of middle and high schools and I wish to take this opportunity to point out that two schools properly equipped with instructive staff and efficient inspection are better than four unequipped ones."

The last few lines have an ominons Anglo-Indian bureaucratic ring. We do hope the Maharaja will not allow the fetish of efficiency to stand in the way of the spread of education. Two schools properly equipped with instructive staff and efficient inspection may be better from one point view than four unequipped ones; but it is best to have four equipped schools. We say "from one point of view" advisedly. For as every State derives its revenue from all its villages and towns, it has no right to provide very good educational facilities for some villages, leaving the rest utterly unprovided for. Justice would rather, on the contrary, require that all villages and towns should have humble schools, before any are furnished with better equipped ones.

In a famine-stricken country it is neither humanity nor wisdom to say that two well-equipped kitchens able to prepare delicacies for a few dozen men are better than a hundred kitchens able to provide only plain fare for many consisting of cooked coarse grain. No Indian should forget that there is knowledge-famine, educa-

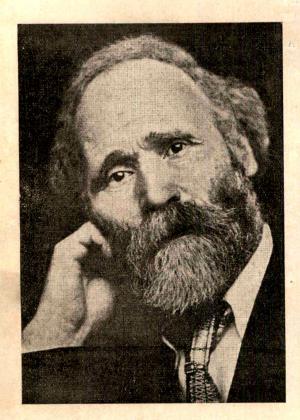
tion-famine, in India.

#### Indentured Labour in Fiji.

Mr. C. F. Andrews and Mr. W. W. Pearson are on their way to Fiji to study there on the spot the conditions under which the indentured Indian coolies have to labour in the plantations. They will thus become personally acquainted with the moral and material condition of the coolies. Those who know what valuable work Mr. Andrews and Mr. Pearson did in South Africa and have read Mr. Pearson's impartial Report on his visit to South Africa which was specially contributed to this Keview, will naturally expect that good results will follow from the visit of these two lovers of freedom to Fiji. Indentured labour is slavery writ large, and whoever strives for its total abolition is a friend of humanity, of the British Empire, of India and of the poor unfortunate coolies. We pray with all our heart for the success of our friends' mission.

# The late Mr. Keir Hardie.

We regret to have to record the death of Mr. Keir Hardie, the socialist and labour leader. He was a self-made man and was greatly instrumental in making the labour party a power in Great Britain.



Mr. J. Keir Hardie.

He was a lover of liberty for himself, for his neighbours, and for the non-white races too. It is probable that his death was hastened by worry caused by the war, to which he, along with Lord Morley and a small number of other Englishmen, was opposed. His character was marked by kindliness, courage, simplicity and straightforwardness.

## Anglo-Indian Regiment for the War.

In reply to the Hon'ble Mr. J. H. Abbott's question re recruitment of an Anglo-Indian Regiment for the War His Excellency the Commander-in-Chief has said:—

"The Government has at present another scheme under consideration for the employment of the Anglo-Indian Domiciled Community as soldiers, which is likely to be more in the interests of India and will allow the members of the community ample scope for showing their patriotism."

Will the pure natives of India, irrespective of creed, race or domicile, be allowed any scope for showing their patriotism under this scheme?

#### Mysore Village Improvement scheme.

The object of the Mysore village Improvement Scheme, says the Hindu, is "to revive the old spirit of self-dependence which existed in most villages in the troublous times of the past, when petty squabbles, suppression of daring free-booters and the exaction of tributes consumed all the energies of whatever Government there was in the country." The village committees that have been formed have so far been voluntary in character, guided and encouraged by the officers of Government and by the grant of contributions. The progress made in the estiblishment of these committees during 1913-14, is thus stated in the Kevenue Commissioner's Report:—

"In the Bengalore District, about 61 per cent. of the total number of villages have formed Improvement Committees and out of the allotment of Rs. 10,000 a sum of Rs. 3,725 has been utilized for purposes of sanctioning grants-in-aid to improvement work.

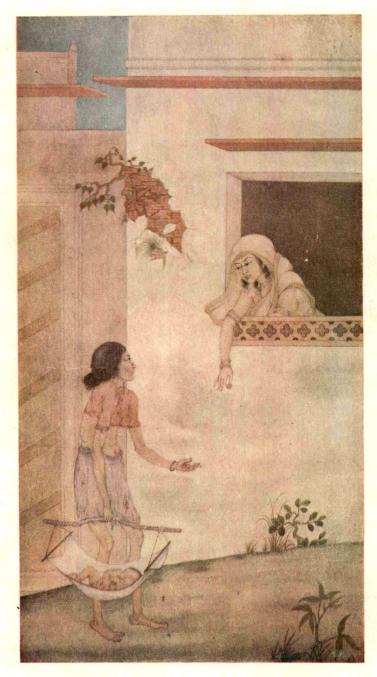
It is reported that in the Kolar District a total number of 707 Improvement Committees comprising 1,223 villages were formed and that a sum of Rs. 5,893 was sanctioned as grants-in-aid, the amount contributed by the raiyats in the shape of cash and labour being Rs. 5,970.

In the Tumkur District, 1,616 Committees were formed for a total number of 2,568 villages and the raiyats' contribution for improvement work was very liberal viz., Rs. 11,959, the grants sanctioned by Government being Rs. 10,062.

Every village in the Mysore District with a population of more than 300 inhabitants is reported to have an Improvement Committee of its own, but it is stated that with the exception of a few Committees none of them have commenced work in right earnest as is evidenced by the very poor expenditure during the year of only Rs. 2'297 out of the allotted amount of Rs. 10,000.

In the Kadur District, almost every village has been brought under the operation of the scheme. A total number of 522 Improvement Committees have been formed and a sum of Rs. 3,523 has been expended in the shape of grants-in aid. Besides, the inhabitants of 155 villages are reported to have agreed to devote half a day's labour in the week for work connected with the improvement of the village.

In the Hassan and Chitaldrug Districts, 908 and 510 Improvement Committees respectively are reported to have been formed and-in the latter district the raiyats are stated to have come forward with contributions for the construction of school-houses and wells. The amounts sanctioned have not been fully utilised in all the districts and this appears to be due to want of time, the scheme having been introduced late in the year.



GYPSY WOMAN BEGGING.

By the courtesy of the artist Babu Sarada Charan Ukil.

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#### NOTES

#### India's Climate and India's Future.

European civilization, speaking generally, is of later growth than African and Asiatic civilization. Some of the earliest countries to be civilized were Assyria, Babylonia, Chaldaea, China, Egypt and India. Except China all these countries possess a warm climate. The most civilized countries of the present day have a cold or temperate climate. From these facts the conclusion has been sought to be drawn that though warm regions may be favorable to the early growth of civilization up to a certain stage, the highest civilization is possible of attainment only in cold and temperate regions. It has been also said that an extremely cold climate is unfavorable to civilization. For instance, Eskimos of Greenland and the aboriginal inhabitants of Siberia are uncivilized. The principle underlying these conclusions is that the highest intellectual activity is possible only in places which are neither very cold nor very hot.

Whatever may be the value of the metaphysical speculations of the ancient Hindus, they certainly imply a high degree of intellectual activity. Whether the modern scientific and philosophical thought of the West is the outcome of a higher order of intellectual effort than that which lay at the root of the ancient thought and culture of the East, it is difficult to determine. The intellectual achievements of a few orientals of modern times, living and working in warm regions, seem to show that climate is not an insuperable obstacle in the way of the highest degree of culture. But it may be objected that no conclusion ought to be drawn from a few instances. The most original oriental minds working in a warm climate may be freaks of nature;

but there is nothing to establish such a proposition. And these freaks bid fair to increase in number as years roll on.

Man is no doubt influenced by his environment. But he has also the power to rise superior to the disadvantages of his surroundings. This power, however, may also be claimed to be a monopoly of the Westerner dwelling in cold and temperate countries. This we deny. There is nothing to prove that Nature has been partial in this way to the dwellers in those tracts. It is clear from the achievements of modern occidentals, that, if, when their ancestors were savages, any civilized oriental had sought to establish the truth of the proposition that culture and civilization were a monopoly of the warm East, he would have been absolutely wrong. Similarly, achievements of the orientals of the future are sure to disprove the pseudo-scientific theories of occidentals that the highest intellectual achievement is their monopoly.

But if climate were really the main determining factor of civilization, even that need not make us despondent. In India. there are regions having varying degrees of warmth and cold. Bhutan, Sikim, Nepal, Garhwal, Kumaon, Kashmir, &c., have climates resembling those of many European countries. They are also as extensive as many European countries. These Himalayan regions are not destined for ever to remain sparsely populated mainly by backward peoples. The advantages of climate and of physical features which these tracts possess, ought to be utilized, not only for agricultural, horticultural and mining purposes, not only should their hill-streams be made to yield electrical power for manufacturing enterprises, but they should be made the homes and centres of intellectual activity as well.

Why should not these regions and all other Indian mountainous regions and plateaus be surveyed for spots where schools, colleges, universities, and laboratories may be established? The sages of old used mountain retreats for spiritual culture. Many elevated places in India are equally suited for scientific pursuits. The plains all over India are growing increasingly malarious and unhealthy. From the sanitary point of view alone, hill sanitaria, and schools and colleges for our students

have become a necessity. Residential colleges and universities are the latest hobby. If they are to be established, if large sums are to be spent in building new colleges, hostels and laboratories, why not build them in healthy and elevated tracts? The Patna University should be located in the Hazaribag plateau. Among the supporters of this suggestion there are both officials and provincial non-officials. The local or patriotism of Bihar ought not to stand in the way. The location of the university in or near Patna would have the advantage of making it quite accessible to the inhabitants of Patna and its neighbourhood. To the other inhabitants of Bihar, who form the vast majority, the Hazaribagh plateau would be on the whole far more preferable.

The papers have published a report that the Maharaja of Cassimbazar is thinking of establishing a big residential college in Calcutta. There can be no question that we want more colleges. We would suggest to the Maharaja that a residential college should be established in some cool, elevated and healthy place. It would be a great boon, and would set

an example for others to follow.

We are not deriving as much advantage from our cool and elevated and healthy regions as we ought to. We ought to be quick to see that they may be turned to great advantage, economic, intellectual and spiritual. But a mere perception or understanding of the fact will not do. There ought to be sufficient patriotism, enterprise, organizing ability and capital to reduce the idea to a concrete reality. That is the only way in which ideas can materialize. And if all sound ideas could materialize, the future of India would be assured.

The Home Rule League.

Those who believe in India's high destiny, also believe that the way to a bright future lies through self-government. The idea of the Home Rule League has not therefore, come a day too soon. For years the Indian National Congress has been praying for self-government, without the country seeming to be any the nearer to it. The time has come to make a concentrated, continuous, steady and organised effort to attain self-government,particularly as when the war is over, the British Empire may come to have a constitution different from what it has at present; and unless we make our demands known now, it is certain India will continue to be treated as the Cinderella of the Empire for a long time to come. There is, no doubt, also the probability of our effort being unsuccessful. But failure will not make our position worse than now; and failures are the stepping-stones to success.

Some object to the name Home Rule League, because of the sinister associations called up by the words Home Rule. But whatever the earlier associations of the expression, it has now been made perfectly innocuous by the acceptance of the principle of Irish Home Rule by the Liberal Government. And, if we were to be guided entirely by associations, the word Congress itself might be connected with things which are not unobjectionable from the legal point of view. For the best known and most important things known by that name is the United States' Congress, which was the outcome of the American War of Independence. Names like Parliament and parliamentary government are associated with struggles in British history not all of which were bloodless. But this fact ought not to prevent us from saying that we hope to have a parliament of our own by peaceful means.

The expression Home Rule has a definite connotation of its own which Englishmen understand very well. Self-government, too, has a meaning, but it cannot be said that it expresses any exact degree of autonomy. It may mean the kind of autonomy which Canada or Australia \* has, the

\* We generally use the expression "Self-government of the Colonial type," without definitely mentioning what variety of colonial government we want. It should be remembered that the British "Colonies proper form three classes:—(1) The Crown Colonies, which are entirely controlled by the home government; (2) those possessing Representa-

degree of autonomy which Ireland is going to have, the kind of government which Hungary has, or it may mean even complete independence. "Self-government of the autonomous British Colonial Type League" may be sufficiently expressive, but we do not think anybody would go in for so cumbrous a name, though "The Association for the Advancement of the Scientific and Industrial Education of Indians" may keep it in countenance. "Home Rule League" is at once short, definitely signifi-

cant and telling.

Some say, "Why have a separate organization when we have the Indian National Congress already?" There are several reasons why a separate organization may be desirable. The chief plank in the Congress platform is no doubt selfgovernment like that which is possessed by those British colonies which have a Responsible Government. But the main issue has for years been somewhat obscured by the demand for many minor reforms. One may therefore prefer an organization of which the one and only object will be Home Rule. In the next place, the Congress has been almost entirely a deliberative body and has never been active throughout the year. In saying this we do not mean in any way to disparage the great work which the Congress has undoubtedly done. We want meetings to be held throughout the year all over the country, and in England after the war, articles to be written in our newspapers week in and week out until the object is gained, and pamphlets and leaflets to be published and scattered broadcast in India and the British Isles until Indian Home Rule becomes an accomplished fact. The Congress has never shown this kind of activity, nor is it capable of such propaganda in its present condition. It may, no doubt, be reconstituted and made more workmanlike. But until that is done, it is idle to say that the Home Rule League is not wanted, because we have the Congress. Of course, there is no antagonism between the Congress and the proposed Home Rule League. The League is meant

tive Institutions, in which the Crown has no more than a veto on legislation, but the home government retains the control of public officers; and (3) those possessing Responsible Government, in which the home government has no control over any public officer, though the Crown appoints the Governor and still retains a veto on legislation."

to supplement and further the work of the Congress.

The Indian National Congress is not now representative of India to the extent that it was before the Surat split. The attempt to bring the two parties to work together has hitherto failed. If all sections of Indian politicians could be made to co-operate, it would be a great gain: and without such united action success could never be attained. Besides, the Home Rule League intends and hopes to include prominent workers from both the Congress and the Moslem League. This also is indispensable for success. There may be sentimental and other reasons why a Moslem Leaguer may be unwilling to join the Congress. But there can be no such reason why any Indian who wants self-government within the British Empire -be he Moderate or Extremist, Hindu or Musalman, Parsi or Sikh, Jain or Jew, should refuse to join a new organization which is not an offshoot of either the Congress or the Moslem League.

## Research in Indian Colleges and Universities.

In an article in this number we have tried to show that there is no necessary antagonism between teaching and research, but that, on the contrary, the quality of teaching may improve if the teacher be also a researcher. If India is have any intellectual status, her students must take more and more to research. Indian Universities ought not for ever to remain feeders of foreign Universities, to which her best graduates are to go for drawing inspiration and their education. There is no finishing reason why Indians should not try to add to the world's knowledge and attract advanced students from abroad.

But if our professors are to be also researchers, they must have more leisure than they now have. That means that our Colleges should have more professors and tutors. We must certainly be prepared to spend more on our colleges and universities. Even with the sums now spent more and better work can be done if a larger number of competent Indian instructors be appointed. Capable Indians can now be had to teach almost any subject included in our university courses. And if the policy of wholly Indianizing

the professorial and tutorial staff be once settled and declared, it is absolutely certain that in five years' time there would be an adequate supply of thoroughly qualified Indians to teach any and every subject which our colleges and universities profess to teach. Many European professors have done good work in Indian Colleges. But when competent Indians are available, European professors should make room for them and go to other countries to do pioneer work, European experts alone being engaged, when necessary, to do specially difficult work in India.

#### Is Free Education Demoralising?

The Daily Gazette of Karachi writes:

Whilst nobody would for a single moment desire to withhold the advantages of free education from parents too poor to pay a pie towards the training of their children, there is a danger of demoralising poor parents by giving official support to a belief that care for their offspring was no concern of theirs but would be attended to by the State. The Gokhale Hindu Sudhar School is a case in point. The fees, we believe, for educating a boy in that school are four annas a month. The man who is unwilling to contribute one anna a week towards the training of his own flesh and blood, must indeed be an unfortunate, debased creature. In such cases it would seem desirable to commence educating the adults before educating the children. And one of the first lessons surely would be that no man has any right to bring children into the world unless he is ready and willing to bring up those children to be good, useful, and self-supporting members of the State. This kind of knowledge, independence, and self-respect are not likely to be inculcated by making all education "free"; or, in other words, by making the careful, thoughtful and good citizens pay for the education of the thriftless, the ignorant and the bad. Clearly, the matter requires thinking out.

In Scotland elementary education is compulsory between the ages of 5 and 14, with exemption, on conditions, for children over 12; and in 1889, by a capitation grant, education was made free for the compulsory standards. Education is free in vernacular schools in Ceylon. Vernacular education is free in Assam. Elementary education is free in Baroda and some other native states in India. In Malacca, Penang island outside municipal limits, and Province Wellesley there is compulsory attendance of boys within a certain radius of a school, where free instruction is given in their own language. Primary education is gratuitous but not compulsory in Mauritius. The systems of education in Canada are all based on the principle of free education. In New South

Wales in State primary and superior public schools education is free. Public instruction in Victoria is free for the subjects comprised in the ordinary course of instruction. In Queensland primary secular education is free and by the State compulsory. Education is secular, free and compulsory in South Australia. The education given at the public schools in New Zealand is secular only, and for the ordinary standard course entirely free. Each State of the United States of America has a system of free public schools established by law. Primary education is free, secular and compulsory in the Argentine Republic for children from 6 to 14 years of age. In. Bosnia and Herzegovina elementary education is free. In Belgium there are many private or free schools—infant, primary and adult schools, and 208 free professional and commercial schools: all this for a population of 7,423,784. Primary education is free in Bolivia. Education is free in Brazil. In Bulgaria education is free for a period of four years (8-12). Education in Chile is gratuitous and at the cost of the State. Primary education is gratuitous in Colombia. Elementary instruction is compulsory and free in Costa Rica. The public schools in Denmark, maintained by communal rates, are, with the exception of a few middle-class schools, free. In Ecuador primary education is gratuitous and obligatory. In France, the law of June 16, 1881, made instruction absolutely free in all primary public schools. All parents in Prussia are compelled to have their children properly taught or to send them to one of the elementary schools in which all fees are now abolished. "The laws of Prussia......have been adopted, with slight modifications, in all the States of the Empire" of Germany. In Greece the cost of primary instruction is borne by the State. Education is free and compulsory in Guatemala. Public elementary education is free in Haiti. Instruction is free in Honduras. In both higher and lower grade elementary schools in Italy the instruction is free. In Mexico education is free and compulsory. That is the case with Montenegro, too. Children receive free instruction in Panama. Education is free in Paraguay. In Peru elementary instruction is free in the public schools maintained by the Government. In Rumania education is free and compulsory wherever there are schools,' and it is improving from year

to year. Education is free and obligatory in Salvador. Primary instruction is gratuitous and obligatory in Santo Domingo. Elementary education in Servia is free in all the primary schools under the Ministry of Education. Most of the children in Spain are educated free. Public elementary instruction in Sweden is gratuitous and compulsory. In all the cantons in Switzerland primary instruction is free. So it is in Venezuela. In Japan "in principle education in primary grade schools is gratuitous, and the fee can be collected, under special permission, and within the limit of 10 Sen in rural and of 20 in urban district for lower grade and 30 and 60 respectively for higher grade."-Japan Year Book for 1915, P. 254 bottom. In Turkey "Primary education is gratuitous and obligatory, and superior education is gratuitous or supported by bursaries."-Encyc. Brit. 11th edition, article Turkey.

This list is not exhaustive; but it shows that in a good many countries of the world, including most of the most progressive, elementary instruction is free. The parents of boys and girls in those countries are, we hope, not "unfortunate and debased creatures." We hope, too, that "knowledge, independence, and self-respect" are inculcated in countries where pri-

mary education is gratuitous.

Where education is free for both rich and poor, the poor, including both parents and children, do not feel any loss of self-respect. But where condescension is shown to the poor by making education free only for their children, neither the little ones nor their parents can keep their self-respect unimpaired. And it is not they alone who are injuriously affected. The richer classes, too, and their children are the worse for such an arrangement by their arrogance, being stimulated. Under such circumstances a feeling of true fellowship cannot grow up in the nation at large, without which no nation can be really strong, prosperous, enlightened and happy. Therefore, the best arrangement is to make education free for all up to a certain standard, progress beyond that stage being made possible for poor students possessed of ability by the provision of an adequate number of scholarships which they can win.

All over the world there is a belief prevalent among certain classes that it is the rich taxpayers who are the pillars of the state. It seems to be forgotten that the poor, by whose inadequately remunerated labour the rich live in comfort and become wealthy, are at least as important a class as the well-to-do. If the children of the poor, who do not pay taxes or pay very little, get education free, and if their education be paid for out of the taxes paid by the opulent, it is only a sort of deferred justice to the poor. If the wealth produced by labour were properly distributed, if the state applied the properremedies for unemployment, there would be neither inordinate wealth nor extreme destitution. The problem of unemployment is generally thought to relate only to the case of the unemployed poor. But sufficient thought ought also to be bestowed on the condition of the idle rich who squander the wealth which they have not created. The unemployed poor are not a greater danger to a country than the unemployed rich. It ill becomes the latter or their advocates to assume an attitude of condescending patronage towards the poor, many of whom are indigent because politico-economical or social arrangements have defrauded them of a large share of their earnings.

#### The work of rural organization.

We all deplore the gradual desertion of our villages by the well-to-do and their migration to towns. But when towns are healthier than the rural areas, as in Bengal and many other provinces, migration from country to city is only natural. To stop undesirable migration from country to city, country life must be made as healthy, profitable and attractive as city life. This means that we must graple with the problems of supply of capital for agriculture and other rural industries, of sanitation, of absentee land-lordism, of varied recreation and interests, and many allied problems.

#### The Struggle of Nations.

Months ago (December, 1914) Arthur Bochard contributed an article to the Revue internationale de sociologie dealing with the question of the struggle of nations. He is of opinion that there are two factors that go to make the strength of nations—the moral force of the individuals who comprise it and the aesthetic life

which they are capable of living. From a political point of view great intellectual life weakens a nation because it lessens its power to resist attack. The ideal is for a nation to preserve a balance between the forces of will and of intellect. Their excess of attention to the intellectual life caused the fall of the Greeks. Among the modern nations Germany has well kept the balance between the two forces. Her position is weakened by internal enmity: the partition of Poland and the annexation of Alsace-Lorraine were political mistakes. France is strong in the homogeneity of her people and language and in her democratic form of government. She is also the richest country in the world and her colonies are so grouped as to be easy of protection. England's great role in international politics has been due to her insular position. The fact that her colonies are in all parts of the world makes their protection a matter of some difficulty. Sooner or later she will find it necessary to adopt a policy of obligatory military service. America from the point of view of physiography is inferior to the Continent of Europe. Socially she is unformed. Each of the European nations has been formed through struggles which have made each a particular society. In the case of America the population is made up of late arrivals from every country of Europe: they are not yet one people. America, too, has the negro element which in the long run will completely transform the character of her people. Also the elevation of Japan to the position of a first-rate naval power adds another factor of uncertainty to the future of the United States.

The writer's prediction that sooner or later England will find it necessary to adopt a policy of obligatory military service promises to have an early fulfilment.

## The Necessity for a Public Defender.

In the Journal of Criminal Law and Criminology Mayer C. Goldman urges the necessity for a public defender. He speaks of the disadvantages under which poor litigants in America labor.

Itigants in America labor.

To quote from a recent speech of former

President Taft: "Of all the questions be-

fore the American people I regard no one as more important than this, to wit, the improvement of the administration of justice. We must make it so that the poor

man will have as nearly as possible an

opportunity of litigating as the rich man, and under present conditions, ashamed as we may be of it, this is not the fact." present the district attorney is expected by the state to function as a public prosecutor, and as such he must be partisan, to the prejudice of the indigent defendant. The poor person is frequently at a disadvantage when represented by unpaid, incompetent, indifferent, unscrupulous assigned counsel who is no match for the skilled district attorney. And he is at a much greater disadvantage when he is not represented at all. Miscarriage of justice is not an infrequent outcome. The remedy -vital, practical, economical-is the establishment of the office of a public defender, the object of which shall be to furnish as high a quality of legal skill in behalf of the defendant as that which is now directed against him by a state's prosecutor. Such an office has been proved an unqualified success in Los Angeles. The agitation in its favor in New York, Chicago, Boston, and other large communities indicates that the movement is becoming national.

If a public defender is felt to be a necessity in a rich and democratic country like America, much more is he a necessity in a poor and class-ridden country like India.

#### Tanks in Rural Areas.

The following press note issued by the Bengal Government will be read with pleasure, as it tells of a very timely step taken by the authorities:—

Government have recently had under their consideration the question of expenditure by District Boards of the grants on account of Cess to be placed at their disposal during the current year. In view of the agricultural stress experienced in certain parts and the comparative cheapness of labour, it is hoped that these funds will be largely devoted to the much needed improvement of excavating tanks in rural areas. It is believed that thereby immediate employment will be found for local labourers, while a lasting betterment of rural conditions will be effected at a minimum cost. District Boards have been advised, where circumstances justify the concession, to dispense with the contribution usually expected from the locality in which a tank-is constructed.

#### Death-rate among Calcutta Women.

"In his departmental report for the past year," says the *Empire*, "the Calcutta Health Officer gives some striking figures regarding the death-rates among males and females.

It is pointed out that in other countries the mortality among males exposed to risk of accident,

working long hours at high pressure, and subjected to the stress and strain of keen competition, is almost invariably higher than that among females. In Calcutta, however, there is an inversion of the normal ratio between male and female deaths and the Health Officer considers that this is largely, if not entirely, due to the purdah system. To secure privacy, the women's apartments are placed at the back of premises, jealously screened from observation and with an utter disregard of the necessity for fresh air and sunlight. In the older types of houses in the Indian quarter there are large numbers of rooms solely dependent for light and air on relatively small courtyards shut in on all sides by lofty masonry buildings, and the impossibility of obtaining ventilation is obvious. The effect of constant exposure to such insanitary environments is shown in the female mortality rate which was 38.5 per thousand, the death-rate among males being 23.5 per thousand. The great majority of the deaths is ascribed to tuberculosis."

The purdah system requires modification, if not total abolition, and there should be also a change in our domestic

architecture.

In health resorts like Giridih not only Brahmo ladies but Hindu ladies, too, are seen to take the air under medical advice in public places. This is a welcome change.

Many women dying premature deaths because of the direct and indirect effects of too early mother-hood. Child-marriages and immature maternity should be put a stop to.

## The obligatory Notification of Tubercular Cases.

In view of the alarming increase in the number of tubercular cases in cities like Calcutta, it is neressary to consider the question of the obligatory notification of such cases. Dr. Froilauo de Mello wrote an article on this subject more than a year ago in the Revue d'hygiene, of which a summary is quoted below.

Tuberculosis is and has always been a social disease. It is not possible to give trustworthy statistics but its spread in Portugese India has been truly alarming. When we study its geographical distribution we see that those provinces are least affected whose inhabitants lead a sedentary life and remain for the most part in the country. The non-Christian classes are least attainted, either because they remain more in the country or because their condition, on account of the lack of medical assistance, is less well known to us. Among the native soldiers, however, the disease spreads more rapidly than among their Christian fellows. Against an obligatory notice of the disease much argument both of sentiment and reason has been made. Also the French medical world has been opposed to it. But the 'Anglo-Indian people would not revolt against the measure, and despite the arguments to the contrary, compulsory notice of tubercular cases is a necessary sanitary measure. As such it is in force in Germany, Denmark, and other countries, and it is very desirable that such notice be

made obligatory in India. It is also to be strongly recommended that governments, municipalities, and philanthropic associations encourage the anti-tuber-culosis campaign.

# How the Japanese Government Promoted Industries.

In the informing and important article which Lala Lajpat Rai contributes to the present number, he has described what the Japanese Government has done to promote banking, without which no industrial progress is possible. Mr. S. R. Mallady of Coconada gives in the Mahratta a brief account of how Japan started her industrial work, in course of which he says:

SILK INDUSTRY.

In the year 1872 the Government established a model filature at Tomioka with the object of introducing labor-saving contrivances in the manufacture of raw silk and the operatives trained here spread all over the silk districts the art of reeling in the new style. Also several establishments similar on this model rose in quick succession. Next in 1877 the Government established a silk spinning mill to utilise silk waste and waste cocoons.

WOOLEN INDUSTRY.

In the same year a woolen factory was established at Senju near Tokio. But people were slow to take to this. It took ten years before any private effort to start a mill was made.

COTTON SPINNING.

Next cotton spinning had its claim on the attention of the Government satisfied when it established two factories in 1881, one at Nukada-gun and the other at Aki-gun. At about the same time ten sets of spinning plant each of 2,000 spindles were sent for from England and handed over, to be paid for in ten years instalments, to people of different places, interested in the business.

HEMP SPINNING.

The project that appeared in 1883 in Shiga-ken about hemp spinning received help from the Government, which loaned to the promoters the fund required for purchasing a plant. The establishment of the Hokkaido Hemp Company at Sapporo in 1887 received much help from the Government, which, besides extending to it various conveniences, also granted a state aid for six years.

CEMENT.

Further it was the Government that first started the work of manufacturing cement, having established in 1875 a cement factory at Tokio, where the burning of white brick was undertaken as subsidiary

GLASS.

This was followed by the establishment of a glass factory in 1876 in Tokio.

#### PAPER.

The creation of a paper mill and the manufacture of foreign style paper, besides the improvement of the native style, and the invention of the strong durable Japanese paper known as "Kyokushi"—these were the varied activities of the Government Printing Bureau.

SOAP AND SUNDRY GOODS.

The Government also launched itself into the work of machine making, soap making, type founding, making procelain in the western style and paint making.

The varied activity of the Government in doing substantial work did not fail to impart a powerful impulse throughout the country to the manufacturing industries. These establishments were run sufficiently long to induce the public to start concerns on their own account, and when these were started, every facility was afforded them as pointed out

above.

The establishment of model factories was not the only method of creating industrial activity in the country. Several domestic exhibitions were organised and facilities were given to the people to participate in foreign exhibitions. The legislation to protect home industries by giving bounties to home concerns and by levying duties on imported goods was and; even to-day is a substantial aid to industrial development. Mention may be made of the sending out of experts to all provinces to encourage by lectures and practical experiments industrial enterprises there and of the organising of the industrial laboratories. The Government established many industrial schools of various grades where thousands of young men receive instruction and training. The Government also sent out vast numbers of student manufacturers and merchants to foreign countries to investigate the condi-tion of manufacture and trade in those countries. The Government also hired out the latest dyeing and weaving machines specially imported for the purpose to the principal dyeing and weaving centres such as Kyoto, Fukni, Toyama, etc.

#### Home-made Japanese Railways.

The Japanese learn from all progressive foreign countries, but dispense with the services of foreign experts at the earliest possible moment. As in other matters, so in the construction of her railways, she followed this sound policy. This is evident from the account of the career of that great Japanese railway man, Viscount Inouye, given in the Japan Magazine. As a young adventurer he found his way to London, whe refor five years he assiduously devoted himself to the study of English as well as the liberal arts and the sciences, including mining and railways.

When the railway was planned between Tokyo and Yokohama by Count Okuma and Prince Ito young Inouye was appointed chief of the railway department, and with the practical knowledge of railroading gained in England, he was able to do much toward promoting construction of onew lines and the general extension of the system, as well as better management. He was appointed in 1871, and in 1873 he had planned for the extension of the line from Osaka to Kyoto. The line was originally laid out and surveyed by a foreigner in the employ of the department, to be opened between Osaka and Kyoto and Kobe and Kyoto, with a branch from the Osaka line to Kanzaki to avoid constructing two iron bridges over the river; but as the Chief saw that this would result in disadvantage to future communication east of Osaka, he had the plan altered to that since adopted. It was a time when in such

matters as engineering everything had to be ke to the foreigners employed, as no one knew anythic about such subjects; but with the knowledge his command, young Inouye undertook to ha the plans of the foreign engineer changed on his oversponsibility.

It was a bold step for a young beginn to undertake to have the plans of a foreig expert changed on his own responsibility But this was followed by a still mor remarkable achievement, viz., the firrailway, entirely built by the Japane

themselves.

When in the tenth year of Meiji Mr. Inoundertook the construction of the line betwee Kyoto and Otsu it was thought a wonderful ventur and it deserves to be specially noted in the annals such enterprise in Japan, as it was the first railwall built by the Japanese themselves. Mr. Inou also engaged foreign engineers to teach all the scier related to railroading to students in Japan, until was able to produce a sufficient number of efficiengineers to do the work required. This was chear and in every way more practical than to be expendilarge sums on employing many foreign engineers. was these young native engineers that construct the new line to Otsu, the foreign engineers laying only the general plan. The line, though only the general plan. The line, though only the proper construction of the line was considerab Foreigners regarded the undertaking as quite it possible for Japanese, and looked for the attempt fail; and some of the higher Japanese officials we inclined to similar suspicion. But the whole this was duly and properly completed by 1880, to the delight of the whole nation.

Anglo-Indian exploiters of India whare opposed to the nationalization Indian railways may be interested to rea

the following:

In 1893 Viscount Inouve resigned from the positine had held so successfully and so long in the railw department, because of the criticism he was subject to for advocating the nationalization of the railway a step afterwards taken, which showed that he was man in advance of his time. The Emperor Mahad a great admiration for Viscount Inouye, a showed him many signal marks of favor, grantinim presents of riding harness and other things, it manner not usually adopted toward a subject.

#### Proposed New Medical College in Bomba

It is proposed to build a second Medic College in Bombay in memory of M Gordhandas Sunderdas, a member of the Bhatia community and a grandson of the late Mr. Mulji Jaitha, who originally haved from Jamnagar and began life in Borbay in a humble situation in a coal and tamerchant's office. He died about ten year ago at the age of 27, leaving a widow He had made a will which was disputed but the Bombay High Court upheld it. suit was filed in 1910 against Bai Ganga bai, widow of the late Mr. Gordhanda

and under a decree passed by the Hon. Sir Dinshaw Davar, the amount concerned, 12 lakhs of rupees, was ordered to be applied to charitable purposes and this is the amount which has now been offered to the Bombay Corporation.

The details of the scheme as wired to

the papers are:

Messrs. Payne and Co., solicitors, under instructions from the Advocate-General, have informed the Bombay Municipal Corporation that under the decree in the suit, Advocate-General versus Gangabai and others, a large sum has to be applied for charitable purposes. It has been suggested to the Advocate-General by the trustees appointed under the said lecree that the Government Loan notes of the face value of Rs. 12 lakhs be offered to the Bombay Municipal Corporation for the foundation of a medical ollege on the following conditions. The college should e attached to the King Edward hospital. It should e affiliated to the Bombay University. The corporation should provide the necessary buildings and fully quip the college with all the necessaries for giving roper instruction. The corporation should ever fterwards maintain the college and defray the necestry recurring expenses. Professors and teachers emloyed at the college should be properly qualified inependent Indian gentlemen not in Government ervice. It should be named the Gordhandas Soonderas Medical College.

The rapid multiplication of medical olleges and schools is an urgent necessity. 'he new medical college, a fresh proof of he enlightened charity of Bombay, will emove a felt want.

#### A Notable Endowment.

The late Mr. Bipradas Pal Chaudhuri, emindar of Mahesganj, bequeathed by rill 25 per cent. of the net annual income f his estate to educational and charitable rorks in the district of Nadia.

The will has been proved before the istrict Judge and probate granted. 25 er cent. of the net income may come up Rs. 30,000 per annum. The capitalized alue of this princely legacy is, therefore, s. 800,000 in round numbers.

#### Calcutta University College of Science.

In our last issue we recorded the pening of the chemistry class in the alcutta University College of Science. he Bengalee says that

The Chemical Laboratory has been set in order. ore than two years ago Sir Asutosh Mukerjee ought out from Germany a complete equipment a chemical laboratory; and if these had not an brought out in 1913 they would have been obtainable at any price to-day and the opening the Laboratory would have had to be postponed the end of the war. It is stated on good autho-

rity the College of Science Laboratory is now equipped on a scale superior to any other laboratory in Calcutta. Another department of the College of Science is also actively at work. Dr. Ganesh Prosad has taken in hand a number of young graduates who are carrying on very important researches under his direction, as is evidenced by the original papers which they have already published. In this department of Applied Mathematics great developments are likely to take place next session and provision will be made for the teaching of obscure branches which have not hitherto been taught in Calcutta or anywhere else in India. The Governing Body of the College of Science have also provided accommodation for the Calcutta Mathematical Society near the Mathematical Department. Arrangements are also being made to fit up a room to enable Mr. Upendra Nath Brahmachari to carry on Physiological researches upon which he has been engaged for some time past. Mr. C. V. Raman, who is expected to join the College shortly, is carrying on investigations in Acoustics in the laboratory of the University which has spent over Rs. 5,000 in procuring the special instruments needed for his investigations. The Laboratory has been fitted up by the Bengal Chemical and Pharmaceutical Works and Dr. P. C. Ray will join the College in July

#### Famine in Bankura.

In a note in our last number we drew attention to the severity of the famine in the district of Bankura. Since then a public meeting has been held in the town of Bankura and a relief committee has been formed with the District Judge as chairman. This committee has published an appeal for help signed on behalf of the chairman by the District Magistrate. The facts stated in this appeal are officially vouched for and support our view of the intensity and extent of the famine. They are reproduced below.

Anyone who has travelled by day along the B.-N. Railway through the Bankura District during the last few weeks must have been struck and moved to sadness by the sight of the fields stretching for miles on both sides of the railway from Vishnupur to beyond Ondagram Station. They lie almost untouched by the plough. During July and August and up to September there was scarcely any rain and the paddy seedlings have never been planted out

This condition of affairs is only typical of large areas throughout the district. The district crop reports give 42 as a likely average crop to be expected this season, but this figure though suggesting a sufficiently gloomy prospect does not by any means represent the measure of the distress in the district.

Scarcely anywhere have the high lands been planted out and the early (aus) crop is an entire failure. The middle lands have in some places been planted out but even where this much has been possible the crop will be a very poor one as it was transplanted late and suffered by the drought in early September. Such crops as will be gathered in will be from the low lands and will find their way to the stores of the wealthier classes. The poor man



Group of Famine-stricken People in Bankura.
Photographed by the Sadharan Brahmo Samaj Relief Workers.

will get nothing at all, and the middle classes next to nothing. It must also be pointed out that the district return gives only an average for the whole district. As a fact the rains have been so unequally distributed that in some places not even the lowlying lands have been cultivated. The distress is the more acute on account of previous bad seasons. In 1913 a large area in the northern portion of the District was devastated by the great Damodar flood. Last year the rains ceased early in September and the yield was very poor in most parts. The stocks of paddy of the middle class cultivators were already low and have been exhausted and there is no early crop this year to bring the usual relief at this season. The rich mahajan classes long ago ceased to look to any thing but their own profits and ceased to advance loans.

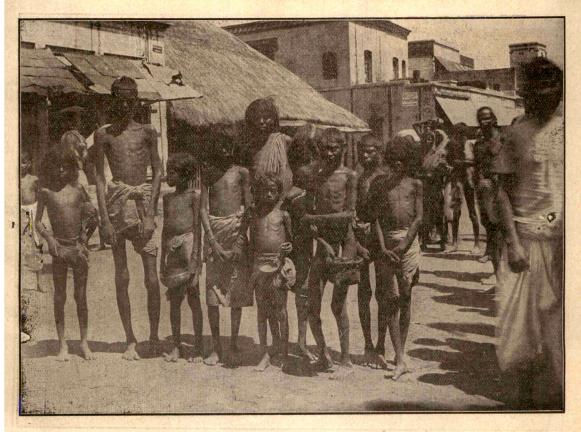
The population of the Bankura District as returned at the last Census was 1,138,670, of which only 57 thousand were living in the 3 towns, the remainder being scattered in 4,634 villages of which 4,166 had a population of under 500. This is sufficiently striking evidence of the extent to which the District depends on Agriculture.

The agricultural labourer of the lower classes has suffered most severely. If he possesses a small holding, he has no early crop to reap nor any standing crop which he can mortgage. Where crops have been transplanted the cultivators have employed as little outside labour as possible and work has

been difficult to obtain. Hundreds have gone fo work to the districts of Burdwan, Hooghly, Howra and 24-Parganas but the labour market there ha been glutted and many have returned starvin without finding work. Test works have been opene by the District Board in the most afflicted areas an have afforded some relief and Government has gran ed a considerable sum to carry on such work by where distress is so general and so acute there are of necessity very many, the aged and the infirm, the widow and the orphan, whose case can only be me by gratuitous relief.

The middle classes are also suffering severel Takavi loans which are being given will meet the needs of most of those who are land-holders. But the are many who have no land or whose land, owing the previous bad seasons, is already fully mortgage Already we have heard of cases where respectate families are starving in secret with too much seem respect to beg. Those are perhaps the most diffict cases to help, but helped they must be, if they a not to starve.

The non-agricultural classes are also suffering and in particular the weavers. The Tussar weavers and those who weave cotton cloths have been straits for some months. The chief market for the goods was Eastern Bengal and the war and to consequent slump in jute ruined the trade last seaso. The village weaver has looked largely to the age



Group of Famine-stricken People in Bankura-Photographed by the Sadharan Brahmo Samaj Relief Workers.

cultural labourer to buy his coarse cloths and during the cultivation season and at the commencement of the cold weather he expects his largest sales. But when the labourer has not even food he is not likely to purchase cloth. It has been necessary to start special relief work for the weavers. Yarn has already been supplied to about 1,500 weavers in the Bankura centre alone and the cloth woven will be paid for by the piece and taken over by the Relief Committee. Very real assistance may be given by any who can place orders with the Committee or buy from the large stocks already in hand and thus enable this work to go on. In many cases weavers are walking 15 to 20 miles to get their yarn and return the cloth woven, which alone is sufficient proof of their need.

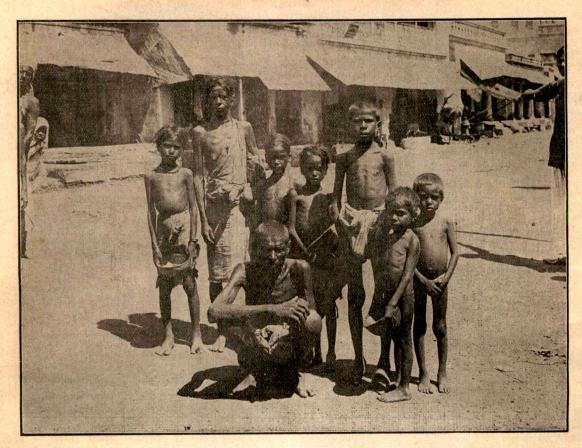
After mentioning some of the agencies which are already at work in relieving the distress, the appeal goes on to say:

"Much as we appreciate all they are doing, we feel that the distress is too general and too acute to be met entirely by these agencies."

The committee "feel convinced that the case is most worthy of a more general

appeal to the public of Bengal. No one who had once seen some of the sights that we see daily would be able to withhold his hand."

The Bengal Social Service League has been very active in its relief operations in Bankura during the last month. The League is to be congratulated on securing the earnest co-operation of Principal Mitchell and the Wesleyan College boys at its Chhatna centre and of the local doctors and head Masters at Barjora, all of whom have enlisted themselves as members of the League. Prof. Kalidas Nag, M. A., of the Scottish Churches College, a member representative of the League, has given us personal testimony of the good and thorough work done there. Over 2000 men are getting regular relief from these centres and more centres will soon be opened. We commend the appeal of the League published in our supplement pages to the attention of our readers.



Group of Famine-stricken People in Bankura.

Photographed by the Sadharan Brahmo Samaj Relief Workers.

# The Manliness and Nobility of Starving Ignorant Folk.

More graphic and more moving than the appeal issued by the District Magistrate is a letter which Principal Mitchell of the Bankura Wesleyan College wrote to Dr. Maitra, Secretary of the Bengal Social Service League, with which the Principal is co-operating to alleviate the distress in some of the famine-stricken villages. Portions of this letter are printed below.

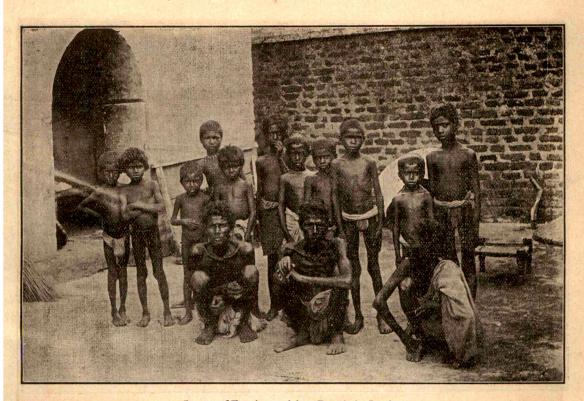
All the people in the villages are in distress but the condition of some is so terrible that unless we help them at once they will die of starvation. To such as these we are now directing our attention. I shall never forget the sight I have just witnessed at the Thana. There were a thousand famished people in every condition of wretchedness gathered in the compound. Some were absolute skeletons and from some I had to turn my head away. Not more than a fifth had tickets; the rest, alas, will have to go away empty-handed, except the most extreme cases.

In the early morning I cycled out into the interior to visit a few villages where there was said to be great distress. The first was a "bauri" village of

about 20 houses called Kuluberia. Every member of this village is in want. They have no crop of any sort. I distributed a few tickets. I explained that I had only a small sum of money at my disposal and therefore I could not help them much. Only the most needy must ask for tickets. It was fine to see those strong, but starving men give the names of the old women and helpless men and children. Not one of them asked for a ticket for themselves; yet some of them had had no food for three days; but they remained silent. The old and young had first to be fed. Their unselfishness moved me greatly. There is true manliness, Dr. Maitra, amongst these lowly people. I asked them if they had any particular need in the village. Yes, a better tank. If only some one would help them to dig out their poor, shallow tank, it would give them work (which was the only thing they asked for, for themselves) and it would be a Godsend as regards the future. We must help them to redig this tank. They are fine unselfish fellows.

It was the same story in the other villages. The same unselfish spirit prevailed. I found higher caste people there, men and women, who were secretly starving. In one village I had given out the tickets and was leaving when I noticed a tall thin emaciated Bauri lad looking wistfully on in silence. I asked if he were ill. No, he was not getting enough to eat but as he was getting something, he had not asked for a ticket, and how much do you think he was getting. One pice per day by cutting grass. The

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Group of Famine-stricken People in Bankura.

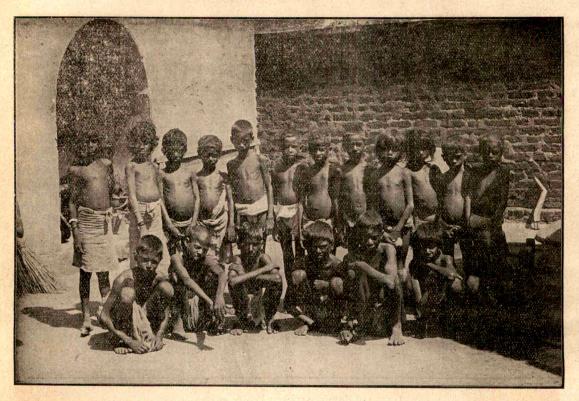
Photographed by the Sadharan Brahmo Samaj Relief Workers.

lad! my heart bled for him. I gave him a ticket unasked for. You should have seen how his eyes gleamed with life and joy.

At noon I sat down at the foot of a tree to eat my bit of lunch. I tried to find a quiet spot where I should not be seen, but the people spotted me, and long before I had finished there was a crowd of starving people around me. I did not finish it. I had a loaf of bread with me and as I only required a little, I gave the rest to the children. One little chap took his share and immediately broke it up into four pieces, for his mother, two sisters and himself, leaving by far the smallest portion for himself. Really the unselfishness I have met with to-day has filled me with a new love for these people and a determination to do all I can for them. They are deserving of the utmost we can do. The secret suffering is far greater than any of us can imagine. Please help us and help us by making known our needs. Every pice we receive will go straight to the people. The distress is far greater than I anticipated. The vision of these starving people has now entered my soul and I plead for help for them.

The Bauris are the most ignorant and the most degraded and destitute class of people in Bankura and perhaps in all Bengal. Only 10 per thousand among them are literate. It is among these people that Mr. Mitchell saw the examples of manliness and noble unselfishness which he describes, reminding us of the words that fell the dying lips of Sir Philip Sydney:

"Thy necessity is greater than mine." We need not deceive ourselves into the belief that all or most Bauris are manly, noble and unselfish. However rich or however highly educated a class of people may be, the proportion of really fine people even among them is, it is to be regretted, nowhere large. The presence of even a small number of manly fellows among the Bauris shows what that caste is capable of. And we have to confess with shame that the ignorance and destitution of these people show of what highly reprehensible neglect of duty towards them we have all been guilty. Neither the Government nor the people have done for them anything worth mentioning. Surely they and such as they deserve to live. And they deserve not merely to keep body and soul together, but to live full lives, both inner and outer. The immediate problem no doubt is to save them from death. But our duty can not end there. It is the duty of the state and the higher orders of the people to so raise the moral and material condition of all classes as to place them beyond the reach of famine.



Group of Famine-stricken People in Bankura.

Photographed by the Sadharan Brahmo Samaj Relief Workers.

#### Closing of a Science Department.

"Educated Indians," says the Bulletin, "will be astonished to learn that it has been decided to discontinue the Science Faculty in the Mohindra College, Patiala.

It is said that the State cannot find funds for the purpose, and we believe it is simply a nominal amount of something like Rs. 10,000 that is wanted, as was proposed by the inspecting body of the Punjab University. It is true that on account of the war there has been a heavy drain on the resources of the State, and retrenchment must be the order of the day; but it is a wrong policy to curtail expenditure on education, more particulary on scientific education, which is the sorest need of the country. And the sum required in this instance was paltry one. If the State budget cannot provide the money, surely His Highness should and can very well pay it from his private purse. If the Science faculty is discontinued in the Mohindra College, it will be a reproach to Patiala. It is inconceivable that His Highness, who can afford to spend thousands of rupees for the performances of Gouhar Jan and for an unnecessary enclosure round Moti Bag, cannot spare a paltry sum of Rs. 10,000 or so for scientific education in his State. It is to be hoped that His Highness, who is known to be a great lover of education, will do all he can to improve the Mohindra College, an institution which alone can give the necessary polish and finish to the uncut diamonds his State is at present bringing out."

The science section in all colleges costs much more per student than the Arts section. That ought to be a sufficient reason for our Ruling Chiefs to be particularly liberal in affording facilities for scientific education in their States. If they will not promote scientific education, are we to depend upon our struggling private colleges for its furtherance?

#### Crime in three Provinces.

In a review of the report on the administration of criminal justice in the Punjab, the local Government observes:—

In Bengal which has a population more than double that of the Punjab, in 1913, 126,354 persons were tried in 81,544 cases for offences under the Indian Penal Code and 41,441 persons or 32½ per cent. were convicted. In the Punjab in 1914, 186,327 were tried in 76,186 cases and only 27,019, or 14½ per cent. convicted. The percentage of convictions in the United Provinces was 23, midway between the Bengal and the Punjab figures. In regard to offences against Special and Local Laws, 190,370 persons were tried in Bengal and 84 per cent. convicted. In the Punjab 92,657 were tried and only 47 per cent. convicted. The percentage of convictions in the United Provinces was 71. These figures seem to point to a much more reckless use of the courts in the Punjab than in the other Provinces named.



Group of Famine-stricken People in Bankura.

Photographed by the Bengal Social Service League Relief workers.

stubborn courage and the tenacity which are such admirable qualities in the Punjabi as an agriculturist, a colonist or a soldier, show him to less advantage as a persistent and often unscrupulous litigant. The fact that in Bengal only 3 persons are tried in every 2 cases under the Indian Penal Code and one of the three is convicted, while in the Punjab 5 persons are tried in every two cases and only one in seven is convicted goes to establish the indiscriminate manner in which the Punjabi complainant accuses his adversaries. The pertinacity with which the defeated Punjabi pursues his quarrel is shown by the fact that in this province 48 per cent. of those who are convicted appeal or apply for revision as compared with 23 per cent. in the United Provinces and 11 per cent. in Bengal. The comparison with Bengal is also to some extent vitiated by the preponderance of convictions under Special and Local Laws in that Province, which means a larger proportion of petty and non-appealable sentences, but the fact remains that, though convictions in Bengal number nearly threetimes as many as in the Punjab, the number of those who carry their cases beyond the original court is in the Punbjab half as large again as in Bengal.

Whatever the causes, the foregoing figures show that Bengal is not so criminal as the Punjab, though the political

dacoities of the former may have created a different impression. The discrepancies between the different provinces are thus explained by the Punjab Government:

The striking discrepancies between the different Provinces in the volume of reported crime, in the percentage of convictions, and in the number of appeals, appear to be mainly the result of differences of race and environment. These differences manifest themselves also in the relative duration of the cases in the courts of these Provinces. In Bengal the average case in a Magistrate's court is disposed of in a week. In the United Provinces it takes a day or two longer, but in the Punjab it is fought with such keenness that it takes 19 days to decide. The same phenomenon of a higher relative duration appears in the Sessions Courts of this Province.

A similar explanation may be given of the differences noted last year between the duration of appeals in the Punjab and in the United Provinces. A sessions appeal in the Punjab lasts 27 days; in the United Provinces it lasts 15. An appellant to the High Court in the United Provinces gets a decision in 29 days, but the Punjabi litigant and his counsel in Lahore would put up a case which would take 81 days to decide.

But may not the degree of efficiency and integrity of the police and of the ability of

the judges in the different provinces have something to do with the differences commented upon.

### A Lecture on Japan.

In a lecture on Japan Prof. Nelson Fraser is reported to have said:

The Japanese ate all day long, their principal food was rice and fish. The latter was usually eaten raw with bean sauce. Everybody was always eating and it was delightful the way in which these courses were served in pretty dishes. In this matter the Japanese differed from all the other nations of the world. When he was in England he thought that there was an impression that the Indian lives only on boiled rice. But, said Mr. Fraser, this was a great mistake, and one would be surprised if he attended a Brahmin dinner and was faced with a menu of 99 courses. In India cookery was a fine art and was carried into perfection. In Japan it was quite different. Even the nobleman never worried about his menu—it was rice, fish, sauce and a cup of tea. The Japanese women, said Mr. Fraser, never wore any jewels. The men did not care for cooking and the women did not care for jewels.

The taking of nutritious food is necessary and good; but an elaborate menu generally means that the women have to spend most of their time in the kitchen and that both men and women have to devote much more of their time and energy to the digestive process than is good for their health, mental activity, or earning capacity. One need not adopt the items of the Japanese diet, but its simplicity is worthy of imitation. That the Japanese men do not care for cooking and the women for jewels, explains to some extent their economic success.

The Japanese, said Mr. Fraser, were physically weaker than the Chinese, and suffered a good deal from ill-health. This may be owing to the poorness of their food. The food of the Chinese was richer and more substantial.

Yet the Japanese are in a position to dictate terms to the Chinese. That is because Japan is better organized, better educated and more up-to-date. The population of China is at least six times that of Japan. Numbers and a strong physique tell; but mind must also predominate over matter to some extent.

Mr. Fraser then referred at great length to the Japanese art, ancient and modern, and what struck him most was the wonderful splendour of the artistic work blended with good taste. Here in India he had come across palaces painted with utmost profusion on which enormous sums of money had been spent but good taste was absent. The beauty of the Japanese art was its perfection. You will never find an error in taste. Unfortunately a great demand for Japanese works of art had now resulted in vilest imitation

which was eagerly bought by Western and American tourists,

In all branches of industry the Japanese aimed at perfection and that was the secret of their success.

### Swimming Competition in Calcutta.

At the last swimming competition in College Square tank, Calcutta, the Indian



Mr. M. L. Mukerjee of the Ahireetola Sporting Club, who stood first in ½ mile Swimming race.

successes were neither many nor very remarkable. Bengal abounds in rivers and tanks. Opportunities for practising swiming are, therefore, ample. If Bengalis do not excel in swimming, it can be attributed only to their want of practice and physical weakness. The latter is due to many causes, such as the long prevailing custom

of child-marriage, want of sufficient and nutritious food, malaria, &c.

#### Roumania's Position.

Many of us have wondered why Roumania has joined neither the Allies nor the Teutonic group of powers. To some the explanation has seemed to lie in her cunning, which would seek to share in the fruits of a victory without expenditure of blood or money. But a better explanation may be found in the following paragraph extracted from the Boston Christian Register of September 2:—

Roumania's position is perhaps the most difficult in the Balkan Peninsula. The difficulty arises out of the fact that the Roumanians have claims pending alike against Austria-Hungary and its mortal enemy, Russia. Roumanians have not forgotten that in 1878, after the successful war against Turkey, in which Roumania fought as the ally of the Russians, the government at St. Petersburg definitely annexed the Roumanian province of Bessarabia, giving to Roumania by way of unequal compensation the Bulgarian province of Dobrudja. The claim against Austria-Hungary—the province of Transylvania—was never a territorial part of Roumania, although the majority of its population is of the Roumanian race. The situation is further complicated by the fact that the system of land-tenure in Bessarabia is fendal, like that of Roumania, while the land in Transylvania is broken up in a large number of small holdings. On the ground that the absorption of Transylvania would eventually cause an internal disturbance in Roumania, many influential Roumanians are of the opinion that Bessarabia, and not Austro-Hungarian territory, is to be desired. Hence a division of sentiment as to Roumania's alignment with the Quadruple Entente or with the Teutonic Powers.

# Mr. G. K. Mhatre and Gokhale Memorials.

It is probable that the All-India Gokhale Memorial at Delhi will take the form of a marble statue of the great patriot. Similar statues or busts may be erected in Bombay, Madras and other places, too. It is in the fitness of things that Indian national memorial statues and busts should be executed by Indian artists. This was the case with the excellent memorial statue of Ranade, executed as it was by Mr. G. K. Mhatre. If Mr. Mhatre were an inferior artist we should not urge his claims for the sake of mere swadeshism. But his works have been praised by Europeans and Indians alike, and we too have, on some previous occasions, added our own humble tribute to his worth. There is absolutely no reasons why orders for statuary should be entrusted to foreign sculptors unless Mr. Mhatre expresses inability to execute them.

Mr. Mhatre's charges do not exceed those of foreign artists of equal standing. Moreover, the work being done locally, it would be possible to give effect to suggestions and make alterations or improvements, if necessary; though, from what we have seen of his work, we do not think any would be required. It may be mentioned in this connection that the figures of Indian subjects by European sculptors sometimes do not bear much resemblance to the originals, which, so far as we are aware, has not been the case with Mr. Mhatre's work in a single instance. We have seen a bust of Sir Rabindranath Tagore by a well-known English sculptor which does not resemble the Poet either in features or in expression. Of another bust of his by a well-known American sculptor we have seen a photographic reproduction in the Literary Digest which, but for the Poet's name printed below, could not be recognised as his portrait. The Karnatak of Bangalore wrote on the occasion of the unveiling of Sir Seshadri Iyer's statue by the Viceroy (September 22,1913):--

We are sorry we cannot congratulate the Sir Seshadri Iyer Memorial Committee on the Statue which they got H. E. The Viceroy to unveil on Thursday last. In the unanimous judgment of an overwhelming majority of the spectators, it is a gross misrepresentation of the original, betraying the same lack of understanding on the part of the artist as that which disfigured the statue of His late Highness, placed formerly at Mysore and now in the Lal Bagh. It is rarely that the likeness of an Indian is faithfully brought out in metal or marble by a European; and having so much experience at hand, the above Committee ought to have thought well before sending out their order for the statue.

Mr. Mhatre has himself been asked to correct and improve the portrait-sculptures of Indians by Europeans. For instance, in the case of Rao Bahadur Mandlik's bust two models prepared by foreign artists bore no resemblance to the original and Mr. Mhatre's model was accepted as being entirely faithful. The same was the case with a bust which he prepared of Seth Morarji Gokuldas. Quite recently, he had to re-place the head of a late Maharaja's statue, there being no likeness in the work of the well-known European sculptor who executed it.

Already the works done by Mr. Mhatre and those in hand exceed sixty. We are glad to learn that Pandit Madan Mohan

Malaviya, as secretary of the All-India Minto Memorial Committee of Allahabad, has entrusted him with the work of preparing three marble medallions of Queen Victoria, King Edward VII, and King George V. He has also been commissioned by the Maharajadhiraj of Burdwan to prepare a bust of Raja Kirtichand Rai, and by the Bangiya Sahitya Parishat of Calcutta to make a bust of the late poet Nabin Chandra Sen.

### The I. C. S. Examination Suspended.

The war seems to have been somewhat of a godsend to Anglo-Indian and British Tories and reactionaries so far as Indian claims are concerned. They lay down the principle that there should be no controversies or agitation now, but, counting perhaps on India's reluctance to agitate at the present juncture, proceed to do things which cannot but give rise to controversy and agitation. It is needless to quote all the instances, as more than one will readily occur to students of contemporary politics.

With regard to competitive examinations like the I. C.S., the I. M.S., &c., the logical Indian demand is that they should be held in India alone, or, as a matter of compromise, simultaneously in India and England. What is the Tory response? First came the decision of the Secretary of State for India to suspend the examination for commissions in the Indian Medical Service, with regard to which Dr.

Jivraj N. Mehta wrote in India:

The system of the proposed nomination to the regular commissions, for some time after the termination of the war, from amongst the holders of the temporary commissions either in the R.A.M.C., or the

I.M.S., leaves much to be desired.

These holders of temporary commissions in the R.A.M.C. and the I.M.S., will be in the proportion of 15 to 1 respectively; which proportion, if not otherwise restricted, would enable Englishmen to receive a far larger percentage of appointments compared to what they have been able to secure at the open competitive examinations for commissions in the I.M.S.

during the last few years.

The proposed system of nominations to regular commissions from amongst the holders of temporary commissions loses sight also of the fact that a number of medical men, both English and Indian, who are working at civil hospitals, where a considerable number of the sick and wounded soldiers and sailors are being attended, will find themselves ineligible for such nominations in spite of the fact that they are doing as useful and responsible a work, if not more, as those who have received temporary commissions and at the same time with much less remuneration.

There are a number of Indian doctors who have

been serving with the wounded for several months past without having yet been granted commissions unlike their English colleagues in the R.A.M.C., who, are gazetted as soon as they undertake their duties.

The suspension of the I. M. S. examination has been followed by the introduction in the House of Lords of legislation to enable persons during the war and for two years afterwards to be appointed or admitted to the Indian Civil Service without any examination. As the full text of the bill with its objects and reasons has not been cabled out, it is somewhat difficult to criticise it. It is said that as many I. C. S. candidates have joined the army out of patriotic feelings and as they are superior to the stay-at-home candidates, the bill proposes to do justice to the heroes. But the idea underlying the system is that all candicompetitive dates should have equal opportunities to prove their merit. Military heroism has never been expressly or implicitly laid down as one of the qualifications for appointment to the I. C. S., whether it ought to be so, though a debatable point need not be discussed in this note. But taking it for granted that military experience may be a qualification, why are not Indian candidates or would be candidates in England not allowed to qualify in this way as justice requires that they should? Indian students in British universities are not allowed even to join the Officers' Training corps.

In the course of the second reading debate, Lord Islington intimated that the Government, in temporarily and in part changing the methods of recruitment, was most anxious that by no means this year, or in following years, should the Indian proportion of admissions suffer. Therefore it was contemplated that if, with the examination of onefourth, there was not as a result the same -proportion. of Indians successful as in former years, that number should be made up by selection. Even treatment would be meted out to both European and Indian. The rules would also provide that the minimum standard of education should be laid down in case of selected European candidates and the condition of eligibility should be that they shall have rendered service with the forces of the Crown of certain lengths and nature.

As no "Indian proportion of admissions" has ever existed or been fixed, as it has fluctuated from year to year, it is idle to speak of it as if it were a fixed quantity. In the past, even in the best of years, the proportion of successful Indians has been extremely small and unsatisfactory. So even that proportion cannot be accepted

as a fair standard. Far less can an average of past years be so taken. Were the competitive system allowed to continue, better success for Indians might or might not be a probability; but its possibility could not be denied. And that possibility would be greater or less according as the number of posts to be competed for became larger or smaller. Our opportunities are so circumscribed that the doing away with or lessening even a possibility cannot but be looked upon as a grievance.

Laying down the minimum standard of education cannot be accepted as even an approximation to a competitive test, for the latter implies the picking out of the

best educated.

The competitive system has its defects; but it is, of all contrivances, yet devised by man, the most free from jobbery and nepotism or from any suspicion of jobbery or nepotism. Its suspension even for a number of years, cannot but create discontent in India. Its temporary suspension may only after all prove to be the thin end of the wedge, the final result being its abolition. It is not also improbable that Lord Islington's Bill is entirely or partly on the lines of the recommendations of the Public Services Commission, of which he was the president. As India is not selfgoverning she cannot prevent a temporary measure becoming permanent. Who knows that after the expiration of two years from the termination of the warthe powerful opponents of Indian aspiration would not argue that as the temporary emergency arrangements have worked most satisfactorily, in their opinion course, should be made permathey nent? India has hitherto laboured under the grievous incapacity of not being able quickly to get rid of things that are harmful or stand in the way of her progress and prosperity, whether they be natural like the plague or man-made like unwelcome legislation;—an incapacity which does not show signs of diminishing. Restrictive and repressive laws, rules and orders affecting India seldom have a short lease of life. That is why we fear also legislation narrowing our all too insufficient existing opportunities.

Indians would be best pleased with the abolition of the Indian Civil Service, as it has been an almost solid phalanx opposed to Indian aspirations. If it must remain,

let the competitive examination be held only in India. Even simultaneous examinations in India and England may do. Filling all the posts reserved for the I. C. S. by holding a competitive examination only in England is the worst disadvantage to which we have been hitherto accustomed. Therefore the entire or partial abolition of competition must be absolutely unacceptable to thinking Indians.

#### Increasing I. C. S. Appointments in Bengal.

The Secretary of State for India has sanctioned the creation of eight new posts. of judges and settlement officers in Bengal, seven to be held by I. C. S. men and only one by a member of the provincial service. There are plenty of Indian lawyers who can be better judges than the average Civilians, and experienced deputy collectors and munsifs can do settlement work better than Civilians, because the former know the language, customs, &c., of the country better; and there is no question that Indians can do the work of judges and settlement officers at least as well as Europeans. Why then increase the number of European officers? This is perpetuating and aggravating an unjust arrangement, as justice requires the gradual elimination of the European element from all departments of the administration.

It was asserted by the representatives of the people that the partition of some disdricts in Bengal would lead to permanent increase of expenditure owing to the multiplication of civilian appointments, though that might not be one of the objects of the partition. Lord Carmichael tried to convince the people that there would not be appreciable increase in recurring expenditure in the way apprehended. But the increase is going to take place, whether in anticipation or in consequence of the partition of districts or not, does not matter.

#### Lord Hardinge on India's Future.

- In one of his recent addresses Lord Hardinge referred to India's future. He said:

England has instilled into this country the culture and civilisation of the West with all its ideals of liberty and self-respect. It is not enough for her now to consider only the material outlook of India. It is necessary for her to cherish the aspirations of which she has herself sown the seed and the English Officials are gradually awakening to the fact that high as were the aims and remarkable the achievements of their predecessors, a still nobler task lies

before them in the present and the future in guiding the uncertain and faltering steps of Indian development along sure and safe paths. The new role of guide, philosopher and friend is opening before you and it is worthy of your greatest efforts. It requires in you gifts of imagination and sympathy and imposes upon you self-sacrifice. For, it means that slowly but surely you must divest yourselves of some of the powers you have hitherto wielded. Let it be realised that great as has been England's mission in the past she has a far more glorious task to fulfil in the future in encouraging and guiding the political self-development of the people.

The goal to which India may attain is still distant and there may be many vicissitudes in her path. But I look forward with confidence to a time when, strengthened by character and self-respect and bound by ties of affection and gratitude, India may be regarded as a true friend of the Empire and not merely as a trusty dependent. The day for the complete fulfilment of this ideal is not yet, but it is to this distant vista that the British Official should turn his eyes and he must grasp the fact that it is by his future success in this direction that British prestige

and efficiency will be judged.

We gratefully recognise the friendliness of His Excellency's utterance, though we should like the goal to be not distant but near. The distance or nearness of the goal, however, depends on the wisdom and earnestness of Indians themselves. The goal will not come nearer by simply talking of it. We must work wisely and unceasingly and work for all, irrespective of sex, creed, race, caste or province.

Englishmen, like all other people, have a mission, both at home and in countries like India. whose destinies they can influence politically or otherwise. But we doubt whether the majority of those who, since the beginning of the British connection, have had anything to do with India, have ever laboured consciously in furtherance of the work which God intends England to do in India. We are afraid they have laboured in the discharge of their routine duties, or for power and pelf, and comfort or to make England great and wealthy. If any good has been done to India, it has been mainly an unavoidable indirect and subsidiary result of their efforts. God has so overruled them that they have builded better than they knew or intended to.

To those who have worked in fulfilment of England's God-appointed mission in India we are thankful. We should rejoice if His Excellency's exhortation resulted in adding to their number and increasing their zeal.

#### Anarchist Outrages.

outrages in Mymensing and Calcutta have again reminded the public and the Government that the ranks of the anarchists have not been greatly thinned. Having written several times on the subject, we have little that is new to say. The detection and punishment of criminals must go on. Repressive measures must continue to be adopted, but not such as would result only or mainly in the harrassment of law-abiding folk. Peaceful and law-abiding citizens may and ought to put up with a temporary curtailment of their rights and liberties if this results in the disappearance and ultimate suppression of anarchism. But the laws hitherto passed have not been proved by experience to tend to produce such effects.

But even if repressive laws had produced the effect desired, they would not suffice. Improvement in the material condition of the people must also be aimed at and brought about. There must be more and better education, not for the few but for all children and youth. Character-building must be aimed at, character being understood to include the power and disposition to do all the duties and win and exercise all the rights of free citizens. And the political atmosphere must not continue to be characterized by tension of feeling and hopelessness. Anarchism is an evil of Western origin. The British rulers of India know where in the West anarchism prevails and where it does not. They also know the reason why. If they are guided by this knowledge and by the faith that India is a part of the world and that human nature here is similar to human nature in the West, so that like causes would produce like effects in this country, too, then they can produce political fair weather in India.

#### Burke on Repression.

In India, it is well to remind ourselves from time to time of the famous passage in Burke's Speech on Conciliation with America where he declaims against the use of force as an instrument of repression.

"First, Sir, permit me to observe that the use of force alone is but temporary. It may subdue for a moment, but it does not remove the necessity of subduing again; and a nation is not governed, which is perpetually to be conquered.

is perpetually to be conquered.

"My next objection is its uncertainty. Terror is not always the effect of force, and an armament is not a victory. If you do not succeed, you are without

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resource; for conciliation failing, force remains; but force failing, no further hope of reconciliation is left. Power and authority are sometimes bought by kindness; but they can never be begged as alms by an impoverished and defeated violence.

"A further objection to force is, that you impair

"A further objection to force is, that you impair the object by your very endeavours to preserve it. The thing you fought for is not the thing you recover; but depreciated, shrunk, wasted, and consumed in

the contest."

#### Washington on American Neutrality.

President Wilson is being blamed by both the belligerent groups of nations for not taking sides in the present European War. To us he seems to be strictly following the parting advice of George Washington, conveyed in his farewell address to the people of the United States, dated September, 17, 1796. Here is the advice:—

".....Permanent inveterate antipathies against particular nations, and passionate attachments for others, should be excluded; and.....in place of them, just and amicable feelings towards all should be cultivated. The nation which indulges towards another an habitual hatred, or an habitual fondness, cultivated. is, in some degree, a slave. It is a slave to its aniis, in some degree, a slave. It is a slave to its ammosity or to its affection; either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another, disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be hauty and interestable when exidental or triding occasions of intractable, when accidental or trifling occasions of dispute occur. Hence frequent collisions, obstinate, envenomed, and bloody contests. The nation, prompted by ill will and resentment, sometimes impels to war the Government, contrary to the best calculations of policy ..... The peace often, sometimes the liberty, of nations has been the victim. So, likewise, a passionate attachment of one nation to another produces a variety of evils. Sympathy for the favourite nation, facilitating the illusion of an imaginary common interest, in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation of the quarrels and wars of the latter, without adequate inducement or justification. It leads also to concessions to the favourite nation of privileges denied to others, which is apt doubly to injure the nation making the concessions; by unnecessarily parting with what ought to have been retained and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld..... Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of republican Government. But that jealousy, to be useful, must be impartial..... The great rule of conduct for us, in regard to foreign nations, is, in extending our commercial relations, to have with them as little political connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop. Europe has a set of primary interests, which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the

causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves, by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities. Our detached and distant situation invites and enables us to pursue a different course...... Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalship, interest, humour, or caprice?"

## Civil Administration by Military officers.

Looking at the Civil Lists of the different provinces one finds that in Assam, the Central Provinces, the Punjab, the N. W. Frontier Province, and, most of all, in Burma, many military officers are in civil charge of districts or hold other civil appointments. They do not hold any such posts in the major and older British provinces, viz., Bombay, Madras, Bengal, Behar, Orissa and the United Provinces. The reason is not far to seek. In territories which are newly acquired or conquered, or are inhabited wholly or chiefly by backward or wild tribes, or where the people are turbulent, or in areas in an unsettled or disturbed condition, military rule may be more suitable than civil administration. (It is not our object in this note to consider how far, if at all, the first-named provinces come under any of the above categories, or whether military officers ought still to have civil employment there.)

By their training, experience and habit of mind, military men cannot be considered quite fit for the work of civil administration in settled and advanced regions. Military officers are accustomed to demand and render implicit and immediate obedience. Active military life also habituates them to quick decision and prompt execution. All this makes them somewhat autocratic and impatient of delay. But enlightened civil Government is to a great extent government by discussion, deliberation, consultation, all which involves delay and requires patience in the administrator. making the management of State affairs a matter of compromise. Military discipline leaves little room for individual discretion or freedom of choice, whereas the very essence of civilized existence is freedom to decide and act for oneself and, in many matters, even the right to go wrong.

With these and other similar considerations before our minds we cannot feel happy at the prospect of ex-military men filling for some years to come 75 per cent. of the vacancies reserved for covenanted civilians. As things are at present we have already too many officials with autocratic tempers. We would fain be spared any additional infliction.

#### Military Discipline and self-control.

Mommsen, in his History of Rome, says of the Celts, that the only organization for which they were fitted was the military one, where the bonds of discipline relieved the individual from the troublesome task of self-control. This, says the *Christian Register*, is an enlightening sentence.

For military life and tasks the bonds of discipline are necessary for purposes which cannot be left to self-control, however desirable self-control may be. Contrariwise, for full civilization the military ideal and method are ineffective in their very effectiveness, because they do not develop self-control, and to a certain extent repress its development. For people who, unlike the ancient Celts, are fitted for higher forms of organization than the military form, the substitution of military forms for the freedoms in which alone self-control can develop is a double pity. Our opposition to the dominance of military power in a nation, and our lack of sympathy with a nation declaredly so dominated, is not indicative of blindness to necessities which in the present stage of the world require military preparations, nor of ignorance of the higher forces of civilization remarkably manifest in nations of military supremacy. Even the highest civilization under such bonds will fall short of its possibilities, and, what is worse, be unaware of the fact and unable to gain full dignity and esteem. It will fall short because the powers of self-control can not rise to their height under government prevailingly military. The power of self-control can be gained only by exercise, and exercise can be genuine only in civil freedom and under democratic principles. Even a lower civilization with less highly trained government will have a future in civilization before it that a better civilization can never reach, if it has at its root the principle of freedom under law rather than the principle of subordination of law to military necessity. The ills a democracy suffers are incident to its glory; the glory of military autocracy, its very freedom from such ills, are its sentence to confinement. Where democracy and civil control dominate, there need be no fear that military preparedness will ever be military dominance.

#### Bengal Police.

In the Government resolution on the report on the police administration in the Bengal Presidency for the year 1914, it is said that one of the enormous difficulties with which the police have to contend is the apathy, in many cases, of the population. The cause of this apathy is to be found in the observation made in the same resolution a few sentences lower down that "The police in Bengal do not yet unfortunately enjoy the confidence of their

fellow-countrymen to the same extent as in Western countries; such confidence is a plant whose growth must be slow and cannot be forced."

#### Education of Girls and Women in India.

Mrs. Fawcett, headed a deputation at the India Office, to urge the importance of improving the means for female education in India and the appointment of a committee to investigate the matter.—"Reuter."

Mr. Chamberlain, replying, agreed as to the importance of female education in India and he in no way underestimated the influence of women in India on the life of the community, but the question of female education in India required the most delicate The memorialists claimed a widespread demand in India for the tackling of the question. He was unable to trace any such representations in India through channels now available to the native popu-More than ever before such a movement should originate in India, rather than in London. He was not disposed to appoint a Committee. He did not know if the Indian Government would welcome the project. He would transmit the memorial to the Indian Government without any recommendations, not desiring to prejudice any decision of the Indian Government on it, but the movement in any case was inopportune. The scheme would involve great financial outlay and a moment when the Empire was at stake was not the best for the careful study of such a vast problem. Moreover, the Education Department had recently been entrusted, for the first time, to a Native. This was an excellent reason for waiting to see what recommendations, if any, he would make.—"Reuter."

"The question of female education in India required the most delicate handling." Yes; but who ever urged that it should be handled roughly or coarsely? Nobody has ever proposed that all girls in India must be compelled to go to school. All that is wanted for the present is "improving the means for female education in India" and increasing the facilities for such education.—all which means the establishment of more schools and better schools. This certainly is not a matter requiring delicate handling. As for the moment being inopportune for the consideration of a problem involving outlay, this insincere excuse has lost all novelty. If the emoluments of civilians and many I. E. S. men" can be increased in war time, if districts can be partitioned involving both capital and recurring expenditure, if the foundation of new universities can be discussed schemes thereof promised and elaborated in war time, and if extra expenses can be incurred in many other ways "when the Empire is at stake," surely "the careful study of such a vast problem" as female education is not impossible under present conditions. And

the deputation did not ask Mr. Chamberlain to do anything entirely new. Colleges and schools for women and girls already exist. Improving them and increasing their number would go a great towards the solution of the problem. The Secretary of State was unable to trace any widespread demand in India for the tackling of the question. "Such a movement should originate in India, rather than in London." It is not a universally accepted or followed theory of Government that no measures should be adopted except in response to popular demand or agitation. When in India was there any popular demand for repressive legislation? Was there any demand originating in India or even among pro-Indians in London, that the I. M. S. and I. C. S. competitive examinations should suspended? Turning to measures of a different description, were the State universities in India founded in response to "a widespread demand"?

"Widespread demand" being a relative term, it is difficult to meet Mr. Chamberlain's argument. But, widespread or not, it is absolutely certain that there is a demand. Ever since its first session the Indian National Social Conference has passed a resolution every year on the need of female education. All provincial, social and caste conferences have followed suit. Only a few days ago, at the Sikh Educational Conference a Sikh lady created great enthusiasm by demanding wider and better opportunities for the education of her sex. The people may not have memorialised the Government for the establishment of a net-work of girls' schools all over the country,—they know the fate of such memorials,—but it is crass ignorance of modern India to insinuate that there is no movement in favour of female education originating in India. It should also be remembered that under present circumstances there cannot be any widespread movement of this description.

The Madras Government has only re-

cently opened a Woman's College.

The Behar Government has opened college classes for girls in Bankipur and Cuttack. That Government is also maturing a scheme for the industrial education of girls and women in Bihar. The Bengal Government has appointed a committee with Mrs. Kumudini Das, B. A., as Secretary, to report on the means to be

adopted to give education to girls in a way consistent with the traditions and customs of the country. There is going to be a Women's Medical College in Delhi of which the idea originated with the late Lady Hardinge. Now, all these efforts to promote female education were either in response to a popular demand, or they originated with the rulers independently. If we accept the former supposition, Mr. Chamberlain must admit there is a demand of such a character that Government has thought fit to meet it. If, on the contrary, we accept the latter supposition, we find that Government can and does move, though there be no popular demand for a thing. And if the powers that be can make and has made such efforts independently in India, it is strange that Mr. Chamberlain is ignorant of the fact and thinks that he, the earthly providence of. India, is helpless in the matter.

However, as he wants the demand to be very vocal and importunate in India, we hope the hint will be taken. There is not the least fear that the "Native" to whom the Education Department has been recently entrusted for the first time will not speak out in unmistakeable terms in favour of the education of girls and women.

By the by, Mr. Chamberlain does not seem to be aware that Government has passed orders for the discontinuance of the word "native" except in such combinations as the "Native States." Order or no order, good manners require the disuse of a word which has acquired offensive associations. Or is Reuter to blame, not Mr. Chamberlain?

#### The Holkar's Generosity.

H. H. the Maharaja Holkar has generously offered rupees one lakh to be utilised for the relief of sufferers in Europe in connection with the War or otherwise as His Excellency the Viceroy might decide. The offer has been gratefully accepted by His Excellency. As the Maharaja is so sensitive to suffering in distant land, it would be natural to assume greater sensitiveness on his part to suffering in his own country. Those who are laboring to relieve distress caused by flood and famine in East Bengal, Bihar, Chota Nagpur, U. P., West Bengal, Sindh, Gujarat and Kathiawar would, therefore, do well to apply to His Highness for contributions to their funds.

## Free and Compulsory Education in Another Indian State.

Elementary education has been free in Aundh State in the Bombay Presidency for some time past, poor students getting scholarships and food in addition. Last month saw the introduction of compulsory education in this State. If primary education became free and compulsory in all the Indian States, that would be a great step forward.

### Education in Mysore.

The address delivered by Sir M. Visvesvarayya, Dewan of Mysore, at the meeting of the thirty-second session of the Dasara Representative Assembly, is full of information regarding the activities of the Mysore State during the last year and what it is going to do in the current and coming years. Speaking on the spread of education the Dewan said:

"Under the new scheme for openig more village elementary schools with the aid of the people, by offering a Government contribution of half the cost of each school, 1,100 grant-in-aid schools have been started, the liability incurred by Government being an annual maximum recurring charge of Rs. 84,000. An additional provision of Rs. 84,000 has been made in this year's budget for opening 1,000 more aided schools. One hundred and thirty new Government schools have been sanctioned at a recurring cost of Rs. 22,878 and also improvements to existing schools at a cost of Rs. 52,787. The scale of pay of village school-masters was revised at a cost of Rs. 84,000. With a view to encourage the study of English in rural areas, the rate of contribution, payable by the villagers concerned, for village English schools was reduced. One hundred adult night schools were sanctioned, though many of them could not be opened before the close of the year. A sum of 1½ lakhs of rupees was allotted for new village school buildings. The experiment of making itinerant teachers go round small villages situated close together to impart elementary instruction at intervals, is being tried in the talukas of Bangalore, Mysore and Tumkur."

In selected centres education is being gradually made compulsory.

The scheme for the introduction of compulsory education in selected centres has had a modest start. Out of 16,000 children of the "compulsory" age in the areas in question, 10,800 were attending school and facilities have been afforded for the education of about 1,100 more. It has been decided to extend the scheme to 12 new centres.

The Dewan also touched upon the progress of female education and technical and commercial education and quoted statistics showing educational progress in the State.

Female education is also making fair progress. The year's list of successful candidates for the public examinations included the names of two ladies who took the B. A. degree. The improvements in the Maharani's College and other institutions for the education of girls referred to in the last year's address have been carried out.

The demands of Technical and Commercial education were not neglected. Expenditure on education showed an increase of over three lakhs of rupees during the past three years. And the progress of education can be judged from the fact that. "The percentage of male scholars to male population of school-going age was 29.8 in 1912-13. It rose to 35.7 in 1913-14 and to 41.6 in 1914-15. The percentage of female scholars to female population of school-going age which stood at 6.4 in 1912-13 rose to 7.9 in 1913-14 and to 8.9 in 1914-15. The percentages of the total number of pupils under instruction to the total population of school-going age during the three

years 1912-13, 1913-14 and 1914-15 were, respectively, 18.0, 21.19 and 25.4.

Regarding "the population of schoolgoing age," we have proved in our last April number, pp. 365-368, that the fixing of that population at 15 per cent

fixing of that population at 15 per cent. of the total population, as is done in official reports in British India, is arbitrary and a glaring underestimate. It is greatly to be regretted that progressive States should follow the misleading assumptions of Anglo-Indian educational

officials.

After pointing to the dangers of the present low standard of living, the Dewan of Mysore concluded:

I have placed the ideals of advanced countries before you, because it is safe for us to follow the well-trodden paths of people already in the van of progress. It may be that, on account of climatic and other conditions, we shall never be able to reach their level of efficiency and prosperity. But that is no reason why we should not strive for what is within our reach, namely, to raise our standards, and double or treble our earning capacity in the near future. The very low level at which we stand is itself a measure of the opportunities before the country, and an augury that our efforts will meet with a speedy reward.

that our efforts will meet with a speedy reward.

Government are doing what little they can to promote the efficiency of the people; but their efforts will not avail much without an access of activity and enthusiasm on the part of the public themselves. It is our hope that the more enlightened representatives of the people will study the situation, realise the seriousness of it and endeavour to co-operate with Government in the execution of the various measures of reform and progress to which we have put our hand. The co-operation is needed both from the official and the non-official public, and it should be co-operation which suggests and asks for opportunities to make itself useful, instead of waiting for a call.

It is pleasing to observe that the co-operation we need has also begun to come."

#### LIFE'S FUNCTIONS

(A) WORK.

By WILFRED WELLOCK.

T has been said that three-fourths of life is conduct; but there is a sense in which it is all conduct. It is commonly but troneously thought that conduct refers nly to those acts which are altruistic in ature, and which directly affect the welleing of others. But man has a duty to imself as well as to his neighbour, and he lay live that portion of his life which controls his own welfare either well or ill.

According to the popular view moral isies only arise as the result of opposition etween individual and social demands, ne idea apparently being that in all rivate and personal matters the indiviual naturally does what is for his good. is because society makes demands upon dividuals which run counter to their esires, it is contended, that morality exists tall; and the individual is said to have ted morally when he foregoes his persondesires and acts for the social good. We ed not wonder, therefore, at the terrible aste of life, of time, opportunity and lergy, that are to be observed on every and. The majority of people have never alised that there is a right and wrong use every moment of time from the cradle to ie grave, of every opportunity and situaon which life presents to us; that there e certain functions which every life must lfil, and fulfil worthily, yet which have direct connection with society, if life is be lived successfully, and if a tithe of the appiness life is capable of yielding is realed.

As a matter of fact every act of one's e, from the least to the greatest is, strict-speaking, a moral act, a mode of life, id either increases or destroys life, as well one's power over life, and thus helps in me measure to form one's character. hus nothing that a man does ought to be ken for granted, but should be made the bject of thought; for every act is pregnt with infinite possibility, and has both immediate and an eternal effect upon s life and character. Thus, work, for in-

stance, is not what so many think it, a mere means of making a livelihood, that whereby we procure wealth for all manner of uncriticised ends, but an activity fraught with immense spiritual possibilities, wherein we enjoy and realise life, and produce the power and conditions for realising a still more abundant life. To the true democrat, the spiritual idealist, for instance, to live is to cultivate and enjoy spiritual relationship with all mankind; but to do this one must love and serve as well as play and enjoy oneself, must create useful and beautiful things for others' enjoyment, as well as receive the benefits of others' labours. Otherwise one cannot obtain a passport into the kingdom of spirit, into the great brotherhood of mankind wherein the richest joys of life are to be had. Unless we serve we cannot truly enjoy; that is, as we ought to enjoy, for in service we create the power to enjoy. Work creates a desire for play, and also the faculty to enjoy it, insight wherewith to appreciate art, etc. But it does more. Work as Service creates and cements kinship, and makes possible that grandest of all human experiences, fellowship. Thus under a spiritual interpretation of life every act of one's life helps to increase and strengthen spiritual relationships.

In a former article I compared the respective values of the chief ends which mankind consciously or unconsciously pursued, and found that spiritual relationship with mankind was the highest object man could have, that being productive of most life. Such being the case, the question naturally arose, can life be lived in such a way that spiritual relationship with man may be presupposed in, and be, at least, potentially, strengthened by, every act in a complete life. And obviously, for if spiritual relationship with man is the condition of the high. est well-being, surely one ought to endeavour to strengthen and multiply such relationships? The answer was in the affirmative; and it was our aim to discover the principle by which the complete

spiritualisation of life might be accomplished. That principle was found to be love. But love carries with it service; and service is work. Thus work is a life-

generating force.

To the spiritual idealist, therefore, conduct is co-extensive with life, and includes every kind of self-determination whatso-ever—the trivial acts of self-enjoyment no less than the heroic deeds for which one prepares oneself through many years of constructive labour and thought. And every act in such a life is spiritual; individually, and—indirectly if not directly,—socially, beneficial.

Broadly speaking human activities may be divided into two main classes: Work and Play; the former having for their immediate object the welfare of others, the latter the welfare of self. In such a division work would include business, or whatever one did for a living, and also the wider social and political duties, while play would include sport, art and religion.

In the present and subsequent articles I propose to consider the nature of the three functions: Work, Play, and Religion, the place they ought to occupy in an ideal life. The first two articles will be devoted to the consideration of the function of Work.

Work has been variously described and defined. Some writers have said that work is what we are compelled to do, in contrast with play which is what we desire to do. With this definition I could agree if by necessity was meant spiritual necessity. Of course, it is undoubtedly the case that a great number of people are driven to work by sheer physical necessity, and would not work were they not compelled to. But that does not help us in our study, as our object is not to ascertain what work is to the deprayed, but what it ought to be in an ideal society. And while it is true that many people look upon work as evil, something to be avoided, we know that most healthy-minded people love work, and would feel that their lives had been robbed of something vital, if work were denied them?, A common idea is that work is just the effort an organism puts forth to maintain its existence, from which it follows that if existence could be guaranteed without work there would really be no need to work. Such an idea is always more or less common where there is a leisured class, an aristocracy, of one sort

or another; for in all such societies there are always a number of people who aspire to be wealthy, in the belief that a life of leisure and pleasure is the best life. But people who aspire to live thus are always thoughtless and conventional, absolutely uneducated in the true sense of the term, having not the slightest idea as to the real nature and meaning of life, of the

deeper realities.

That work is a powerful spiritual force, a life-creating agency whose neglect involves spiritual impoverishment, a positive weakening of character, they do not realise. It is probably because of the conventional idea of work, or possibly because they have been the victims of overwork, that many socialist writers have taught that work has only an economic significance, that it bows man down to the earth, exhausts him, destroys his power of enjoyment, and thus that work ought to be avoided To such work is devoid of all spiritual significance, being, indeed, man's prison-house, the price that has to be paid by the economically impotent for the means to live and enjoy. Work, they say, eats up man's strength, prostrates him in weariness, bemeans him, keeps him from participating in pleasure, that for which he really exists.

This view of work is consistent with the Naturalist doctrine that life is "struggle for existence." We must "struggle" that we may "exist," have the wherewithal to perpetuate ourselves. According to this view work is purely and simply a means, and in no wise an end. Work is a necessary evil, drudgery, something that somebody is forced to do if life is to continue; but woe betide those upon whom its burden falls! And it is indeed astonishing how many people look upon pleasure, the enjoyment of wealth, power, position, etc., as alone possessing value, constituting life, and thus regard work as a mere means to that end.

What, then, is the function of work in an ideal life? to the spiritual idealist? If the ideal we have developed be the true one then we ought to be able to show how, through work, play, and religion, man may attain the Good, the highest well-being, satisfy his deepest longings and aspirations.

And such a task is necessary, for work, play, and religion are very rarely what they ought to be, even among the thought-

ful. But most people live thoughtlessly, and are thus at the mercy of convention, the reason being that they do not realise the immense possibilities of the forces and opportunities within their control. What they need is a mental rousing; they require to realise the enormous power over life which they possess, provided they had the right conception of, and the right attitude

towards, life.

Now the first thing I wish to say about work is that it is a veritable part of life, a form of life, an activity in which as well as through which we realise life, well-being. If it were not such, life would be a huge mockery, the wildest of topsy-turvydoms. For work takes up something like one-third of the total life of most people; and it would be revolting to think that in this large portion of our existence we did not find our true good, real satisfaction, but only a means to such. But every thinking man knows that there is joy in work, especially in good work. Work is only evil to the ignorant, to the man who through having become the victim of narrow ideas and selfish motives performs his duties in the wrong spirit. To produce useful and beautiful things is a transcendant delight, as every thoughtful man knows; a means of refinement and a source of gladness. Work is good, a delight, because it is creative; for few experiences are more inspiring than to see things take form and shape, especially to see them take the form of an idea or pattern that exists in one's own mind. And all work is in some way the transference of ideas to matter; the giving of form and order to that which is formless and chaotic; the establishment of truth and beauty in the midst of error and ugliness. To create is a truly Godlike function; and the man does not exist whose soul would not be enraptured at the sight of some beautiful thing that his own hands had created.

The second thing I wish to say about work is that it is the means of creating spirit. The spiritual idealist aims at living spiritually towards his fellows; but to do that he must serve, for service brings men together, strengthens their relationships. But in serving, a man makes himself a worthy and capable spiritual being; and in creating useful and beautiful things for his fellows, mankind at large, he helps to make them more spiritual, worthy and

capable also. Thus the true worker, besides creating things, creates spirit. And because work creates spirit, through work man wins the right of relationship with spirit, with mankind everywhere. Moreover spirit is of such a nature that it can only be possessed through service; for unless a man serve he cannot appreciate, he has not the power, the insight to do so. Thus work is the creation of beauty without and power within; and the consciousness of these things makes

it an inexpressible joy.

We thus see that work has a twofold function: an expressive and a creative. By means of work we express ourselves, the truth and beauty that is in us, what we think, feel and believe. In a very real sense we body ourselves forth in work, and doing so brings us into sympathetic touch with the world, with mankind; thus in work we lay the foundations for a highly social or spiritual life. In other words we create in and through work the conditions for a happy and fruitful existence. But we do more. By means of work we create ourselves; develop our minds, our

spirits, our hearts, our characters.

Thus work is creative in a double sense: it gives rise to useful beautiful things, and produces strong and beautiful character, power, skill, independence of mind, transparency of spirit, determination, moral strength, ideas and insight. In creating things for the edification and enjoyment of others a man thus creates himself, his manhood, his personality, that for which mankind honour and love him. A man can't perform any service which engages his whole mind and soul without being a better and more capable man for it; without, that is, creating himself. But good work is creative of objective spirit as well, as men and women are bound to be better for appreciating and enjoying the good and beautiful things. By means of the products of work, therefore, an active spiritual relationship between producer and recipient is set up; whence the channels of spiritual well-being are strengthened and multiplied, mutual self-manifestation is bound to lead to mutual regard, mutual sympathy and mutual appreciation, to the establishment of an infinite variety of beautiful spiritual relationships.

In a very real sense, therefore, work is the creation of a man's own selfhood, of his world, the world of spirit in which he lives and moves and has his being. And this truth is abundantly proved by expe-The man who has never known what work is, is the man who can never know what life is; and wherever we see one such we see a man weary of life, blase, disappointed, out of joint with everything, utterly incapable of enthusiasm, or of inspiring in others any such feeling as admiration. In regard to all things spiritual nothing can be possessed or enjoyed that has not been earned. Even our family's friends cannot be ours really and permanently unless we win them and cherish them. If we do not serve we cannot have fellowship; and unless we manifest ourselves, show our love to others, we cannot, in the long run, receive love. There is no royal road to spiritual power and possession; and the heroes of the spiritual world. have always been toilers, men who have given of their best that mankind might be blessed and benefited. To love is to express, and to express is to create and possess. A man may have sufficient power and wealth to enable him to hire servants to build him a material house for his body to live in; but no man has the power to hire labourers to build him a house for his soul to live in. And just as the principles and ideas through which we see and interpret life are the result of our own mental effort, so the relationships upon which our spiritual life depend, can only be created through service. And according as the motive behind a man's work is selfish and physical will that work be spiritually ineffective; for without a conscious desire to serve others, the forces which go to create spiritual life will be wenting. Self-love is inimical to good work; and the man who is not moved by a love of something outside himself will never do much good in the world.

It has always been the love of some form of objective being, God, Nature, man, or of a great cause, that has given rise to all the best and noblest expressions that art embodies, and that has produced the most inspiring lives. The noblest architectural monuments are the temples, the churches and tombs of all ages; the poems that have been pronounced immortal are those which utter passionate love for God, Nature, man, liberty, etc. And how is it that there is so little art in business houses as compared with religious houses? Is it not that the motive behind our commerce

is essentially selfish and anti-spiritual? The love of wealth, which is but a form of self-love, is the death of art and spirit alike. And it is scarcely going beyond the truth to say that there is more real beauty, more inspiration in the ruin of one old English monastery than in all the business houses throughout the length and breadth of England. Religion represents a great idea, stands for the deeper life of the spirit, the realities which lie beyond matter, and beyond the confines of time

and space.

And because work is the creation of the world of our spiritual habitation, it is the condition of our highest well-being. serving we not only cultivate spiritual relationships with mankind, but gain the right to enjoy them. In play we enjoy the fellowship which work has made possible, the relationships which self-expression has generated; we also enjoy the products of others' labour. Thus that man will be able to enjoy life best who has worked best, the most whole-heartedly; for he will have created the conditions of happiness, of fellowship. Because of his superior labour he will live in the most spiritually potent world, and will be linked in bonds of sympathy and mutual appreciation with the largest number of human beings. So, long as a man has truth and beauty in his soul, and has strength and spirit wherewith to express it, he will be anxious to work, to serve; but when he grows weary, and needs rest and inspiration, he will give himself up to the enjoyment of fellowship, and of the good things that others, have produced for his pleasure and edification.

Moreover, it is only through expressionthat man can develop, that his thoughts can expand, that his knowledge of truth can grow. For work brings a man faceto face with reality, with the crude stubborn stuff, whether material or human, of which this world is composed; and intrying to shape and beautify such he learns many things, all the deep and abiding truths of life. And although we may get impressions in passing idly about in the world, it is in serious effort, in work, that those impression are proved, that we finally reach truth. If we never express ourselves we can never know ourselves; for expression causes things, our own ideas, to stand out, thus enabling us to see their truth or falsity. Thus the man who is

nothing but a student will probably not the false, as many things will seem to him to be true which will not be true. Thus by means of work a man constructs his own mind, builds up the fabric of his thought, broadens his outlook, extends the boundaries of his mind, throws back his horizon. And in doing that he emancipates himself from the tyranny of the commonplace, gains the power to see things truly, to penetrate the mystery of life. Thought that is unaccompanied by productive labour is sure to lead to decay, to intellectual bankruptcy, to puerility. To cease to work is to let go the philosophic grasp, to lose the power to see life truly and to see it whole; it is in fact to live like a stranger in a foreign land.

Consequently a man must needs express himself, no matter how imperfect his expressions be, for only by so doing can his own mind grow, can the world become better, and real advancement be made. And the better a man works the clearer. will be his vision, the more perfect his ex-Thus, although thought becomes fixed in works, the soul, which expresses and creates, must be kept youthful and enthusiastic, so that it may rise above

the limitations of its own past. The desire to express oneself, to create is natural, and may be obin every healthy-minded boy, There comes a time in the life of every youth who has not been perverted, when the passive or receptive life ceases to satisfy, and the spirit seeks satisfaction in some sort of self-expression, in constructive work. For want of work the mind of the young man becomes idea-locked. overcharged, chaotic.  $\mathbf{A}\mathbf{s}$ soon the young man's ideas have begun to take shape he begins to dream dreams and to see visions and secretly long to realise them. Indeed his soul is full of enthusiasm to do great and heroic things while his mind reels with large constructive and reformative ideas; for although still young, he can see chaos and error and imperfection in the world, and is conscious of form and beauty, truth and perfection in his own mind and soul. And the desire to work is just the desire to embody the truth he sees and feels, to give it form in the world of fact. So he begins to work, and in doing so enlarges his soul and extends the borders of his being.

Rightly understood, therefore, and given be a good student; that is, he will not be an adequate ideal, work is a self-realising, able to distinguish between the true and and at the same time a socially beneficial activity, being the means of beautifying the world, of giving joy, edification and inspiration to mankind, delight and satisfaction to oneself, and of creating the mind wherewith to see and appreciate truth and beauty everywhere. Every man worthy of the name possesses an ideal, has visions of a more perfect and ideal world; he will thus find his life-work in trying to make the actual world after the pattern of that ideal. Where he will labour, at what art or craft, will not much matter so long as he works well and with his whole soul. To work thus is to serve, nav, it is to be a co-worker with God, for it is to help finish the work that was started thousands and thousands of year ago, viz., the establishment of the Kingdom of God upon the earth, that Kingdom wherein all men are brothers and are linked together in the bonds of sympathy, mutual appreciation and love.

> In order that a man may feel the pulse of real life he must take some part in the world's work, in the overthrow of evil and ugliness, in the enthronement of goodness and beauty. To destroy the evil and uphold the good, to establish the relationships wherein is life: that is to work; and only when a man works thus will he attain his true manhood. Whoso banishes hatred, breaks down prejudices, destroys the artificial distinctions which divide society against itself, or in any other way helps to make life sweeter, saner and more joyful, is a hero, one of God's true men. Whatever is worthily done, has behind it the right motive, will be as a strong chord of love binding men together. The philosopher who locks himself within his study's narrow walls; the woman who sees the whole mystery of life in a pot of rouge; the man who looks upon life as a mighty contest for the possession of things, can never attain to the true dignity of human beings or know the taste of real life. They may enjoy pleasure of a certain sort, and to a certain degree; but nothing will ever thrill them; while the best art, the noblest deeds and the loftiest truths they will not be able to appreciate. Only by doing good and thoughtful work can one hope to understand or appreciate the deepest and best things, whether in the realm of art or fact.

Moreover it is by means of work that a

man finds freedom, his spiritual independence. To conceive and feel truth, and to give that truth expression, is to free the soul, to make one conscious of his soul, of his own inner strength. The heir to untold material wealth possesses a pseudo freedom, but not this one. Such an one may be a person of consequence among thoughtless and physically-minded men; but in the world of spirit he is the merest dwarf. Though he buy up half the country he lives in, he is as soulless as the dust he owns, and probably as worthless. The man who by patient thinking has resolved life to meaning, and has devoted years of labour to the task of bodying forth that meaning in noble form is, as the dispeller of darkness and ignorance and the creator of light and truth, the only free and independent man. He is free because he is a conqueror, a true lord of life; in whose heart the world has been set; and in whose eyes shines a light which all men see, admire and wonder at.

Thus work carries a man into the full stream of life, brings him into touch with the finest people, all that is heroic and noble, and enables him to appreciate the multitude of wonderful and glorious manifestations which everywhere surround him. It is, moreover, his passport into the kingdom of spirit, that most beautiful and potent of all conceivable worlds. For work is not mere doing, but achievement, creation, the unfolding and expression of the self. In addition it is that whereby the soul emancipates itself, increases its power of vision, of perception, reception and expression, and thus grows.

It is certainly true that most modern industry, especially in the West, owing to

highly specialised mechanical processe affords little scope for self-expression. By I contend that no person ought to be co fined to such employment for more than very few hours each day. It is not rig that men and women should work con nuously at tasks that as regards mind at skill little children could do. When I into a boot factory, for instance, and I s intelligent young men and women stan ing at machines, doing nothing but putti pieces of leather into a machine to be n chanically fastened, and I think that th do that for ten hours each day, day aft day and week after week, I protest th God never intended the man he created work like that. If such duties are nece sary then everybody ought to share then and certainly no person ought to be co demned to such an inhuman, soul-destroing form of labour simply because he poor. No man can possibly express his self, utter the things that are in him, I such means; and it is the duty of society see that every man is given a chance expressing himself. And certainly I rega it as a cardinal duty to oneself to try a: emancipate oneself from a life of drudger a life of enslaving toil, and to find a ratic al occupation, a form of labour whi affords adequate means of self-expressic What form that is matters little, so lo as the right motive is behind it and t object is service. For all work is sacre And whether a man digs the soil, moul metal, works in wood or stone, or spea through the symbols of the Fine Arts it all the same providing he works well a sincerely, puts his soul into his labour, a makes his message plain. In such wo he, and all his kind, the Kingdom of spin for whom he labours, will be blest.

#### EDUCATION FOR THE BLIND

E are indebted to Mr. Venkata Rao of the Mysore Blind School and Mr. A. K. Shah of the Calcutta Blind School for the following inspiring account of the work that is being done at different places throughout India to ame-

liorate the condition of the blind, whose I should draw the sympathy of all.

We are told that there are about sixte institutions in India, the principal bein at the following places:—Allahaba Bombay (2), Calcutta, Lahore (2), Madra

Mysore, Palamcottah, Ranchi, Rajpur, near Dehra Dun, and Rentachintala.

1. Allahabad:—It is a charitable Christian Home, not an educational institution, where the helpless blind are taken care of, and it is maintained by public generosity.

2. Bombay:—There are two schools in Bombay,—the Victoria Memorial School for the Blind, Tardeo; and the American

Mission School for the Blind.

(a) The Victoria Memorial Blind School is carried on by Dr. Nilkanthrai Dayabhai who is himself blind. He lost his sight



MR. LAL BEHARI SHAH.

The Founder of the Calcutta Blind School.

sometime after he became a qualified medical practitioner. The Government seem to patronize the school well; the school seems to be maintained by the Victoria Memorial Funds.

The staff consists of Principal (Blind L.M. & S.), 1 manager and 4 teachers with 46 pupils. Dr. Nilkanthrai first opened the school in his own house at Ahmedabad in January 1900. The usual troubles obliged the school to be closed. He was afterwards invited to take up the principalship of the



MR. A. K. SHAH.
The Head Master of the Calcutta Blind School.

Blind School started at Bombay in December, 1902, by the committee of the Victoria Memorial Fund in memory of the late queen Victoria.

Instructions. Dr. Nilkanthrai adopted the English Braille to Marathi and Hindi, etc.

General education is the same as in other schools. Technical Education is given,—Cane and Bamboo work, tapeweaving and Tailoring, Music both vocal and instrumental, are taught.

Bead work is being done. Type-writing had to be stopped for want of work.

Physical exercise for the blind is attended to as well as general education.

The School is now capable of training more than 2 blind pupils every year and sending them out for independent life.

The School owns a building of its own. The boarding arrangements seem to be well arranged to suit to the vegetarians.



An orphan blind girl of the Calcutta Blind School.

The School imparts moral education, but not religious education, as it admits children of all denominations. However Hindu pupils are made to do Bhajan one hour every day.

(b) Miss Millard's School-Byculla.

It is managed by Miss Millard as Superintendent, and it is in charge of Miss Lily Baptista, who is the head teacher. The School imparts instruction in the 3 R's and has on the rolls 20 boys, 24 girls and 17 men with 13 teachers, of

whom 6 are for general education, 4 for industries and the rest for music.

General Education:—General Education is given up to Standard V. when the necessary arrangements are made in the schools for the sighted where the blind continue their studies.

Arts and Industries— Cane work, bead work, knitting, sewing, are taught; and in music Piano-playing, Tables, Sitar, Bhaja and Tabla

are taught.

The School was opened in 1900 and there are 158 admissions. The trained blind are earning their livelihood independently by means of one or the other of the special things taught to them. It is good that some of the students are taken as pupil-teachers who have been reported to be doing good work.

3. Calcutta Blind School. Founded in 1897 by Mr. Lal Behari Shah. Present number

of pupils, 26.

Old Pupils:—Two of the old pupils are now teachers in their own school; one is employed as a teacher of cane industry. A Christian boy is working as a teacher

and preacher under the missionaries at Burdwan; three are employed as cane mistries at Mhow, C. P., one is at Gwalior as music teacher. Again, another expupil has this year passed the Matriculation Examination of the Punjab University in the 2nd Division. A letter from the Registrar says that the blind candidate took the whole syllabus and was not allowed any modification with regard to the time-limit, &c.

4. Lahore-There are two schools in

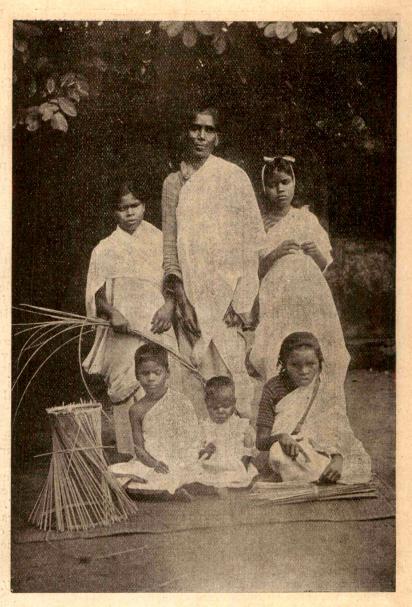
Lahore: one of them is the Government School and the other is connected with the Railway Technical school.

5. Madras-There is a school for the blind in Madras conducted by a blind gentleman, Mr. Ramaswami Iyenger. There were about a dozen students both boys and girls. It has not passed its infant stage though it has been working for a long time. The Head Master complained that want of actual workers and public sympathy is very keenly felt and that is the difficulty which he has not been able to overcome.

The blind pupils are taught music.—Music forms the principal subject of instruction here.

6. Mysore—Mr. P. N. Venkata Rao, Off. Head Master, who, deputed by the Mysore Government, is touring through all the places where there are institutions for the blind, in order to learn what new industry may be introduced in the Mysore School, and who is now in Calcutta, writes as follows:—"The school at Mysore goes by the name of Mysore Institution for Deaf-mutes and

the Blind. It was founded in 1901 by Mr. M. Srinivasa Rao, B. A., who has been ever since disinterestedly working for it. The Institution is a boarding one; both the instruction and the boarding being free. It imparts instruction in the three R's and cane work. I have recommended the introduction of knitting with the blind class, and to be sure I have undergone a course of training in one of the English firms in Calcutta. I mean beginning the same after I return to Mysore. I was for



A group of girls at work in the Calcutta Blin 1 School.

sometime connected with Industrial Schools wherein was taught weaving, and I lived for nearly 10 years in a weaving center. If my proposal to visit the other schools of India where weaving is employed for the blind, meets with the sanction of the Mysore Government, I shall study the question and try to have it, if it is profitable.

"The blind pupil teachers who were trained in the school are doing excellent work, and it goes to prove that the blind



Two blind boys at work, Calcutta Blind School.

if given education and opportunity can do the work successfully. H. H. the Maharaja of Mysore is the patron of the Institution.

"Rattan work is a speciality in the Mysore Institution and the quality of the work is so good that several silver medals have been awarded in Exhibitions held within and outside Mysore State.

"We have not been teaching sewing, but oftentimes I saw some of the blind pupils were repairing their dress. From this I think that if they are given some lessons in it, they may do it also.

"Mysore is noted for its scientific music, which is taught accordingly; here I am proud to say that our pupils are capable of entertaining even the learned public for a good couple of hours and still leaving

them to aspire to hear more. On the whole it may be said the following is the order according to importance in this school: Music, General Education & Industrial Education.

"I am glad to hope, with the benign patronage of the Mysore Government to be able to change the order in such a way that it would be practically profitable and advantageous, to the afflicted, of course to suit the local circumstances.

"There is also a proposal under contemplation of the Government to bear the whole cost of the Institution. It is now managed by a committee of management of which the founder Mr. M. Srinivasa Rao, B.A., is the Honorary Secretary.

"It is a pleasure to note that most of the ex-students are earning their bread independently by one or other means which the Institution was able to give them. It is further hoped that as days roll on to make up larger and larger numbers, the Institution may be enabled to do richer and nobler work in the uplift of the Blind that seek admission into the Institution, which observes neither caste, creed nor country.

7. Palamcotta.—For particulars one must refer to a recent issue of the "Modern Review" (June, 1915) in which an

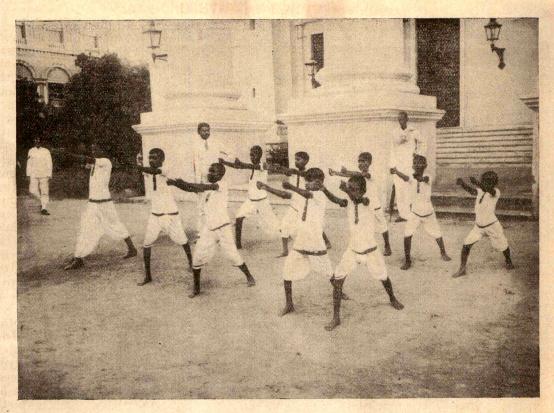
1. (June, 1915) in which an account of the schools in Palamcotta appeared.

8. Rajpur.-U. P. Near Dehra Dun.

This Institution has been doing a noble work with 55 pupils (16 boys, 21 girls and 18 women). It is both a home and a school. It was first started by Miss A. Sharp in Amritsar in 1887 and removed to Rajpur in 1903 under the name of "North India Industrial Home & School for the Christian Blind."

Besides the 3 R's the pupils are imparted instruction in working with bamboos, cane, spinning, weaving Nawars and knitting coarse articles. Fine knitting is also attempted.

9. Ranchi in Chota-Nagpur. There is a



Boys at drill, Calcutta Blind School.

•school here for the Blind conducted by Christian missionaries.

10. Rentachintala.—Near Guntur in Madras. It was in charge of a German lady Missionary before the outbreak of the war. Enquiries have yet brought no news from that quarter.

General Views.

Mr. Rao writes:—"There are 600 thousand blind in India of whom about one in 1200 may be taking advantage of the schools, for students of all the schools have been earning for themselves and it should be so, unless they (the blind) unfortunately have some other physical or mental defect.

"The object of educating them is to fit them for life. That is to put them on a level with the seeing as far as possible to know things and their use. To give these to them without general education is like sowing seeds in an unprepared field. The more they know general things, the better they do in special and technical things, as it is well known that every general is in the special, but not every special in the general. If you are to achieve the fullest benefit, we

should give them general education to clothe the industrial efforts according to circumstances and necessities. Then only it will be of as much use as it is expected to be.

"And the hindrance is at the very out-set. To give instruction in the 3 R's we require public sympathy and patronage just to drive off the blindness of the seeing, who do not ordinarily believe the blind can read and write and be useful members of society, and to establish the truth regarding, and the capabilities of, the blind, we have to spend some money on demonstration work in several parts of the Empire and make the result as public as possible. The blind, if allowed an opportunity but not unreal kindness, which is otherwise cruelty, are capable of earning their livelihood independently and intelligently too.

"In the course of general education we have to overcome many things which go to arrest progress, so much that they, if not nipped in the bud, would surely destroy what little we do. To do this effectively we require the co-operation of all the workers in the Empire where the difficulty



Blind boys Cycling in the playground of the Calcutta Blind School.

must be the same or of similar nature though they do the work far away from one another. Interchange of ideas of the workers in a public meeting assembled with carefully collected information can only achieve this result. This means an "Association of Teachers."

"If we do these two things satisfactorily and people come to our help, as in foreign countries, I do not see any reason why India should not do as good work as other countries, though she may not be able to lead them.

"With regard to the arts and industries that are being taught or which may be proposed to be taught in different schools, we cannot lay any hard and fast rules, as local needs and circumstances rule them. I should however think the following are some of the useful ones:—

"Arts or Music:—Scientific, Ordinary but not unscientific.

"Music has got another division:— Vocal and Instrumental. The latter consists of Tabla or Drum, Harmonium, Flute, Sitar, Violin, Vina, etc. "As already been mentioned under the Mysore Institution, to which I belong, there is no reason why a blind person when he or she is taught scientific music should not make a profitable and happy living thereby.

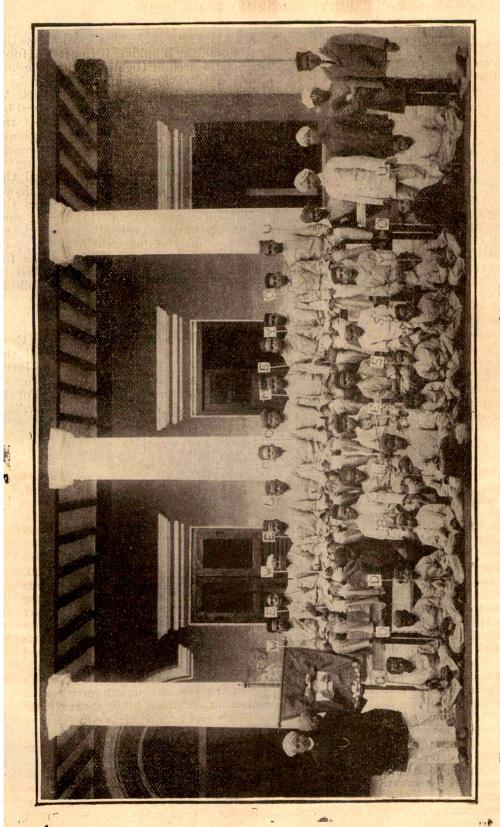
"Rough work to begin with and fine work afterwards may be done by the blind. In some cases the blind have, as reports from foreign lands say, beaten the seeing in Bamboo work, cane work, clay modelling (the sense of touch is so very keen that even the slight ups and downs in a model may be felt and attended to) and bead work.

"Sewing and knitting and weaving which some of the schools are teaching may give the blind their livelihood after some years' experience."

Trades Taught and Practised.
Quite a number are taught and taught
well too, as follows;—

For Men
Basket-making
Brush-making
Boot-making (especially
repairing)

For Women,. Basket-making Brush-making Cane-chair-seating



The Staff of teachers and the students of The Mysore Institution for Deaf-mutes and the Blind.

Standing in the middle row, fourth from the right, is Mr. P. N. Venkata Rau who has been sent on deputation by the Mysore Government to learn, by visiting all the Schools in India, the Scientific method of teaching the Blind and to study what new industry may be introduced and taught in the School.

For Men

Clog-making Cane chair-seating Rush chair-seating Carpentry Massage (Japanese blind mostly are masseurs) Mattress-making Mat-making (coir and wool) Music (as a profession) Piano-tuning and repair-

Shorthand & Typewriting.

Telephony. Gradening, Poultry Farming &c.

Printing, Stereotyping,&c. Domestic Service.

For Women

Knitting (machine & hand). Laundry work. Massage. Mattress-making Piano-tuning. Music (as a profession). Shorthand and Typewriting. Telephony

Gardening, Poultry.

Farming &c. Book-binding.

Weaving.

"The Blind are also trained, in several Institutions, to become Elementry School Teachers. Many blind persons add considerably to their incomes by holding agencies for tea, coffee, cocoa, etc. Those who are intelligent may easily develop tea agency by which a very satisfactory income may result. What surprises me is that more has not been done to foster insurance agencies; there are so many branches, and the work could be done by a totally blind person, more especially with the aid of sighted friends."

A movement for the Association of the Teachers of the Blind has been set on foot. The second circular together with the application form for membership has beer sent to all the Institutions. Mr. P. N. V kao, who has taken the lead, is assisted by Mr. A. K. Shah, the Headmaster of the Calcutta Blind School, and has, we are glad to note, received many encouraging replies.

The Secretary of State has asked the Director General of Post and Telegraphs to consider the desirability of cheapening the postage on correspondence in Braille, and freight on parcels of Braille books. The London Conference last year after the read ing of Mr. Shah's paper on the work for the Blind in India (which was published in the "Modern Review") adopted the follow ing resolution :-

"The Hony. Secretary.—The resolution proposed by Mr. Townson and seconded by Mr. Tate is as follows:-"That this Con ference requests the committee to call the attention of the Government to the large number of the blind in India and to ask that something may be done to ameliorate their condition.' Carried unanimously.'

### A FEW REMARKS UPON IDEALS

TARIOUS ages of the world have suggested various answers to the question how a man should live,-what ideal he should set before himself of public and private duty,-what conception he should entertain of his relation to his fellows, and of the nature of his own being,and few centuries have passed by without bequeathing the memory of some striking human excellence or felicity to the centuries that followed. Thus of the civilisation reflected in the epic poems of Homer, scholars tell us that it surpassed in dignity and in the joy of life probably any civilisation which the western world has seen either before or since it blossomed. The Iliad and the Odyssey of Homer describe for us almost every possible incident and circumstance of the daily lives of kings and

queens, warriors and sailors, statesmer and ploughmen, squires and handmaids last and not least, children, of the time to which they belong; and making what al lowance we will for the poetic heightening of the picture, we are able to believe in the historical existence of a society of men and women whose lives were almost free from the commonest element of western lives to-day, the element of vulgarity. In the poems of Homer the most ordinary occasions and arts of life possess a dignity which in the present day not western civilisation but only individual largeness or simplicity can bestow upon them. Thus we are introduced in the Odyssey to the princess Nausicaa when she is washing her linen on the banks of a river, in preparation for her marriage day. What princess

of our own time could wash even a pocket handkerchief without feeling that she had degraded herself? That is one of the signs of modern vulgarity. When we begin to pile our necessary and irksome labours on to the shoulders of other people, we are growing vulgar howsoever refined we may think ourselves. A good deal of present day "refinement" and respectability both in West and East is vulgarity, and nothing more. Again, Ulysses, the son of a king, whom Homer takes as one of his heroes, can drive a plough, and build a house or a ship, as well as bend a bow. For Ulysses, as for Homer, there was nothing vulgar in the arts and crafts and necessary occupations of life. Until we can all do useful things with our hands and brains, and do them well, and not be ashamed of doing them, we shall remain as I am afraid we are,-vulgar.

The secret of the dignity of Homer's men and women was an ideal, but for the most part a very vague or almost unconscious ideal. Nausicaa thought it was the proper thing to do to wash her own clothes, but she could not have passed an examination upon the moral theory of her

laundry-work.

A German Philosopher, Nietzsche, thinking of the Greeks of a later time, tells us that the secret of the ancient Greek character was this: that every Greek said to himself, "Always shalt thou be foremost and prominent above others: no one shall thy jealous soul love except a friend" ( not a competitor nor even a wife for instance). This saying seems to me not an adequate account of the spirit of Greek antiquity. It is certain that the Greek loved excellence in whatever he did; it is a fact that he raised his athletics, his sculpture, his drama, his philosophy, and to some extent his politics, higher than they had ever been raised in the west before, and that he encouraged his desire for excellence by setting his activities; but after all the desire to be first was only an encouragement, not the mainspring of Greek athletics, sculpture, drama, politics and heroism. The mainspring was the love of life for its own sake, and for the sake of its best. For the Greek, human life was a glorious thing, and for very love of its glory he carried every thing that he took part into a greater and greater perfection. Life suddenly flowered in his hand, like a plant from

which a flower had not been expected. The plant, life itself, and not competition brought forth the flower. The saying of Nietzsche, however, is interesting as an attempt to read the soul of the Greek people, an attempt to catch something of the ideal of manhood of which the ancient Greek was conscious. But it was not the ideals of which the Greeks were conscious, which made the Greek life, it was the life that the Greeks lived which made their ideals. It is not until life has led a people a considerable distance along the path that they are to travel, that they begin to be aware of the way along which they are going, and show their awareness by framing ideals. There is always this criticism to be made upon every attempt to explain the secret of the character of a great people. Life is a greater thing than consciousness. The forces of which a people may be conscious in the formation of their national character and the production of their national achievements are comparatively insignificant by the side of the forces of which they are unconscious. Is the plant conscious of the colour and the form and the scent of the flower that it is about to open? Scarcely less so than is a great nation conscious of the bloom of manhood and womanhood, of social life and political life, which it is going to put forth. All great things come by growing: man has come because he has grown: and there is a vast measure of growth lying in front of us of which our ideals cannot tell us. By taking thought we cannot add a cubit to our stature: neither by taking thought can we discover the origin and source of the stature we possess. Nevertheless, it is interesting to have attempts like the attempt made by Nietzsche to explain the secret of the force of the character of ancient peoples; and in what Nietzsche has to say of the ideals of the Persians, the Hebrews and up competitions in almost every one of the Germans, he is more successful, as it seems to me, than in his account of the Greeks. Thus of the Persians Nietzsche tells us, what the ancient Greek historian Herodotus told us, that their ideal of manhood was "To speak truth and be skilful with bow and arrow." The root of the Hebrew character Nietzsche finds in the commandment "To honour father and mother, and from the root of the soul to do their will." That is a wonderfully suggestive saying to carry to Hebrew history

as we find it in the Old Testament. The Hebrew people have always been remarkable for their conservatism, by the closeness with which each generation has striven to tread in the steps of its forefathers, and a great deal of the strength of the Hebrew character has lain here. And yet the saying shows us but one side of the Hebrew genius; for if half the history of the Hebrew people has been created by their conservatism, the other half has been brought about by their spirit of innovation, the spirit that gave birth to the prophets who were the sign of the dawn of the new, and the spirit that gave birth at last to Jesus, who broke altogether with conservatism and proclaimed that the new wine must be poured into new bottles. When the Jews crucified Jesus, their ideals posititively misled them, and hindered them upon the path along which they were being conducted by their national genius! The future of ideals for the Jews and for the Christian nations of the world was being shaped by forces which men were unable to take intelligent account of when they first began to operate. Does not every persecution of a prophet show us that our ideals are not the whole of life, that we have to learn more than our ideals have ever yet taught us, that under the discipline of experience we have to be ever enlarging our ideals?

How pleasant when truth is combined with flattery! This delightful association is discovered when Nietzsche tells us what he believes to be the ideal of manhood of the German (including the English) people. He considers that the ideal which has made a man of the German, and is still making a man of him, is this:—"To have fidelity, and for the sake of fidelity to risk honour and blood even in evil and dangerous courses." We are not to suppose that the German races are the only races in the world that have shown themselves full of fidelity or faithfulness to home, to leader, to country, to conviction: but just as some men may wear the jewel of honesty in their character as its special ornament, so the Germans, as Nietzsche believes, are the people who have worn the virtue of fidelity in a manner which especially shows its splendour and its value. Fidelity to his friend, his comrade, his country, his home is the characteristic possession of the German and the Englishman, as the love of life was of the Greek, the love of his father's

religion of the Hebrew, the love of truth of the Persian, respect for law of the Roman.

In all these various ways, various nations have answered for themselves the daily, urgent question how they should live: and it is evident that these answers to the question were only in part made consciously. A nation grows up into force of character and pride of achievement after the same fashion as an individual grows into faculties and habits, being only in part aware of the direction in which it is travelling. The Greek with his love of life and spirit of competition aided himself immensely, but he could not have prophesied the development of his arts and his drama and his cities. The Hebrew with his genius for religion exerted the profoundest influence upon far more powerful and considerable races than his own, but he often resisted the very tendencies of thought and passion which were the secret of his influence. The Persian could not solve every problem of his life with the power of telling the truth and the power of shooting with the bow and arrow. Nor is fidelity enough to show the German or the Englishman all the way that he has yet to travel, nor even all the way he has so far tra-velled, in his history. Beyond the farthest vision of our conscious ideals lie the ideals or purposes of which we are unconsciously the servants,—the ideals which the spirit of our race treasures up for us. We children of to-day are subject to the management of hands not our own, just as the plants are, just as the races and nations of the past have been: and it is a fact that "there is a divinity that shapes our ends, rough-hew them how we will." Very often our most earnestly entertained principles and ideals are a blind rough-hewing which the divinity has to shape over again. Very often we are being taken in a direction just the opposite of the direction in which we believe we are going, and the best of men may be as much at fault as the worst. It was not Jewish vice which crucified Jesus: it was Jewish principle and faith and rectitude: and the same forces exercised by good and well-meaning men in Athens killed Socrates.

How then is a man to live? If his virtues no less than his vices may lead him into the gravest blunders, had he not better do nothing? The answer is, that it is impossible for us to do nothing. How-

ever a man here and there may become paralysed when he thinks of his own ignorance and uncertainty about everything, for the mass of men it is impossible that doing and striving should be arrested. We are compelled to be active by the circumstances in which we find ourselves, by the necessity of gaining a livelihood, by the necessity of arriving at a decision upon this matter and that affecting ourselves or our country, by the necessity of making experiments as the march of men continues. Moreover, there are instincts in our breasts which prompt us to try this path or that,-instincts which do not get crushed out of us even after we have suffered from the effects of our own blindness. And we have round us to encourage us the results that have been gained in spite of blindness,—all the laws and institutions, the rights as well as the wrongs, the arts and politics of the present state of the world. If the wisest of men know that we see but a little way in front of us, the wisest of men know also that the most wonderful achievements are possible, and have been possible at all times in the history of a humanity that does not guide itself. As Prof. Bosanquet reminds us:

"None of the greater results of civilised life are due to the human will in the sense of a single individual's purpose consciously entertained and pursued. All of them are due to an underlying relation between such purposes, which is a natural fact outside the consciousness of the individuals who cherish them....No one man in history ever contemplated as a purpose the whole of what is contained in the British constitution, the unity of the Italian kingdoms, the science or philosophy of the nineteenth century, the English language and literature. These products grew up like a coral reef by a relation of unconsciously concerted action between innumerable individuals whose minds and intentions were determined in reference to one another by their historical position, birth, circumstances and education. Some understood and purposed more than others, but no one purposed the whole as it has arisen."

The best analogy of human society is the society of the bees. A hive full of bees

is carried on with all its different necessary functions,-honey gathering, honey storing, cell making, cell sealing, ventilating, guarding, etc.—a hive is carried on in all of these ways by bees none of which thinks of more than its one duty—as far as bees think at all. The activities of all the bee workers are co-ordinated and correlated in such a manner that the welfare of the hive is the result of them, without any bee's being able to tell how that welfare has been secured. In the same way with men. Few of us know anything more than just our own task or duty; yet all of us working together with an overlapping and wastefulness among the professions not found among the bees, achieve a society, and actually play a part not only in carrying on today but in preparing for tomorrow. And inasmuch as the guidance or government of the hive rests in other hands and another brain than any individual bee's hands or brain, in the same way the guidance and government of human society are cared for by other hands and another brain than the hands and brain of any man. And inasmuch as once more, the welfare of the hive depends upon each bee's doing his best whatever is given him to do, so for us there is no other way of helping than by doing our best at our task or our duty, whetever it is: and that in spite of the fact that our best, even as the bee's best, is sometimes woefully inadequate, and woefully unintelligent. The bee differs from us in one respect however, in that it is now perhaps incapable of trying new methods. We often have to be willing to learn new methods; and that implies that we must live with an open mind.

The answer to the question how a man should live is simply this: by doing his best' up to the last ounce of his strength, and by being willing to change his ideals, as often

as is necessary.

P. E. RICHARDS.

## THE MEANING OF CERTAIN WORDS USED BY BRAHMAGUPTA

Thas been asserted that a considerable proportion of the geometrical theorems given by Brahmagupta is wrong or is correct only under certain limitations

which he has failed to specify. The object of the present article is to show that such an assertion has been made under a misapprehension of the technical sense in which

certain words were used by Brahma-gupta. It will be shown that if these technical words be taken not to mean what they are supposed to mean now, but to have some special meanings, then all of the propositions given by Brahma-

gupta would be correct.

Students of the history of meanings of words know how certain words which were originally used in a restricted sense came in course of time to have a wider sense or vice-versa. The word करणी, for instance, originally meant the chord used for the measuring of a square. Then it came to mean the side of a square and lastly the square root of a number when the root cannot be exactly found, i.e., a surd. Similarly the meaning of the word वर्ग as used by later mathematicians is different from that as used in the Sulvasutras. The connection between the original and the derived meanings in these cases is clear enough. (See J. A. S. B., 1875, pp. 274.) The use of the word number at the time of Diophantus was restricted to positive quantities whereas the word now includes both positive and negative quantities. In this case the progress of mathematics has widened the meaning.

Other instances of the change in the meanings of mathematical terms may be given. Thus, the word tithi originally meant a night following the full moon, and latterly the new moon. In course of time the word has acquired the artificial meaning of the 30th part of a lunar month, so that the modern meaning of the term is the time taken by the moon to separate from the sun by 12°. Similarly the word Nakshatra originally meant a natural group of stars situate close to one another on or about the orbit of the moon. As knowledge of astronomy advanced the word came to have the artificial meaning of the 27th part of the ecliptic. Thus the nakshatra at any time gives the moon's longitude. The original and the derived meanings of the expression "First Point of Aries" are too well-

known to be repeated here.

The principal words referred to above, which were used by Brahmagupta in a special sense are two, namely (1) चतुरम् and (2) विषय as applied to chaturasras. in the Sulvasutras always denoted a square. A square was also denoted by समन्त्रम् whenever the contrast between it and an oblong called दीर्घनतरम was to be made clear. The modern significance of the word चत्रम is any quadrilateral. difficult to trace the successive stages by which the meaning of the word चतुरस् changed from a square to any quadrilateral. A square समन्तुरम्) and an oblong (दीर्घनतुरम्), the two kinds of chaturasras known to the ancient acharyas, are always inscribable in a circle, and possibly as knowledge of four-sided figures developed, mathematicians came at first to consider other quadrilaterals, besides the square and the oblong, which could be inscribed in a circle and lastly quadrilaterals in general. Hence in one stage of the development of its significance चतुरम् might have meant a quadrilateral inscribable in a circle, while in the final stage it denoted any quadrilateral whatsoever. It is submitted that Brahmagupta used the word in the restricted sense of a cyclic quadrilateral.

Secondly, the word विषय, applied to now, any rectilineal figure, means sides," so that a "having unequal विषमचतुरम् would mean any cyclic quadrilateral whatever. But it is submitted Brahmagupta used the epithet विषम in the case of quadrilaterals to denote that special variety in which the diagonals were at right angles to one another, so that with him a bishama chaturasra meant a cyclic quadrilateral with rectangular diagonals. The addition of the word विषम to चतुरम् surely was meant to restrict the denotation of the latter. For, if a cyclic quadrilateral was what was intended, the purpose would be served by the use of the word chaturasra alone without the addition of the adjunct bishama.

We may as well mention one other point here in this connection. अविषम and etymologically may mean the same thing but these terms applied to chaturasra mean two different things altogether. Thus a समचतुरम् meant a 'chaturasra all of whose sides were equal, i.e., a square, (not

a rhombus, for it is not cyclic), whereas an अविषमचत्रम्, meant a chaturasra one pair of whose (opposite) sides were equal, i.e., a cyclic quadrilateral having one pair of opposite sides equal to another. In other words, it denoted an isosceles trapezium, for, if one pair of opposite sides of a cyclic quadrilateral are equal, the other pair are parallel to each other. This of course included the square and the oblong as particular cases. In such a quadrilateral the diagonals would of course be equal.

It will presently be shown that if we take (1) चतुरस् (2) अविषम चतुरस् and (3) विषम चतुरस् to mean respectively (1) a cyclic quadrilateral (2) an isosceles cyclic quadrilateral, which is the same thing as an isosceles trapezium, & (3) a scalene cyclic quadrilateral having its diagonals rectangular, then all the geometrical theorems regarding quadrilaterals given by Brahmagupta are absolutely correct.

Of the nineteen verses in the Kshetravyavahar Section of the Ganita Chapter of the Brahmasphuta-siddhanta, thirteen apply expressly or by implication to quadrilaterals. Of these (a) one, namely the 15th, refers expressly to आवत चतुरस्, i.e., to an oblong. It is

## द्रस्य भुजस्यस्तिभै तीनेष्टेन तह्वं कोटि:। ग्रायतचतुरमुख चोचस्य पाधिका कर्णः॥

and means in effect that if a be the side of a rectangle, its base and diagonal can be represented by  $\frac{1}{2} \left( \frac{a^2}{n} - n \right)$  and  $\frac{1}{2} \left( \frac{a^2}{n} + n \right)$ , where n is any desired number. Here the word chaturasra is superfluous, for ayata means a rectangle which is, of course, cyclic. (b) One, namely, the 16th, which runs

## त्रायतक्षणींवाद् भुजकति रिष्टेन भाजितेष्टोना। दिस्ताकोट्यभिका भूमुखमूना दिसमचतुरसे ॥

refers expressly to दिसम नतुरस i.e., a chaturasra having two of its (opposite) sides equal, in other words to what has in other places been called अविषय नतुरस. It therefore applies to an isosceles trapezium and says in effect that if a, b, d, be respectively the (rational) side, base and diagonal of any rectangle, the (equal) sides of an isosceles trapezium may be (rationally) represented

by d, its base by  $\frac{1}{2} \left( \frac{a^2}{n} - n \right) + b$ ,

and its top by  $\frac{1}{2} \left( \frac{a^2}{n} - n \right) - b$ , where n is

any rational number. (It may be observed that here n geometrically represents the difference between a diagonal and its projection on the base which is always taken as greater than the top). This proposition is true only if chaturasra means a cyclic quadrilateral. (c) One, namely, the 17th, refers expressly to a विसमन्तुभैंज, i.e., a chaturasra having three of its sides equal. It runs

## कर्णकितिस्त्रिसमभुजास्त्रयश्चतुर्थी विश्रोध्य कीटिकतिम् । वाङ्कतेस्त्रिगुणाया यद्यभिको भृम् खं हीन:॥

and means in effect that in such a quadrilateral, each of the equal sides may be represented by  $a^2 + b^2$  and the fourth side by  $3a^2 - b^2$ , which will be the base or the top according as it is greater or less than either of the other sides. This is only true of a cyclic quadrilateral having three equal sides and not of any quadrilateral having three equal sides. (d) Two, namely, the 5th and the 11th, do not say expressly to what they refer. The 5th runs

# · कर्णयुतावृद्धी भरखण्डे कर्णा वलम्वयोगे वा। स्वावापं स्वयुतिहृते दिभा पृथक् कर्णलम्बगुणे॥

and means that if two diagonals of a quadrilateral intersect or if a diagonal and a perpendicular intersect, then (1) any segment so formed of a diagonal is equal to the whole diagonal into the projection of the segment on the base divided by the projection of the whole diagonal on the base, and (2) any segment so formed of the perpendicular is equal to the whole perpendicular into the projection of the corresponding segment of the diagonal on the base divided by the projection of the whole diagonal on the base. Here (1) is true of any quadrilateral and (2) is true of any trapezium. Thus the whole proposition is true, of course, of any isosceles trapezium as well, and we may therefore say that this verse refers to an अविषम चत्रम्। It may be that it is on purpose that no express reference is made here to an abishama chaturasra, for the author was probably aware of the rules in question being applicable to quadrilaterals

other than those included in this class. The 11th is

विभुजे भुजीत भूमिसत्तत्वको जन्वकाषर' खर्छ'। जर्दं मवलम्बर्खर जन्वकथोगाध मधरोनम्॥

The first part means that if we conceive a triangle whose base is the base of the quadrilateral and whose sides are the lower segments of the diagonals, then the height of this triangle gives the lower segment of the perpendicular on the base through the intersection of the diagonals. This is of course true of any quadrilateral. The second part means that the upper part of this perpendicular is half the sum of the perpendiculars drawn on the base from the extremities of the top minus the lower part. This is true of any quadrilateral in which the perpendicular on the base through the intersection of the diagonals bisects the top, and an abishama chaturasra, i.e., an isosceles cyclic quadrilateral evidently fulfils this condition. Thus the 11th verse is true of an abishama

(e) Two, namely, the 1st and the 7th, expressly refer to chaturasras. The 1st verse runs,

ख्रू चमलं विचतुर्भुजवाह्नप्रतिवाह्नयोगदल घातः। भुजयोगार्हं चतुष्टय भुजोनघातात् पदं सूक्तं ॥

and in algebraic notation means that the larea of a quadrilateral is

$$\frac{a+c}{2}$$
,  $\frac{b+d}{2}$  roughly,

or  $\sqrt{(s-a)(s-b)(s-c)(s-d)}$  accurately.

The 1st of these rules gives a very rough result; the 2nd as is well known is true of a cyclic quadrilateral only. The 7th states how to find the diameter of the circle passing through the angular points of a quadrilateral and cannot but refer to a cyclic quadrilateral. It runs

विभुजस्य वर्षो भुजयोद्धि गुणितल्या बुतो सुद्यरज् :।

सा दिगुणा विचतुर्भुजनीणसम् गृहत्तविष्द्रामाः॥

(f) The third verse and the first part of the sixth refer expressly to अविषय चतुरस्। The third runs

त्रविवम चतुरसभुजप्रतिभुजवधयार्धुते पदं कर्णः। कर्णकतिभुँमुखयुतिदलवर्गीना पदं लखः॥ and means, diagonal is √(sum of the products of the opposite pairs of sides) and perpendicular =  $\sqrt{\{\text{diagonal}\}^2-(\text{half the sum of base and opposite side})^2\}}$ . These theorems are true only of the isosceles cyclic quadrilateral. The sixth runs

त्रविषमपार्श्वभुअगुणं: काणी दिगुणावलम्वकविभक्तः।

हृदय' विषमस्य भुजप्रतिभुजक्रतियागम्लाईम् ॥

and its first part means that the circumradius of an अविषयनगुरम् is diagonal into (lateral) side divided by twice height. This also is true only of the isosceles cyclic quadrilateral.

(g) The 2nd part of the 6th and the 8th, 9th, 10th and 18th verses refer expressly to विषय चत्रम्. The 2nd part of the sixth means that the circum-radius of a bishama-chaturasra is half the square root of the sum of the squares of (a pair of) opposite sides. This, as is shown below, is true in the case of a chaturasra (cyclic quadrilateral) having its diagonals at right angles to each other. Let a,b,c,d be the sides of a quadrilateral, x,y its diagonals and Q its area. If the quadrilateral is cyclic, then R, the radius of its circum-circle is  $\sqrt{(ab+cd)(ad+bc)(ac+bd)}$  $\div$  4Q and xy = ac + bd (Ftolemy's Theorem). Now if the diagonals are rectangular,  $Q = \frac{1}{2}xy$ and  $a^2 + c^2 = b^2 + d^2$  (Euc. I. 47.) : (ab+cd)  $(ad + bc) = (a^2 + c^2) bd + (b^2 + d^2) ac = (bd + ac)$  $(a^2+c^2)=xy(a^2+c^2)$ 

Hence, 
$$R = \frac{\sqrt{xy (a^2 + c^2)} \cdot xy}{2xy} = \frac{1}{2} \sqrt{(a^2 + c^2)}$$

The 8th verse runs

कर्णांक्रित मुज्ञचातैकासुभयथा उन्योऽन्यभाजितं गुणधेत्।

थागेन भुजप्रतिभुजवषयाः कर्णी पदे विषमे ॥

and in algebraic notation means that the diagonal of a bishama chaturasra are

$$\begin{split} \sqrt{\left\{ \frac{ab+cd}{ad+bc}(ac+bd) \right\}} \ and \\ \sqrt{\left\{ \frac{ad+bc}{ab+cd}(ac+bd) \right\}} \ . \end{split}$$

These formulae are true of any chaturasra (cyclic quadrilateral) and are therefore of course true of a cyclic quadrilateral in which the diagonals are rectangular.

The 9th verse is विषमतिभु जह यं प्रकल्प पृथक । कर्ण दियम पूर्व बदावाचे जन्मकी च पृथक ॥

This does not give any formula but simply says that the perpendiculars from the top of a bishama chaturasra on the base may be found by considering the two triangles formed by each diagonal, a lateral side and the base of the quadrilateral, by the help of a formula given before (in verse 2) for finding the height of a triangle.

The 10th verse is

विषमभुजान्तस्त्रिभुजे प्रकल्य कर्षो भुवी तदवाचे। पृश्रमू हाँ पर खण्डे कर्षा मृती कर्षा भारतरे॥

and means that the segments of the diagonals of a quadrilateral may be found by taking the triangles of which the base in each is a diagonal and the sides are the top and a lateral side of the quadrilateral and then finding the segments of the base of each triangle by the help of the method given before (in verse 2). This method is inapplicable unless the diagonals of the quadrilateral are rectangular.

The 18th verse is

जात्वदय कोटिभुजा: परकर्ण गुणा भुजाञ्चतुर्विषये ॥
 ग्रिकी भूमुखद्दीना वाह्रदितय' भुजावत्यी ॥

and means that the (pairs of opposite) sides of a bishama chaturasra may be represented by ac', bc'; a'c,b'c, where a,b,c, and a',b',c', are the sides and hypothenuses of two right-angled triangles respectively. This is possible only if the diagonals of the quadrilateral are at right angles, though the quadrilateral need not be cyclic.

Leaving out the first part of the 1st verse which gives only a very rough approximation and the 15th verse which deals with rectangles which are of course cyclic, we have sixteen propositions given in the different verses dealing with quadrilaterals. All these sixteen propositions without a single exception are correct if we take 'chaturasra' as equivalent to a

'cyclic quadrilateral' and 'bishama' as equivalent to 'having rectangular diagonals,' though in some cases the properties are true of classes of quadrilaterals wider than those of the cyclic variety or the variety in which the diagonals are rectangular, as the case may be. Of course what can be predicated of the genus can also be predicated of a particular species belonging to it. On the other hand if we take चत्रम् as meaning a quadrilateral merely and विषम as meaning scalene merely, only three of these sixteen propositions would be correct, namely, those contained in verses 5 (1),11(1) and 9. Of the remaining thirteen, the cyclic nature of the quadrilateral is a necessary condition of correctness in the case of nine, namely of those contained in verses 1,3(1),3(2),6(1),6(2), 7,8,16 and 17, while in the other four propositions, namely, those contained in 5(2),11(2),10 and 18, this condition is not necessary but sufficient. Also, of the five propositions dealing with bishama chaturasras, namely, those contained in verses 6(2),8,9,10, and 18 the perpendicularity of the diagonals is a necessary condition of correctness in the case of three, namely, of those contained in 6(2), 10 and 18.

In face of the facts set forth above, is. the hypothesis that Brahmagupta used chaturasra and bishama chaturasra in the sense of a cyclic quadrilateral and a scalene cyclic quadrilateral with rectangular diagonals, altogether baseless? Unfortunately, Brahmagupta, as is the case with almost all the ancient Indian mathematicians, does not define the technical terms used by him and therefore there is no direct evidence to show that the hypothesis propounded here is correct. It is as well to state, therefore, that the object of the present article is not to prove anything. But an examination of the facts given above, is, it is submitted, sufficient to show that the hypothesis is not only not hopelessly barred at the outset by the limits of probability, but is established beyond reasonable doubt.

NALINBIHARI MITRA.

### THE SPIRITUAL CONCEPTION OF THE INFINITE

T is strange that although Europe owes so much, in the intellectual and spiritual. spheres, to the Greeks, yet at the same time the idea of infinity should have had little place amid the sum total of all such gains. The Semitic mind, also, from the religious side, has given but feeble aid to Europe in this direction. It was indeed impressed by the grandeur of creation, the 'work of God's fingers'. It had an inner consciousness of the transcendent majesty of God. But it had not yet reached that stage of philosophic enquiry, in which the idea of the 'infinite' is distinguished from the 'vast'. From the ethical standpoint, indeed, the deeper conception of infinity is more nearly approached. 'The High and Lofty One that inhabiteth eternity, who dwelleth with him that is of a humble and contrite spirit,'-this outstanding phrase implies a whole realm of metaphysics ready to be entered. But in the Old Testament such implicates are not unravelled; and, side by side with these greatest utterances, we have crude symbols and images, which show how circumscribed the Hebrew mind continued in certain directions. The Jews, throughout their history, remained essentially a non-metaphysical people,—the Book of Job notwithstanding.

In primitive Christianity \* the conception of God's majesty recedes before that of His humility. The divine becomes limited by space and time. God becomes man. Though this blending of the finite and the infinite pointed forward to a speculative period in the future of Christian thought, the early Christians themselves did not dwell much upon it. Taught by Christ himself they called God Father, and were content to be as little children in His pre-

sence.

Two remarkable writers, however, must be placed outside this general picture. Plato in the Hellenic world stands forth as the supreme Mystic. St. John, in pri-

\* In the first part of this article I am indebted to Mr. C. F. Audrews, M.A., for suggestions and corrections.

mitive Christian thought, sets forward a conception of the Eternal Logos which is both lofty and imposing. Furthermore posterity has owed to St. John the basal Christian thought of the infinitude of love. Of all the contributions which have advanced the spiritual history of mankind, this has been among the greatest. It was adumbrated in the Upanishads\* and in early Buddhism, but it first gained, as far as we can see, its central significance for mankind and became current coin of human speech and thought through the writer of the Fourth Gospel.

From the third century onward a revival of Platonism (having Alexandria as its centre) profoundly affected Christian doctrine, and led at last to an intricate elaboration of the Christian Creeds on their metaphysical side. But few things could show more clearly the innately practical and unphilosophic mind of the West than the story of these credal controversies. They ended in a barren war of words.

Nevertheless, the age of the Greek Fathers was not altogether unfruitful. Origen, Athanasius, Basil, are great names within the Church. Plotinus and Porphyry are great names outside its borders. Augustine, in the further West, owes his mystical vein to both sides of this succession.

Following rapidly the course of later history, as it affects the present subject,—the German mystics of the Middle Ages and the later Saints of the Roman Church (following the pathway traced by St. Augustine) wrought out in their own inner religious experience a unity and a harmony that approached with awe and wonder an infinite ideal. They traversed painfully, but triumphantly, the ascent which leads to the Beatific Vision. The language used by these mystics is halting: they rarely try to fathom the intellectual depth of their experience. But a lofty metaphysic underlies their visional conceptions. Our own day is patiently gathering the treasure which they left behind.

\* Ananda Rupam Amritam Yad Vibhati. •

More slowly still, but more distinctly, philosophy itself in Europe, as an abstract science, broke through the trammels of Aristotelian convention and the bondage of the later Scholastic age. Solitary stars began to appear in the western sky,—Descartes, Spinoza. Then at last in Germany the open sunlight dawned. Its rays soon spread over the whole horizon of Europe. But it should be noticed that this abstraction of philosophy from religion however temporarily necessary, was a dangerous step to take. It tended to vitiate the conclusions reached by philosophy itself, and make them spiritually barren.

Along with the spread of abstract philosophic thought among the peoples of Europe a new era in science also began. This scientific development was destined to revolutionise many of the world's fundamental concepts and enlarge indefinitely the range of human thought. The Christian Church, awakened and alarmed, brought out to meet the new thought the old metaphysical definitions of the Greek Fathers and of the Schoolmen. But these were found altogether inadequate, and science and religion drifted widely apart for a time. To its great detriment Religion was partly shut off in the West from the higher knowledge of mankind.

On one side, however, the Christian Church may claim to have registered for humanity a great and signal advance. The Johannine doctrine of the infinitude of love, which the Christian mystics had dwelt upon with joy, became a source of new inspiration in modern times to the Christian poets. Browning has been their chief exponent. The idea of human personality has been profoundly affected by them, and they have thus enlarged the bounds of the spiritual world. Through this and other channels a rapprochement is now taking place in the West between religion and science.

The facts of the past history of the West may be reviewed from another standpoint, which marks the way forward to the same conclusion. The aesthetic sense of the Greeks—that most brilliant and precocious child-nation—could only regard the Universe as a limited and ordered cosmos, a well-balanced and well-rounded whole. They dwelt chiefly upon the perfection and harmony of all its different parts—the macrocosm, the microcosm. The picture which they formed in their minds

was essentially limited and finite. To the Greek, man's own life itself partook of the same nature. There must be nothing out of proportion. The Greek art, perfect and finished: the Greek architecture, admirably ordered, but never soaring or extravagant: the Greek drama, with its strict unities all these, and much more, were the direct expression of a wonderfully balanced mind. The Greek genius left a mark upon the future thought of Europe, which nothing else could efface. The Romans felt it moulding their own harder nature, and interpreted it in the terms of settled government and law. Life and society in the West were thus built up by the Greeks and Romans on an outwardly stable basis; but it was a basis which allowed little room for the unceasing expansion and upward soaring of higher metaphysical thought.

This Greek conception of limited wholeness was violently disturbed by the spread of the faith of Christ, the prophet of Galilee. In Aristotle virtue lies in the mean. In the religion of Christ, the Crucified, virtue lies in utter sacrifice. The contrast here is fundamental, and could be worked out on almost every side of life. The Graeco-Roman world was shaken to its very foundation by the new message.

But Christianity itself, almost from its very start, became involved in a fatal dualism. The finite and limited artistic proportion of the Greeks, which gave an external harmony to matter and spirit, broke up before the higher moral idealism of the new faith. But the Christian moral ideal raised more complications than it could at first resolve; for deep down in its very structure \* was a perpetual strain and tension. The opposition between matter and spirit, which had been resolved on an inferior plane by the Greeks, to the Christian conscience remained unrelieved and apparently unrelievable. Throughout the Middle Ages this dualism of the flesh and the soul of man became more and more acute, and gradually hardened into dogmas which failed to coincide with the growth of human experience. The thinking mind of Europe at last could bear the strain no longer, and went back again, on the flood tide of the Renaissance, to the frankly finite Greek conception. Only, as we have seen, in quite recent times, through the growth of abstract philosophy on the one hand,

\* It is in S. Paul that this dualism is found embedded: it is not prominent in S. John.

and the advance of modern science on the other, has the higher spiritual unity which makes the infinite its goal, been consciously aimed at in the West.

But even the great advance of modern science with its new sense of the immensity. of the universe, has not yet brought home to the average mind the thought of that higher infinitude which is beyond space and time. The visual conception is still one of an infinite series rather than a spiritual ideal. The infinitely great and the infinitely small have been revealed as never before. But the mind reels before the new revelation, rather than mounts upwards. The , picture of infinity, as modern science represents it, is that of a boundless ocean on the side of the past and a boundless ocean on the side of the future—and only a small portion of an island of consciousness given to us in the present, whereon to take our stand. Such an infinity brings one gain and one gain only. It deepens the sense of mystery. That alone, however, is not sufficient to uplift the human soul. The new age still gropes for the deeper spiritual vision, which alone can unify the world.

The East was never greatly concerned with this outward infinity of space and time. In that wonderful chapter of the Bhagavadgita where the Lord Krishna opens to the bewildered gaze of Arjuna his visvarupa, or his universe body, Arjuna is crushed by the awful spectacle of the countless myriad suns and moons representing his flaming eyes, the innumerable wheels of universal forces whirling in his hands, the million hungry, fiery mouths devouring endless worlds. He cries out in dismay, imploring the Lord Krishna to appear once more in his incarnate form; for the visvarupa is more than his own human mind can bear.

Worlds unfold within worlds, systems within systems. There is ever a Beyond in comparison with which the immediate space and time are but shadows in a flying dream. Just as in mathematics, they say that zero and infinity are equal, similarly the infinitesimal and the infinite merge in each other. Who knows what new dimensions of space may be all the while existing besides the three that we already know? Who knows what diverse shades of time may be apparent to other minds, dowered with novel colours, atmospheres and shapes? And in this august movement of creation, what is the outward prospect

before man, but that of being whirled helplessly up and down, in light and in darkness, in life and in death!

Sometimes, in modern books, such as Samuel Butler's writings, we find this scientific outlook on the universe becoming the basis of a new faith. The evolution of the world is conceived as the unfolding of a single life, which our consciousness is able to reach by dividing into its own unconscious' deeps. In Hindu metaphysical works there are distinct passages, endowed with a similar vision, stating that consciousness is made up of many layers. The superficial layer of reason is the only one that is fully known to us. The deeper layer of instinct, we share with other sentient creatures. And there is a deeper layer still which we possess in common with the unconscious life of inorganic things. These subconscious states are not within the immediate field of outward knowledge. But there may take place a sudden 'uprush' of the soul, when reason itself becomes suprarational, and consciousness leaps from its narrow limit to the universal. At such times, we feel not only the life of plants and animals, but even that of the dust and stones. We are one with the universe. Such a state of mystic union, or Samadhi, is spoken of in the Vedanta; and I find that although the new writers, who thus explain matter through spirit, have not gone to the furthest reach of inner vision, they yet have much in common with this form of Hindu thought. Such welcome voices of our modern age, heard from within the very fortress of science, show clearly that materialism is not the final word which will be spoken. A new spiritual harmony is being woven out of the very confusion of the past.

This expansion of the individual consciousness into the universal is the keynote to the Hindu conception of the Infinite. It is a living faith, and not a mere intellectual apprehension; it is inward and spiritual, and not merely related to space and time It, therefore, never stands appalled at the infinite vastness of the universe, knowing that within the spirit, the whole world rests as an idea, just as in the acorn lies the promise of the giant oak. An apprehension of infinity, conditioned by the measuring rod and the clock, appears gross and material. The distinction between the finite and the infinite, between time and eternity, is resolved in harmony and rhythm and life. The Infinite is grasped, not as an abstract philosophical idea, but as the One Reality among all finite forms.

Western scholars have often regarded the Advaita of Hindu thought as a negative idea, divorced from living experience. But no Indian ever thought in that way. Rather the Advaita doctrine, in its purest form, represents to him a living synthesis in which the statical and the dynamical, the eternal and the transitory, the being and the becoming, have been closely knit together. \* The Hindu conception of the Infinite can never be abstract and negative, like the 'absolute' of the neo-Hegelians. It claims, on the contrary, a mystical intuition, which harmonises into a perfect rhythm the apparent discords in reason, permanence, finiteness and infinity. And it has been through a deeper reading of the human consciousness, that such mystical intuition has been attained. Furthermore the notion of personality has never been confined to the limits of the individual. It has rather been regarded as an expansion and growth of the individual into that which is universal. The environment of the self being a part of the self, the wider it becomes, the wider personality grows. Ultimately personality assumes a cosmic form and its consciousness becomes universal.

The researches of modern psychology appear to corroborate the view here stated. The idea is coming more and more into the foreground, that personality exists (in greater or less degree) throughout all nature, throughout what is known as the animate as well as the inanimate. Therefore the human personality, being the complex of lesser personalities, must have two aspects within itself, the one of self-isolation and the other of self-abundance. Both these are true; and any system of ethics that gives undue predominance to the one, apart from the other, must be founded on a wrong basis.

Call it by whatever name we will, there is a form of consciousness, in which we pass beyond the present bounds of time and space. There, the finite and the

• The Bhagavadgita is the book which best repreents the synthesis of Hindu thought in its application o life. It traces this out along the different paths of nana, knowledge: Bhakti, devotion: and Karma, work; and shows how along each path the vision of he Eternal may be attained.

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infinite meet. There, all nature is surcharged with infinite beauty and wisdom, with infinite goodness and love. Through each avenue of the spirit pours in, or issues forth, the divine fullness by which (as the Vedanta says) the infinite 'breaks the cord of the heart.'

The Upanishads, the writings of mediaval saints like Kabir and Nanak, the works of modern sages and poets like Maharshi Debendranath Tagore and Rabindranath, his son, are all filled with this vision of the Infinite in the finite. I give below the translations of a few verses from each, which will show their remarkable unity of thought, and even of language, in spite of wide gaps of time:

rhythm the apparent discords in reason, such as unity and multiplicity, change and permanence, finiteness and infinity. And it has been through a deeper reading of the human consciousness that such mys.

"Two birds, always together and friends, are sheltered in the same tree. One of them enjoys the taste of sweet fruits, while the other takes delight in looking on without eating."—6th verse 4th Chap, Swetaswetara Upanishad."

"Just as the flowing rivers are lost in the sea, and become nameless and formless, similarly the wise man, when he is in unity with the Divine Being, is freed from all names and forms."—Third Mundaka, 2nd part, 8th verse.

"There is a strange tree which has no roots, and where fruits appear without there being any flowers. It has no branches, but it is abloom all over. Two birds sing in it—one is the Guru and the other the disciple. The disciple enjoys the tastes of fruits, the guru sports in joy only. Says Kabir, the (latter) bird is near at hand, and at the same time ever out of ken. The formless is in the midst of all forms, and I sing the praise of all forms."—Kabir. (taken from a collection of his verses made by Kshiti Mohan Sen)

"He is so, and he is not so—how shall my words express that solemn message? If I say he is within me,—the whole universe is shamed; if I say he is without,—it becomes an untruth. He makes inseparably one both the outer and the inner worlds—the conscious and the unconscious are both his footstools. He is neither seen nor hidden,—worlds cannot describe what he is."—Kabir (taken from the same collection)

"Thou art the sky and thou art the nest as well. O thou beautiful, there in the nest it is thy love that encloses the soul with colours and sounds and odours.

But there, where spreads the infinite sky for the soul to take her flight in reigns the stainless white radiance. There is no day nor night, nor form nor colour, and never a word." Gitanjali—Eng. translation by Rabindranath Tagore.

It will be seen, from these quotations, taken from the literature of different ages, that there is one vein running through all, and the very imagery with which they are clothed coincides. The infinite and the absolute are not consigned to an abstract perfection that has no reference to the

changes of life and time; but in the midst of all the changing manifoldness, the one

and infinite is perceived.

At this point the question may be fitly asked,-'Whence comes then, and wherein lies, the significance of the doctrine of Maya?' Ido not think that Maya was ever taken in our philosophy as a distinct entity; for so long as the 'one' is not perceived, people are said to lie under the spell of Maya. In that state they merely gather experience after experience, without discovering the unity that binds them together. But, whenever in life, or in art, or in morals, or in science, the principle of unity is grasped, then the reign of Maya is over, and infinity is revealed in the bosom of the finite. I can never think, therefore, that the doctrine of Maya is otherwise than scientific, although many scholars in the West are known to fight shy of it.

Life is a continual experiment. The thought of the 'many' besets our consciousness, and tends to keep it on the surface of experience. There is needed, therefore, the constant effort in the intellect, emotion and will, to behold the 'one' as Reality, immanent in the manifoldness of the outer world; to feel all nature penetrated by an infinite and permanent oneness which is behind all names and forms. That is freedom, or Mukti; and this has never been relegated in our scriptures to a distant future, or to a far-off Heaven. Rather it has been thought to be realisable and attainable in this present mortal life.

Literature is the great test of the harmony of such a conception of infinity with life; for out of the fulness of life literature flows. A cold philosophy can never give birth to poetry. In our own Hindu poetry this harmony is the constant theme of our poet-saints throughout the ages. They sing of it in their most inspired moments. They are the great teachers who lead us along the pathway of its realisation. The hindrances, they tell us, to its complete realisation are within—they are in our moral

nature. The Scriptures call them the 'cords of the heart.' These hindrances are impurity, egotism, and that limited comprehension of the spirit, which is called avidya. These cords of impurity must be snapped. This egotism must These limitations must be overkilled. Consciousness must widen to itsutmost verge: The three ways of the spirit of man that lead to God-knowledge, devotion, and right action (jnana, bhakti, karma) must be brought to a perfect synthesis in life. Then the freeborn soul attains that supreme vision, which sees all life as one, and hears the waves of music from the boundless ocean of joy breaking upon its shores. Then it finds the language of the rapture in the Upanishads, when it is said: "He is before me, behind me, below me, and above me, he is everywhere; the whole sky is his delight incarnate!"

We are beginning to feel in India with a thrill of wonder and expectation that the same stream of spirituality, which was our very life in ancient days, is coursing still unhindered through our modern art and poetry. And as we pursue its history from the dim background of the past to the foreground of the present, the whisper is caught in our ears that the world still needs this mighty conception of spiritual infinity, in which religion and science are one; in which philosophy becomes a living experience of the soul; in which consciousness ranges onward in ever widening circles, till it embraces the very dust and stones. A purely materialistic interpretation of the world can never satisfy the human heart. Mankind has already grown tired of its assumptions. A larger faith is needed. The body of the modern world has grown, while the soul has starved; and the cry of the seer of Nazareth is heard once more: - "What shall it profit a man, if he gain the whole world and lose his own soul?"

AUT KUMAR CHAKRAVARTY.

### COMMENT AND CRITICISM

### Aryabhatta

#### On Indeterminate Equations of the 1st Degree.

N the current number of the Bulletin of the Calcutta Mathematical Society is published a paper, read before the Society sometime ago, by Mr. Narendra Kumar Majumdar, M.A., Lecturer, Calcutta University, on "Aryabhatta on Indeterminate Equations of the 1st Degree." For some time past, Mr G. R. Kaye of the Education Bureau Simla, to be true to his salt has set upon himself the task of proving that Indian mathematics can clain no originality and that Aryabhatta, Brahmagupta and other so-called Indian mathematicians were no mathematicians at all, but

were mere unintelligent compilers, and of course the source of their compilation was the works of the Greek and Alexandrian Mathematicians. To carry out his laudable purpose, he has been publishing a number of articles in the Journals of the various "Ori-ental" Societies of Europe and India. As in the present age, pitch of the voice apparently counts more than accuracy of statements or soundness of arguments, his writings are being taken as gospel truth by men who have no means of investigating the subject at first hand. Sir Thomas L. Heath, K. C. B., Sc. D., for example, has been led by Mr. Kaye's writings (and probably by his own inclination also) to make the assertion that Aryabhatta's solution of the indeterminate equation of the 1st degree of the form ax-by =c "is an easy development from Euclid's method of finding the greatest common measure or proving by that process that two numbers have no common factor" and to forward the theory of an ultimate Greek origin of solutions of indeterminate equations by the Indians. Sir Thomas Heath's monumental writings are justly considered as the standard works on the subjects they deal with, and no doubt posterity will quote him while maintaining that Aryabhatta was indebted to Euclid for the rule in question. Prof. Majumdar has done really a great service by showing the utter hollowness of the reasonings employed by Mr. Kaye to prove Aryabhatta's indebtedness to the Greeks in respect of indeterminate analysis of the 1st degree.

It is a fact that the Greeks never carried the treatment of indeterminate equations of the first degree to the extent indicated in the rule of Aryabhatta (See Modern Review Vol. XVII., No. 1, p. 75 ft.) Prof. Majumdar has brought out in his paper two remarkable points which would explode once for all the fallacious theory of Messrs. Kaye & Co. His first point is brought out by a comparison of the process indicated in Aryabhatta's rule with the modern method of solution by continued fractions Below we

give an outline of the two methods.

Let Ax - By=C be the equation to be solved in integers. Then the modern method of solution by con-

tinued fractions is briefly this  $-1e^{\frac{A}{R}}$  be converted

into a simple continued fraction. The process for this is the same as the process of finding the H. C. F. of

A & B. Suppose 
$$\frac{A}{B} = a_1 + \frac{1}{a_2} + \frac{1}{a_{3+}} + \frac{1}{a_n}$$
 If

Prbe the rth convergent of this continued fraction,

then  $A=p_n \& B=q_n$  and a particular solution of the

proposed equation is 
$$x = \pm cq_{n-1}$$
,  $y = \pm cp_{n-1}$ , the

apper or lower sign being taken according as n is even brodd. The general solution is then found to be x=  $Bt+Cq_{n-1}$  and  $y=At+Cp_{n-1}$ , where t is zero or

any integer positive or negative, the upper or the ower sign being taken as before according as n is even or odd. This solution depends on the fact that

 $p_n$ ,  $q_{n-1} - p_{n-1} - q_n = (-1)^n$  and Prof. Majumlar points out that if the left hand side of this equality vere not = +1 but to some other integer k, then the

whole analysis on which the solution by continued fraction was based "would fall to the ground and would have to be recast from the very beginning. The process indicated in the rule of Aryabhatta, is, as is pointed out by Prof. Majumdar, equivalent to the

following:—As before let  $\frac{A}{B} = a_1 + \frac{1}{a_{2+}} + \frac{1}{a_{3+}}$ 

 $\frac{1}{a_n}$ . Consider the continued fraction  $a_1 + \frac{1}{a_{2+}} + \frac{1}{a_{3+}}$ 

..... 
$$\frac{1}{a_{n+}} \frac{C}{t}$$
. Let its value be  $\frac{p_{n+1}}{q_{n+1}}$ . Then Arya-

bhatta's rule is equivalent to practically saying that

 $x=q_{n+1}$  &  $y=p_{n+1}$ . But since  $\frac{A}{B}$  is the nth con-

vergent of the new continued fraction, we have  $p_{n+1} = At + C_{p_n}$  and  $q_{n+1} = Bt + C_{q_n}$ . Hence we

ultimately arrive at the same results as by the other method. Prof. Majumdar points out that "this analysis is intrinsically correct so far as it goes" and does not "depend upon some result of Algebra fortunately obtained." Prof. Majumdar, further, draws attention to the fact that the "conception of the assumed number (t) comes after the ordinary value of the variables have been found" in the method by continued fraction which is 'an easy development' of Euclid's analysis of the G. C. M.; but as to Aryabhatta's rule "it is quite otherwise, for here that conception comes at the very beginning, without which the first step is impossible, and which implies some other sort of analysis." "In the one case the ordinary values lead to the general ones, the ordinary values themselves being suggested by the method of Euclid; whereas in the other the general values are evolved first and the ordinary ones must be deduced from them. In fact the only similarity that can be traced between the two methods lies in the process of reciprocal division between A & B." Further, "in the case of 'the easy development' the result justifies the means but in the other the cause clearly explains the modus operandi. Thus this similarity has been the result of different forms of analysis, and is not the cause of the same sort of analytical reasoning." Continues Prof. Majumdar: "The conception of the assumed number is thus more important than at first appears, for it clearly implies the existence of some sort of analysis in its truest sense behind the rule and the rule does not necessarily depend upon Euclid's method, much less does it follow from it." Indeed the significance of the assumed number and of the stage at which it is introduced unquestionably point to the fact of Aryabhatta's unindebtedness to any previous mathematician in

respect of the rule in question.

The other point brought out by Prof. Majumdar is that "the rule as given by Aryabhatta stands unique up to the present time, for nowhere does Modern Algebra give the rule in this form, indicating to evaluate the (n+1) the convergent of the modified C. F. with n quotients, directly to *yield* the general values." Surely, therefore, the balance of indebtedness

cannot be on the side of Aryabhatta.

We are, however, seriously told that "even a cursory examination of the mathematics of our author will convince any one familiar with the subject that Aryabhatta was not the inventor of the method under consideration, and a closer investigation establishes this conclusion beyond all doubt." We are not, we frankly confess, too soft-brained to be so easily convinced in face of the overwhelming mass of evidence pointing to the opposite direction. pose to show in a future article how Mr. Kaye is a past master in the art of juggling with algebrical symbols, interchanging one for another in the twinkling of the eye and without the least compunction and how he is the best living exponent of the doctrine of the end justifying the means, his substitution of one letter for another in order to bring forth the same result by the method given by him as is brought out by Aryabhatta's method being simply marvellous.

Aryabhatta may or may not have been the original inventor of the method indicated in his rule but his is the earliest statement of it and in view of the additional points brought out by Prof. Majumdar, hitherto unnoticed by any, and

the rationale of the rule advanced by him in the paper under review, we must in the absence of any evidence pointing to the contrary, yield the palm to Aryabhatta as being the original inventor of the process indicated in his rule for the general solution in integers of the indeterminate equation of the first

degree of the form Ax - By = C.

It is a pity that those among our numerous graduates and scholars who are competent to carry on original investigations in fields similar to that in which Prof. Majumdar has been working do not take up the work. Prof. Majumdar, therefore, cannot be praised too much for taking up the thankless task of exploding the theories advanced by Messrs. Kaye and Co. as to the wholesale indebtedness of Indián Mathematics to Greek or Alexandrian, no less for his happy originality.

N. B. M.

### THE ORACLE IN MALABAR

F all the institutions peculiar Malabar perhaps the most noteworthy is that of the Oracle. There is not a single village or Desom as it is called in Malabar which had not its Kauv a shrine dedicated to Bhadra Kali one of the Goddesses famous in religious literature as the destroyer of demons. Each of these shrines has an Oracle or Velichapad, attached to it. The Goddess communicates her wishes and thoughts to her votaries through her representative the Velichapad.

Every Goddess pitches upon a particular family from among the male members of which alone she selects one to represent. herself. When she has chosen one he remains her mouthpiece till his death. has to observe certain fixed rules of conduct and deviation from such rules would entail the displeasure of the Goddess and consequent punishment, not to speak of the depths into which he falls in the estimation of the devotees. A protracted illness is generally regarded as a sure punishment to any one who does not act according to the prescribed code. But it must be said that the rules in question are in no way very stringent or rigorous. The general object of the rules is only to ensure a temperate mode of life on the part of the Velichapad. . e is to confine himself to a purely vegetarian diet and should not take meals prepared by one

below him in social rank. He should scrupulously avoid all kinds of intoxicating drinks. In short he should not do any act likely to be construed as immoral by the community of which he is often a prominent member.

The manner in which the goddess manifests herself in her Velichapad is simply marvellous. Any amount of description could do but little justice to the charm of the moment. As soon as he enters the shrine, the Velichapad concentrates his mind upon the goddess for a few minutes and walks round the shrine, generally thrice. With the second round his body from head to foot begins to shiver and by the time he finishes the third round the goddess obtains the sole mastery over him and he shouts three hooves which can be heard all over the Desom. On hearing the sound the inhabitants within her jurisdiction repair to her shrine with incredible quickness. Within a few minutes the courtyard in front of the shrine is packed to the full with men, women, and children all intently gazing upon the chosen delegate. The moment the hooves are uttered, are brought, if not done so already, the insignia of divinity. These are generally three in number, a sword, a Koora and These are given to the Chelambu. chosen delegate for the first time only after a series of severe tests, the satisfaction of

which requires superhuman powers. One of such tests is hiding the sword in a forgotten well or tank and requiring him to fetch it. The sword, about 3 ft in length, is often a straight one. But in some places swords with a curvature in the upper part of the blade is also seen. Everywhere the sword, when shaken, gives out a jingling sound produced by the small bells attached at the edge opposite to the keen one. The Koora is a piece of red cloth of silk or cotton 10ft by 2 which the Velichapad in his moments of inspiration ties round his body in a peculiar fashion. The Chelambu is a pear-shaped anklet made of bronze or bell-metal capable of producing a mild jingling noise and this the Velichapad puts on his right leg.

The oracle—with his unshaven head. with his waist girdled with the Koora, with one of his hands shaking the sword and the other lightly passing over his head gracefully paces the front of the shrine. While walking thus, sometimes he cuts his forehead with the sword and blood runs in which are dreaded by the devotees as signifying the goddess's wrath are believed to arise when the inhabitants of the Desom disobev her commands or do not carry out her orders properly. After a time she sits upon a stool, the one on which alone she

would take her seat.

Anxious silence prevails for a minute or two. Soon one of the leaders of the community, a hoaryheaded one, generally steps forward and makes some request on behalf of the community. Protection from the ravages of an epidemic rampant in the neighbourhood, permission to celebrate the annual festival in honour of the goddess—these the community as a whole prays for. Individual petitions are heard and disposed of. The goddess is regarded as the primary custodian of the health of the locality and the overlord of all kinds of demons who are supposed to be controllers of contagious diseases. So anxious parents pray for the speedy cure of their bed-ridden children and take the precious Vibhuthi (sacred ashes) which the goddess gives with a promise of effecting a speedy cure, and smear it all over the head and body of the patient. Marvellous cures effected by such means form a large stock of the folk-lore of the locality. Individual or party disputes, civil or criminal, are taken cognizance of, if reported, and decisions given. Any party not obeying the decision is likely to be visited with one contagious disease or other. Such is the general belief among the community.

The inspiration does not generally last more than an hour, but under extraordinary circumstances it has been known to last two, three, or even four hours. Three valedictory hooves similar to those uttered at the beginning indicate the end of the period of inspiration.

The Velichapad puts down his sword, is dismantled and is stripped of the ornaments and he once more stands a devotee among devotees. The insignia are taken away and kept in a room specially set

apart for the purpose.

The Velichapad is not without his remuneration. In addition to the respect he commands among the devotees he also gets material emoluments. Every devotee is sure to contribute his mite towards making up a lump sum as remuneration to the oracle. This is done generally on the annual festival-day in the shape of Valilclots towards the face. Such occasions melpanom (money put on the sword). Besides this amount the Velichapad can always count upon getting a decent income from another source, to wit, the vows made by the devotees in times of distress. It is rather difficult to say what amount of money he thus gets. In any case it will suffice him to lead a life of simplicity. There are of course famous shrines the oracles of which make a fortune but they are only exceptions and not the rule.

Though belief in oracles and oracular sayings seems to have been common among the Aryars, as is illustrated by the history of the Greek people, yet it does not seem to have been current among the Aryans in India. There is no trace of it anywhere in Northern India. It is undoubtedly a non-Aryan one. It will not be out of place here if one simple fact is mentioned which will throw further light on the question. The goddesses in Malabar, while in manifestation, refer to the Brahmin immigrants as Paradesis (foreigners). Surely would not refer to them as such if they were not quite foreign to the belief and institution.

At the same time this institution seems to differ much from the Demonolatry of Animal sacrifices and the Dravidians. devildances, which in a large measure constitute devil worship, are quite unknown and are never resorted to to propitiate

these goddesses. The Pujakas (the priest-worshippers) in these temples are high-caste Brahmins and not Sudras, as in demonal-trous worship. The numerous details in the form and method of worship, it closely observed, convinces one that the goddesses are in no way inferior to the Puranic gods and goddesses. Therefore we are forced to conclude that this institution is probably the demonaltrous worship common in South India which has been metamorphosed by the ennobling and highly civilized influence of the Aryan ideals of pure divinity.

Whatever it be, it must be admitted that the institution has been of much use in the past and its decay and death are much to be regretted, unless a worthy substitute gradually plays its role. This institutio has been highly useful to bring togethe the numerous inhabitants of a locality an make each individual feel that he is onl one unit which goes to make up the aggregate community. It has done immens service in the past by giving very few occations to the inhabitants of a village to rus to courts, civil and criminal, and thus wast money in unnecessary litigations. We and disposed to think that the evil attendar upon the gradual decline in the force an influence of this institution has alread begun to be felt, for law courts are mult plying rapidly and mutual ill feelings grovampant.

V. K. SUBRAMANYATYYUR.

#### GLEANINGS.

#### A Peasant Nation.

"The Servians are the Irish of Southeastern Europe, with all the virtues and some of the weaknesses of the Irish people. They are specially proud of their national poetry, which they possess as no other nation possesses in modern times, for they still have their national bards—men who live by making national song, not highly cultured poets, but men in the street. They do not go to a newspaper to report what they hear, but to the next inn or coffeehouse, and there take up their instruments to recite what they have to say. Virtually our bards are ancient reporters. The old ones sing. Those of the present-day stenograph. The Servian language is the richest and most musical of the Slav dialects. The Russian language has that reputation, but it is not so musical and clear and rich. Servia is the first nation in Europe in which Protestantism showed signs of life, and during the Middle Ages Servia acted as barrier against the Turks spreading over Europe. It is to-day the barrier which prevents the empires of Central Europe from pushing toward the East.

The Servian ambition is to be taken into the comity of civilized nations and to contribute something to the general progress of the world. They want to be regarded as a people capable of the higher culture. In Dalmatia, Servians were brought into contact with Italy and absorbed Italian culture. They were able to give some of the great painters and masters to Italy—men who are considered generally as Italians, but who were really Servians.

One of the greatest architects in Europe was Bramante, the builder of St. Peter's Church in Rome, but he learned his art from Julius Lorraine (Giulio Lorrano), a Servian born in Sibenico in Dalmatia. The famous Venetian painter, Schiavone,

the intimate friend of Titian, was a Servian, be name Andrea Medulic, born in Dalmatia. I Florence some of the finest statues and sculpture were the work of the great sculptor Giovann Dalmata, whose real name was Ivan Drinkovia again a Servian from Dalmatia. I could give long list of the Servians of the seventeenth an eighteenth centuries who obtained great fame a painters and sculptors in Italy and France.

In the field of science I might mention the greaname of Roger Boshkovic, a famous mathematician astronomer, and philosopher, born in Ragusa, i Dalmatia, but whose parents were from Herzegovina In the present day there is Nikola Tesla, one of the greatest electrical engineers, perhaps second only tendested by Bolton. Tesla is a Servian from Hungary, and hi uncle was the Archbishop of Bosnia. You have now in London one of the greatest sculptors, for whon Rodin had the greatest admiration, Ivan Mestrovic."—From a speech by Mr. Miyatovitch, the late Servia Minister to England, as reported in the Mancheste Guradian.

"Ivan Mestrovic is regarded by Servians, and by Southern Slavs generally, as their great national sculptor. His countrymen in Croatia—one of the many provinces under the heel of Austria—hailed him some years ago as a prophet and a leader of their race—'almost as a demigod,' an admirent added yesterday.

Mestrovic began life as a shepherd-boy on the hills of his native country, and when only fourteen years of age he had achieved a reputation in the village for his skill in wood-carving and modeling.

Even at this early age—he is now no more than thirty-three—the Servian shepherd-boy was inspired to artistic expression by the countless legends and epics of the sufferings of his race, and from, wood-



"MARKO KRELJEVIC"

The Servian champion who attacked 300 Turks singlehanded after Kossovo. Sculptured by Mestrovic for the memorial temple to stand where the Slavs overthrew the Turks in 1389.

carving he turned to stone-cutting in a mason's yard, and eventually arrived at Vienna, where he studied sculpture with brilliant success.

To-day he is for Southeastern and Central Europe what his friend Rodin is for France. He is the expression of Servian nationality in the face of Austrian tyranny and oppression, and his reputation in his own country may be judged from the fact that at the Rome Exhibition in 1911 the Servian Government had a special pavilion built solely for his works........

The greatest work Mestrovic has yet attempted—a work that in scale and conception raises him to the level of the greatest architect-sculptors of antiquity—is the enormous national temple and monument to be erected on the plains of Kossovo, where the power and hopes of the Southern Slavs were finally overthrown by the Turks in 1389.

The Temple of Kossovo (the scheme for which has

The Temple of Kossovo (the scheme for which has been formally ratified by the Servian Parliament) will occupy a space as great as the whole of Trafalgar Square, and the five-tiered tower, designed to represent five centuries of oppression, will be as high as the Nelson Column."—The Daily Chronicle.

#### Making Toys in Japan.

Toys seem to be as old as Japanese civilisation, for they are among the oldest relics found among the discoveries of the archeologist. The oldest specimens of



"THE ANNUNCIATION."

Southeastern Europe looks upon Mestrovic, the sculptor of this work, as a force comparable to Rodin in the West.

Japanese toys are dolls, dating back to about 96 B.C. Such toys as takeuma existed as far back as 500 years ago. The takeuma is simply a bamboo stick with a cord at one end, used by boys to ride as a horse. The boy puts the stick between his legs and trots along, just as boys do in western countries. In later times a wooden head was carved for the end of the stick to make it more suggestive of a horse, while a pair of wheels finally appeared at the lower end. Eventually this toy developed into rockinghorse.

The koma, or top, is also another very old toy, so called because it was introduced from Korea. A form of this toy called the togoma was made of a bamboo tube with a center piece through it which made a sound as the shaft spun around. Another ancient toy made of the bai shell and called by the same name, was made to spin by filling it with lead to establish a center of gravity and whirling it with a cord. The tatakigoma is something like the bai only that it is made of wood. The zenigoma is a top made by putting an axis through some old coins and spinning it in the usual way.

The tako, or kite, is also a very ancient toy in Japan. Hagoita, or battledore and shuttlecock, are also old and still as popular as ever. The inuhariko or paper dog, now used as a toy, was originally a kind of charm placed beside the bed of one in child-birth, to make the operation easier, as it was said that dogs bring forth with less pain than any other

animal. Drums and flutes have been toys too from time immemorial.

The above represent toys that have a clear history down to the Tokugawa period and are still in vogue. There are others which are no doubt a development of such as existed in the feudal age. The okiagarikiboshi is a kind of figure, like the god Daruma, made of paper with weighted bottom, so that the toy always rights itself whenever tipped over, to the great amusement of children. The hajikizaru is a stick up which a little monkey climbs when a spring is let loose at the end. The kazaguruma is simply a windmill made of paper and bamboo, of which there are many forms, some of them very picturesque and ingenious, resembling dissolving views as they whirl about in the wind. The wrestler doll is a figure with stiff hair on the bottom, so that when the floor is struck the doll jumps along like a wrestler. The doll which upsets first is defeated. There are also numerous dolls in the form of fabled personages like Tengu, foxes, lions and so on. Balls of cotton or silk

are abundantly used as toys in Japan.

In addition to the above there are various kinds of wooden moving figures of all kinds, manipulated like marionettes by moving a string or a lever, in addition to all the forms that have been imported from the west, some of which have been curiously modified to suit local taste. The oshaburi, or rattle with a whistle at one end is popular. Dolls of all descriptions, made of wood, sawdust, porcelain unber or celluloid are everywhere to be seen. The harikonotora is made of stiffened paper with a moving head, and there is also the tiny horse on wheels which the child draws after him. All kinds of animals, such as rats and rabbits, with spring movements, are used. The toy known as Jack-in-the-box is also seen. The kame-noko is a tortoise whose head sways from side to side. Toy motor cars, aeroplanes bicycles and railways are plentiful, as well as all kinds of musical toys like those seen in western countries. Dolls which utter objections on being squeezed are now popular in Japan, though not strictly in accordance with national etiquette. Various forms of toys are made of porcelain and used chiefly as bric-a-brac, most of these being figures of ancient gods or heroes. Another popular doll is very tiny one and made of porcelain to be dressed after the western manner.

Other forms which doubtless had their inception in western countries are tools of all kinds, especially those of the carpenter, as well as those which are miniatures of real objects, such as waggons, carts and so on, to say nothing of all forms of household

utensils.

The Japanese have an idea in the making of toys, some being designed to promote exercise and recreation; others to amuse and excite the brain, such as various kinds of wire puzzles, and many pieces of wood that form a picture when put together. All kinds of picture cards too are used for children's games. The most popular toys at present are of a military nature, such as swords, guns, medals, flags and soldiers' accutrements. The original native toys, it will be seen, were innocent and safe in the hands of children, those imitating wild beasts being excluded. The native toy is calculated to excite in the mind of the child something of humanity and elegance. Those of a more sinister and aggressive nature are all importations from western countries and now freely manufactured in Japan.

In old Japan the business of toy making was not

held in high esteem and no great factory ever appeared. The coming of the kindergarten gave a great

impetus to the making of toys in Japan, as it taught us how to take a proper interest in the education of the smaller children. The educational value of appropriate toys then began to be recognized. Toy dealers thenceforth sprang up everywhere. In Tokyo there are hundreds of shops and the big department stores have also entered the business. As yet, however, the making of toys has not attracted the investment of much capital. Most of the output comes from house to house industry, the wholesale

dealer collecting his stock in this way.

Before the war most of the world's toys came from Germany but recently the demand could not be supplied from that source and this has given impetus to the manufacture of toys in Japan, large orders being filled for the American market. New factories are being established here and there, the largest of which are the Yenomoto, Nishimura and Akanomaru. Complaints have been made that Japanese toys are not so durable as Geman toys: but to this the Japanese manufacturer replies that he makes the toys in accordance with the prices offered and that if people want durable toys they must be ready to pay a higher price. Many of the Japanese manufacturers import samples of all kinds of foreign-made toys and then simply imitate them. Most of Japan's export of toys so far has gone to Great Britain and the United States, the value being about 2,000,000 annually, which is rather small compared with Germany's 40,000,000 yen a year. But now that the rather soft that the making of toys to supply the foreign demand is being taken up in earnest, a great development is expected.

The Japan Magazine

#### Some Children's Games in Japan.

Among Japanese children there are games innumerable. One is known as otedama, played with tiny bags. Tedama are really only little cloth or cotton filled with red beans, something like what western children play bean-bag with. With these the



KUBIPPIKI AND MIMIHIKI.

small Japanese will play for hours, never seeming to tire of them. The proper number is either seven or ten; and the game consists of throwing up the bags one after another in rapid succession, trying to catch them before they reach the ground. The idea is to keep all the bags in motion, throwing up two at a time and catching one at the same time as it falls. Some girls are so expert at this that they are able to keep all the bags in the air, and at the same time throw one under their arm, to accomplish which is the acme of success.

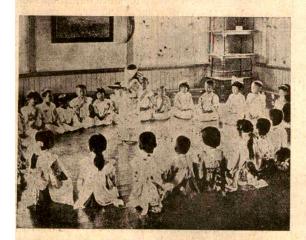
Another game is known as ishikeri, which means stone-kicking. Lines are drawn with chalk on the street, making an oblong square divided into other squares, in which pebbles are placed; and the game is played by hopping on one foot inside the line and kicking the pebbles out of the squares without put-

ting down the other foot.

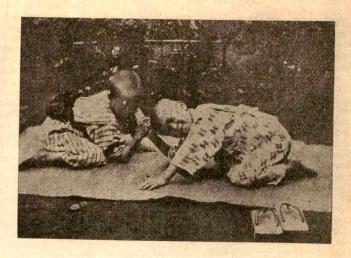
Ikusa-gokko is a kind of war game. The children dress up in paper uniform with swords and knapsacks and parade about brandishing their weapons. Mimihiki, or ear-pulling, is another game. In this game boys sit opposite each other with loops in their hands and try to lasso the ear of an opponent, the one who successfully catches an ear being the victor. Another form of amusement is blowing a bit of wet paper from a boy's

blowing a bit of wet paper from a boy's forehead, the fun consisting chiefly in seeing the grimaces of the boy trying to blow off the paper. This game is known as kamifuki. Kubihiki is a game of head-pulling. Two boys are tied together by the neck and then they try to pull each other about, the one yielding being defeated. Udeoshi is a game wherein two boys sit opposite, and push hand against hand in all directions till one side yields. Yubizumo, or finger-wrestling, is another game, and consists of matching finger against finger, the fingers of the opposing hands being locked together, thumbs free, and bending back the hands, or pressing down the hand till one side yields.

Niramekkura is a game wherein sides stare at each other, and the one that can do so without laughing, wins. Even to show teeth is failure. Onigokko is a game wherein one is a devil and tries to catch the others; and the one caught must in turn become devil, the ormer devil joining the rest of the crowd. In some orms of the devil-catch game the one which catches loes not join the ranks but makes devils of all he catches and in this way soon rounds up the whole rowd. The boy or girl which succeeds longest in not becoming devil is best. Kakurenbo is a form of the



OCHABOZU.



UDEOSHI.

same game, the devil blindfolding himself while the others hide. After they announce that they are ready, he takes off the blind and seeks them. This is not unlike the western game of hide and seek. The Japanese also have blind man's buff. A further form of the devil game is to have him sit in a circle with tea things about him blindfolded, and when all is ready some one sings out "yoshi" and the devil rushes about and whomsoever he succeeds in touching he must name aloud, and if he has hit the name then the boy named becomes devil next. That form is called ochabozu. Muko-no-obasan, or Aunt Yonder, is another devil game, in which the crowd divides into two lines on each side of the street and one side cries out: "Auntie, over yonder, come here, come here!" And the side called, replies: "We cannot come for fear of the devil." Then the other side replies that it will go and fetch them, and so saying, the whole side rushes across, when the first boy caught in the melee must become devil.

Another game is played by a row of boys or girls stringing out in a line one behind the other, each holding on to the girdle of the one in front, the biggest of the lot at the head of the line. The big one attempts to catch the other end of the line. This game is, called ko-wo-toro-ko-toro, or "let us catch the hindmost." Another game is imomushi-korokoro, or "green caterpillar rolling, rolling." In this game a row of children stand one behind the other holding girdles and then they tramp forwards shouting "Imomushi korokoro." In the game of hitotori, or mancatching, the children are divided into two groups and one side tries to take captives from the other side. Dorobo-gokko, or 'Playing Robber' is a game in which one of the stronger members of the group becomes robber and the rest are policemen who try to find and arrest the robber, who does all in his power to resist capture.

The Japan Magazine

#### Awakening of Turkish Women.

Recent issues of *The Women's World*, of Constantinople, a handsomely illustrated weekly, prove that the feminist movement in Turkey is to be taken seriously. The contents show a certain amount of repetition, prolixity, and, crudity of thought, perhaps, but these qualities are not entirely absent in the



A TURKISH WOMAN LEADER.

The Hon. Aziz Haidar Hanum, a leader in the society for the Defense of the Rights of Ottoman Woman, who has given her diamonds to establish a school for them, photo-graphed unveiled.

papers written by the men, and good sense and acumen are also in evidence. Homes for orphan girls are advocated, a women's conference is called, and the pitiable position of women in Turkish industries is exposed, where they work fourteen hours a day for fifteen cents. The Women's World has been twice suspended by the Government, which shows that it has some vigor and spirit. The editor declares the suspensions were due to misunderstandings, and adds pointedly:

"If the men are to be free in criticism of matters that concern us women, we beg that we mothers may not be held more severely responsible for what we 

mothers to educate our daughters, to secure for them the needed training both of mind and character that our sons and theirs may be men loved at home and respected abroad, men who will respect us and be glad of our help in the work of their lives, regarding us as their true companions."

In another article these advanced ideas for Turkey

are voiced:
"Everybody knows how very far from any worthy ideal of what family life ought to be our social life has been. The young bride's fond hopes, her bright dreams of what her future is to be, how soon and how rudely have they often been shattered. She has soon discovered how hopeless was her slavery, or, if that is better, that she was but her husband's toy, to be thrown aside so soon as the toy no longer pleases. She has learned both to fear her husband and to cultivate the arts which put off the day of her divorce. Love, in any true sense, is a stranger in our homes. Respect, companionship, are outside of our experience. Yet we have the ambition to do what only women can, to perpetuate and increase in physical numbers and strength the race to which we belong. It is not enough for us to be content with that. That is not the happiness to which we have the right, and the duty to aspire and to claim. Much less may we content ourselves with that selfish languor so often found in the harems of the rich. We have no right to expect others to make us happy while we do not unselfishly gird ourselves to make others happy and worthy of their place as our life's chief aim. The fault is not in our stars, but in ourselves, if we fail of attaining true happiness. Our men are seeing more clearly to-day than ever before that the welfare and success of our people in the coming years depend very greatly upon us, the mothers and the daughters of our race. Emancipation, education, elevation, intellectually and morally—this is to be our cherished desire, our purpose. The question is not, 'Who will make us happy?' but 'How can we be most useful to our people and our fatherland.'"—The LITERARY DIGEST.

## LITTLE MOTHER O' SIX

BY MADGE BARLOW

AUTHOR OF "THE CAIRN OF THE BADGER." &C.

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HEY were not the children, only boarders, all of the male persuasion, five of them young and foolish, one middleaged and wise. The latter was Ben Surtees, her first, and for a long time her solitary boarder. The others called him Mr. Ben.

out of respect for his age (he was torty) and his book-learning, and the air of weighty gravity his spectacles gave him. It was he who christened her Little Mother o' Six, because she cared for them and fussed over them as if they were irresponsible babes. He never talked about himself or his work, but the five agreed that he was "something connected with science in

Maimie West's late husband had been a wastrel, and when he left her a widow at four-and-thirty, the remnant of his in-surance money set her up in a semi-select locality, beloved of the commercial youth of Liverpool. The card appeared in the window. Maimie folded trembling hands and waited. After an agony of suspense Surtees arrived. One day he caught Maimie dining off crusts and an attenuated bloater in the secrecy of the scullery, and) he could not rest until by means of brilliant persistent advertising he added to the establishment Messrs. Barker, Doakes, Swale, Price and Harris.

"Women," he said to Maimie, "would worry the life out of you. Men are more considerate. Stick to men and you'll do."

"Thank you, Mr. Surtees, I will," she replied, lifting a small face pathetically youthful in spite of its lines. Her eyes were girlish too. He wondered at the blueness of them. The way she did her soft, dark

hair on top of her head pleased him.

Let it not be imagined, however, that Mr. Ben felt sentimentally attracted. He was own brother to those queer human freaks who can place their hands on their atrophied hearts and honestly declare they neither desire nor feel the need of the paltry passion called love. An armchair beside the fire in Maimie's parlour, his books, and perfect quiet satisfied all his earthly cravings. They were dusty, solemn books, and he was dusty and solemn also. If it be true that we carry our individual auras about with us, Mr. Ben's must have been grey-hued, a blurred, misty grey like the twilight of a wet April evening.

The five foolish ones spent their nights chasing pleasure on the wing, doing the halls and picture-shows, feverishly trying to wring from drab existence a mild snap and vim. But, being good-natured youngsters, they were glad Surtees remained at home, for the Little Mother was afraid of burglars, and the tweenie who helped in the kitchen had a harrowing habit of hearing phantom noises after dusk fell and of staring fixedly into shadowy corners while she made castanets of her teeth. Oh yes, they were considerate of Maimie, quite fond and proud of her. Did she not feed them

on the fat of the land? Ye gods, how she fed them! Their emotional descriptions of the meals roused to bitter envy the young gentleman fated to be the prev of

the red-headed woman next door.

Sometimes they had difficulty in finding the keyhole, and the stairs were as hard to climb as the slope of a glacier, but Maimie never commented or seemed to notice. Once Mr. Doakes succumbed to deathly sickness in the hall at midnight, and his howls disturbed the street. It happened on pay Saturday. In the calm of the Sabbath morn, listening, shamefacedly behind his window-curtain, he heard Maimie tell the red-headed woman across the yard wall that she thought it was his heart. The red-headed woman laughed scornfully and said it was a multiplicity of drinks. The Little Mother's indignant defence of Mr. Doakes' honour thrilled his bosom. "Jooks' sons she said we were," he told his erring pals, sinking on his bed and grabbing the footrail to prevent it floating away from him. "Jooks' sonsus! I say, yous, we've got to be, or I'll jolly well know why.'

Thenceforth Mr. Doakes saw to it that he and they did nothing to lower Maimie's

extravagantly high opinion of them.

But, though they were a loyally united household, and the six paid their reckoning to the uttermost farthing, care sat on herbrow. Food-stuffs were dear and appetites healthy, and her conscientious soul shrank from giving her boys anything except the best and abundance of it. When her own accounts were settled, there was very little left, then came rent, the tweenie's wages, the hundred-and-one smaller expenses her purse was wholly unable to meet. The sordidness of life crushed her. At the late dinner-Mr. Swale insisted upon late dinner, because it gave the house a tone-Maimie played the part of a smiling figure-head. She had dined earlier, she said in answer to Surtees' questioning glance. Early dinners suited her better. Mr. Ben returned to his book, propped against the cruet, and she continued to smile and watch the joint being rapidly reduced to an unclothed bone. Not for worlds would she have let them guess the straits she was in.

One morning a stout, prosperous-looking man called, and started a conversation by saying that he had had immense trouble in tracing her. Her heart jumped. Visions of an unexpected fortune floated before her startled eyes, a wonderful windfall such as we read of in novels, and sometimes—only sometimes—in real life. "Oh!" she exclaimed, clasping her hands and hanging breathlessly on the words of his mouth. They were few and disillusioning.

The late Albert West had incurred a debt of twenty-five pounds, and the stout man, acting for the creditor, trusted that Albert's widow would recognise the obligation to pay up. He drew a moving picture of his client and his client's wife and children suffering the pangs 'of starvation through her husband's selfishness in dying without clearing his conscience. He showed her an acknowledgment of the debt in Albert's crabbed handwriting and she was frightened, and asked piteously if five shillings a week would satisfy the starving family. The stout man scratched his chin, meditated, and promised to "talk 'em round."

As a matter of fact the creditor was merely a Jew with a great paunch, but his messenger had taken Maimie's measure and lied on the principle that business is business. Twenty-five pounds was a dreadful lot of money. The tweenie would have to go unless a miracle saved her. It never occurred to Maimie that she might not be legally responsible for the debt, or that people would impose on her. Providence had sent her into the fighting ranks badly equipped.

The red-headed neighbour dropped in to chat, and found her weeping wildly over the unwashed breakfast dishes. A few pertinent questions dragged from her a faltering admisssion that keeping boarders was ruinous. Albert's blunder unfortunately escaped the searching fire of cross-examination that followed, or madam of the red head would have engaged the stout man in single-handed combat and made short work of him.

"Should say 'twas ruinous—your fashion of doin' it," she sniffed. "If your profit buys your hairpins I'm ready to hear it and be surprised. What are you slavin' for, you blessed innocent? Fun? P'raps you haven't thought at all of why you're sacrificin' yourself to six lumps of selfishness. They haven't thought either. Feed 'em and don't ask 'em to think. They're just men, and it's natural women should stint and starve to 'pamper 'em. Set 'em down to a Lord Mayor's banquet every night of their lives and they'll believe it's

no more'n their due, and that you're stockin' a bank at their expense. Don't tell me. I know 'em." She flourished her arm excitedly. "That Mr. Swale fancies fresh flowers on the dinner table, doesn't he? Wish I had him to deal with. I'd treat him to some flowers on speech."

"I—I love them to be happy and comfortable," sobbed Maimie.

"Humph!" grunted the red-headed woman. "I'm going to teach you an unwritten bit of the catechism, your duty to yourself. For a beginnin' I'll fetch you shoppin'. By degrees you'll learn."

So she took her reluctant pupil amarketing, and unconsciously changed the current of Maimie's destiny. Most of the big things of life would not happen if the small things that paved the way for them hadn't happened first.

In the days which succeeded Maimie studied her boys anxiously, a nervous flush on her cheeks, an artificial gaiety in her smile belied by the strained expression of her eyes. They laughed and chatted over their meals as usual. Nobody would have dreamt that the product of New Zealand had taken the place of prime home-fed beef and mutton; that the nice pats of butter had no connection with cows or the country; the eggs were foreign; the ham cried its alien origin aloud. Neither word nor look of theirs impeached the Little Mother, even when they searched the table for the pitcher of thick country cream that usually accompanied the fruit tart, and found it not. Afterwards they held a council upstairs, and were quite pale and agitated, and Mr. Price said, "God grant. it," in a broken kind of way to Doakes' suggestion that their affliction was due to a mistake on the part of the tradesfolk

Surtees noticed nothing amiss. He wasn't drawn into the discussion, owing to his having a bedroom to himself and not inviting the five to make themselves free of it. Still, he sensed atmospheric disturbance in the home, and soon observed a tendency amongst his fellows to whisper in groups and scattered guiltily if Maimie approached, to glance furtively at her and one another during the progress of meals and blush when detected. They laughed less. Their spirits were clouded. He suspected them of quarrelling in the privacy of their apartments. They had two, connected by a folding screen, and Mr. Harris, the youngest and thinnest, occupied a

cupboard-like dressing-room opening off what Mr. Price called "our suite."

Surtees tried to puzzle out the meaning of their conduct. It seemed to him that, Maimie was in a similar quandary. She eyed them wistfully, as if begging them of their clemency to spare her some unpleasantness. Mr. Ben forgot to turn the leaves of his book of an evening. Instead he gazed long at the slight little figure patiently darning socks and sewing on buttons, and he wanted to talk to her about that plea for mercy crying softly in her face; but shyness tied his tongue.

Gradually and laboriously he saw light, blinding, bewildering. He was sitting alone at the deserted dinner-table "whence all but he had fled." He carefully surveyed the quantity of untouched food it contained, remembered that yesterday it was the same, and the day before; and Maimie had shared in the general depression. He nodded his head several times, and sternly pursed his lips. Then he ascended the stairs, a man with a purpose written largely on his awakened countenance.

He paused at the sound of low, vehement altercation coming from the bedroom of Messrs. Doakes and Price, and applied his ear to the crack of the door they had

neglected to shut.

"I tell you we can't go in a body to speak to her," Doakes snarled. "A lot of blithering idiots we'd look. Besides, it would be cruel to overwhelm her, though she isn't altogether unprepared."

"What I propose," said Swale, "is that we send Price with our—er—er compliments

and a gentle hint—"

"Oh, yes," Price interrupted savagely. "Get me to do the talking and shoulder the blame if she's annoyed. Think I see meself."

"She won't be annoyed. She'll be

pleased," Harris struck in.

"Go you and please her," was the jeer-

ing retort.

"I'm rather young," Harris rejoined firmly. "It would be unbecoming of me

to assume precedence of my elders.'

"Why make any bones about an ordinary affair of this sort?" said mild Mr. Barker, striving to pour oil on the troubled waters. "It's done every day, and the longer we keep it to ourselves the worse we'll feel. It's breedin' quarrels, ain't it, Doakes?"

"It'll breed no more," replied Doakes.

"It'll waive my objection to going in a body unless"—his jaws hung slack a moment, he slapped his knee—"unless we can coax old Ben to act as our spokesman."

"Jove, a good idea! Who'll fetch him?" The door swung treacherously inward, and Ben's entrance was both unpremeditated and ungraceful, but he regained his balance, dusted his hands, and remarked in level tones that it was a beautiful evening.

No one had ever seen him confused. A

titter swept the room.

"'Tis the hour and the man," Doakes murmured. And sheepishly, "Of course you know the reason of our secret assemblies?"

"I cannot pretend not to. The dinnertable and your recent behaviour forced me to—to distasteful conclusions."

They groaned in chorus.

"I think you are a parcel of donkeys—impudent, precocious kids to harbour such feelings towards the Little Mother. If she were an elderly frump——"

"We'd bundle our kit and march, wouldn't wait to speak," said Price, his stockinged feet beating a tattoo on the

floor.

"It's our right to speak, now, isn't it?"

queried Doakes.

"I admit the right," Surtees replied stiffly.

"And you'll do it for us collectively and individually, with all the delicacy at your command. Tell her the present state of affairs is detrimental to our healths, and we hope she'll consent, of her sweet charity

and pity, to alter 'em."

"I will. It's disgusting. I'll put a stop to it. I have my rights as well as you. I'm older in years, a hundred years older in experience, and it's only fair to let me lead." He braced his stooped shoulders, his eyes shot a gleam of defiance. "If you fellows had stolen a march on me I—I'm certain I'd have pitched into you properly. Stay where you are until I come back, and you'll get your answer from her own mouth:" He hurried downstairs, and the five said it was amazing how the food question had roused and aggravated that sleepy, scientific soul.

A couple of hours passed. They fidgeted and swore mild oaths, eager to be off to their evening haunts. The street lamps were lit when he reappeared. Faint, sulky

mutterings greeted him.

"Took your time, didn't you?"

"Hope you gave the mutton dishonourable mention.'

"And the eggs?" "And the bacon?"

Mr. Ben didn't seem to hear. Behind the grey twilight of his eyes a dreamy radiance shone. He looked at them without seeing them. "Like a blessed somnambulist, Doakes said, rattling a chair to bring him to his senses. Mr. Ben started. "Eh?" he whispered. "Eh?"

"What news?" shouted Price, who was

easily exasperated.

"The best," breathed Mr. Ben. "The very best."

"She'll do it?" cried Swale.

"No," was the hesitating reply. "I

didn't ask her to."

"Name of patience!" exclaimed Price. "Did you ask her anything, or did you lose your wits on the stairs?"

"Boys," said Mr. Ben, "I suppose you'll be angry, but I spoke for myself first, and then—and then there was no use in speaking for any of you. She promised to marry me. It was so dear of her. I didn't tell her I was a traitor to you, that you trusted me and I betrayed your trust. I am more suited to her, and I've loved her since I met her, but I should never have known it had your infatuation not cured me of my blindness. For that I thank you. For my selfishness will you forgive me? I beg you not to be resentful."

They gasped, stared at him open-mouthed, realising his mistake. Harris

rose to the occasion.

"We ain't," he said, his bearing digni-

"God bless you," said Mr. Ben. "I needn't apprehend that in your disappointment you will commit an act of violence—upon yourselves, I mean?"

"No, sir," replied Harris again. The others envied him his aplomb, they could't have answered sanely if their lives depended on it. Mr. Ben, primly bowing his

gratitude, continued.

"We shall be married in three weeks. And we'll rent a cottage outside the city. She is sorry to part with you, but you'll always be welcome guests of the Little Mother, don't forget that. And oh, I must say she has noticed something wrong, a breach in the harmony, and I'd rather she didn't learn the truth. She'd prefer to think of you as her boys, her big children, I am sure. Could you invent an excuse to restore her peace of mind—one that would entail the smallest possible amount of lying?"

"I believe we could," said the indefatig-

able Harris. "I will go further and assure you that you may rely upon our inventing a real corker. And we congratulate you, don't we, chaps?" He turned to the others appealingly. They got up and shook Mr. Ben's right hand. He showered a gentle rain of thanks on them, his face beaming and full of the humblest contrition. What magnanimous youngsters they were! How generously they refrained from calling him a sneak!

He drifted out of the room, and silence that might be felt enveloped the five. "Jooks' sons!" Doakes broke it. sneered. "Description fits us to a T. Guess we'll have to live up to it. We're going below to ask the little Mother what she'd like for a wedding present, and the man who contradicts me when I tell her on my sacred oath that we were grumpy and dull because we foresaw Mr. Ben was plotting to jerk us out of a happy home, he'll sup sorrow."

"Ought we to go in a body?" bleated Harris, his mirth, bursting bounds in an explosive chuckle.

"Be cautious, or you'll go as a body," Doakes threatened. "Wedding presents," he resumed, "cost money, and for the next. three weeks there'll be no music-halls, no pictures, no drinks, perhaps no smokes. I'll attend to it. I'm treasurer. Whichever of you don't see eye to eye with me let him just growl once."

Nobody growled. The treasurer stood six feet in his socks and was broad and brawny.

He inverted his cap and smilingly lifted the first collection.

## A FEW WORDS ON THE CARE OF INDIAN CHILDREN

O reform can be of far reaching consequences and do permanent good to any nation which does not take into account the child. The English proverb truly says: "The child is the father to the man." Nay, children are the parents of the nation. The position of a people in the scale of nations is to be judged from the attention which is bestowed on the rearing and the welfare of the child.

Unhappily for India, the importance of this subject of the nurture of the child is either not properly understood or shamefully neglected. Take the case of children of the upper ten or aristocratic and well-to-do classes who are entrusted to the charge of ignorant servants. They are fondled and flattered and encouraged in not a few instances to indulge in vices. This is what should not be.

There was a child went forth every day; and the first object he looked upon, that object he became; and that object became part of him for the day, or for stretching cycles of years." (Whitman)

The child is like both wax and marble in receiving and retaining the early impressions which reach his body and his mind. Hence the importance of early education and environments is to be recognised. Dr. W. B. Drummond in his little work on "The child, his nature and nurture," published in the series of the Temple Primers, writes:

"If we realise that nature in the case of the child is in large measure a capacity for reacting to his environment, and that his environment is in large measure under human control, then no matter what views we may hold upon such disputed questions as the inheritance of acquired characters, we reach this conclusion, that, however certain it may be that those tendencies, whether good or evil, which the child inherits from his parents will show themselves if the environmental conditions are favorable, it is just as certain that they will never shew themselves if the conditions are unfavorable. In the facts that it is possible for man so to alter the environment of the infant as to favor the preservation of good qualities, and to hinder or prevent the development of evil tendencies and that the infant has a marvellous capacity for individual adaptation to such changes, we find the greatest encouragement to efforts at social reform."

How important it is for our social reformers then to study the child—a sub-

ject which unfortunately, as said before, is seriously neglected.

To quote the above-mentioned author again:

"The importance of education both for the purpose of imparting instruction and of moulding character is of course well recognised. What is not sufficiently realised is the importance of these early months and years which nature has set apart in order that each generation may start afresh. The past acquirements of the race are not simply transmitted to the infant. They have in large measure to be re-acquired by each individual. There should be far more earnestness in our endeavour to understand the child, the hope of the family and of the nation, and to surround him with every heloful and wholesome influence. 'During earliest childhood' said Plato, 'the soul of the nursling should be made cheerful and kind, by keeping away from him sorrow and fear and pain, by soothing him with the sound of the pipe and with rhythmical movement.'"

The sages of ancient India understood the importance of the subject of child-bearing and hence they prescribed all those regulations which are known as Sanskaras. These Sanskaras may be fitly described as Infant Hygiene. Infant Hygiene then is a matter of vital importance to the welfare of a nation.

The province of hygiene is a very wide one. It includes all that relates to the welfare of a community in general and of an individual in particular. Of the Individual Hygiene, the conditions of health which will conduce to the welfare of the body and of the mind—for the action of one is reflected on the other—are good soil for habitation, that is a well-constructed house, good air to breathe, good water to drink, wholesome food to eat, and proper clothes to prevent the effects of heat and cold. The management of all that relates to the body falls within the range of Personal Hygiene.

It is because the laws of health as applicable to infants are not so well understood that terrible infantile mortality takes place in India. It is computed that very nearly half the number of infants born die within the first year of their existence. In days gone by, female infanticide was secretly practised by many communities in India, just as baby farming is at present

done in several countries of the West. Of course, the Western nations have their luxurious mode of living and therefore baby farming is an institution which has come into existence amongst them and also it is due to economic causes.

Female infanticide was practised particularly amongst Rajputs from motives of

pride.

But apart from the intentional murder of the infant, the terrible infantile mortality taking place every year in India is due

to ignorance and hence preventible.

One of the most important points to which attention should be paid in the management of the infant is its Diet. Ignorance of this subject of diet is responsible to a great extent for the heavy infantile mortality in India. The infant is born without teeth and its proper food is the mother's milk. But as Western civilization makes its inroad in the East, Malthusianism and with it luxurious living and indolence are making rapid strides in this land. The matter becomes serious when luxurious living invades the Zenana. For this saps the foundation of national existence. The womanfolk of Christian countries to shun maternity have made use of many, contrivances. Those who fortunately or unfortunately become mothers do not perform the duties which belong properly to their station in life. They do not like or care to give breast to their infants. If they can afford it they employ wet-nurses or else the feeding bottle. Now, this fact should be borne in mind that nothing can be a proper substitute for the mother's milk.

The milk of every female mammal is meant for its own young one, that is, for the young one of its own species, and not for the young one of any other species. Such being the case the human infant can never thrive on the milk of any other mam-

mal, except that of its own mother.

Even if by artificial contrivances the milk of some other female mammal be made to resemble that of the human milk in chemical composition, yet it will lack vitality because of the difference in the nature of the ferment which characterises the milk of every mammalian species.

But there are several conditions when it is not possible for the mother to suckle. Under such circumstances a wet nurse has to be engaged for the infant or artificial milk has to be employed. Regarding the employment of the wet-nurse or artificial milk, a medical man should be consulted, for every case requires special considera-tions of its own. The class of women who are now generally employed as wetnurses have not generally very healthy milk and coming from classes living very dirty lives, they add to the trouble of many a child.

Water.—There is one point on which great stress should be laid and that is the mistake which is often made in this country in not giving an infant any water to drink. Of course milk contains a very large proportion of water. But it should be remembered that it is more a food than

a drink.

The importance of water drinking has been shown by the people of Japan, where it has been made an art that has been carried to perfection. The child requires water to drink as necessarily as an adult. A copious drink of plain water is a very simple and useful remedy in many an ailment of the child. In fevers, in costiveness, in painful and scanty micturition, water drinking is the best medicine possible. \* B. D. Basu.

\* Water Requirement of the Infant. L. F. Moyer (Zeitschrift fur Kinderheitkunde) points out that the living tissues consist of more than one-half of water. In the growing organism water plays a more important role than in the full-grown animal. It was shown by O. and W. Heubner that an adequate gain in weight in nursing infants is often to be attributed to an insufficient supply of water to the infant. In an experimental investigation conducted with a view of testing this observation, the author succeeded in differentiating three groups of children: 1. Those fed on a concentrated and sweet-ened preparation of casein-milk, who lost in weight and gained only when water was added to the diet.

2. Children that on a similar diet maintained a stationary weight and gained only on the addition of water. 3. Children that on a concentrated diet thrived and gained in weight, but that at the end of a number of weeks attained a stationary weight; at this stage the addition of water to the diet was followed by an increase in weight. The following practical rule is laid down: An infant needs on an average daily 150 grams of water for each bilogram of age daily 150 grams of water for each kilogram of body weight.—Monthly Cyclop. and Med. Bulletin. AND EDWARD - C 1213

### A KISS OF ABSOLUTION

By John Rankine,

AUTHOR OF "IN CASSIDY'S COURT," &c.

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MESSRS. Letham and Pretsell, Minford Lane, London. Everyone knew the great firm. Its success had been wonderful and well earned.

There was no necromancy about it either. It was due to the rare qualities uniquely combined in the two partners. They were self-made men, without the self-made man's unlovely attributes. They had been friends before they were partners. After the long strain of business-building they were friends still.

No two men could have been more dissimilar. Alfred Letham was a genial soul in whose presence cold natures melted. James Pretsell was a silent, unobtrusive man, whom few customers, and not all the employees, knew. In his private room he adjusted the firm's intricate finances. His presence was dignified, his manner severe. Yet many a one had had proof of James Pretsell's kindly heart.

Both men were bachelors. Letham laughingly declared that it had been impossible to court success and a sweetheart at the same time. Pretsell consistently said nothing. No one presumed to chaff him.

It was her zeal for good causes that brought Lady Hilda Revely into the lives of Alfred Letham and James Pretsell. Lady Hilda and her sister, Lady Alice, had been born to rank and riches. But they had proved themselves remarkable women. On the death of their parents Lady Alice had abandoned her name and sphere of life, and had gone out to serve humanity after her chosen fashion.

Lady Hilda had continued in the old way but her resources and energies were dedicated to unselfish ends. Her beauty specially equipped her for a butterfly existence. But to beauty the gods had added nobility of mind and tenderness of heart. Lady Hilda took life seriously. There was a rictory to be won some time, somewhere.

Meantime there was the duty of the struggle.

Innumerable philanthropic committees met in her home in Brasner Square. Alfred Letham and James Pretsell were often present. They represented trade. Lady Hilda cared not a fig for that. They were honourable men and willing helpers. That sufficed.

Letham was an excellent committee man. He was on good terms with himself and with the world. Lady Hilda indulged in informalities with jovial Mr. Letham that she would never have thought of with Mr. Pretsell. But she could always rely on her largest subscription from Mr. Pretsell.

One forenoon Alfred Letham entered his partner's private room.

"I have an invitation to dine with the Ingrams to-night," he said. "Lady Hilda Revely is to be there."

"I am sure you will have a pleasant evening."

"I expect so. But I say, Jim, push these tiresome ledgers aside a bit. I want you to be my father-confessor. We have travelled a long way together. Happily, I think?"

Pretsell nodded.

"We had anxieties in the humble days," continued Letham. "I sometimes lost my head and my hope. You never did. The public will never know, and you won't let me tell them, that the business has been built on your ability. And it could not be more firmly founded. These facts are enough to make you happy. You are above the weaknesses of ordinary mortals. I am not. Frankly, I have had queer thoughts of late. I have wondered if I have been allowing business to occupy too much of my thoughts. Perhaps some of life's best things are slipping past at the only time I could enjoy them. I know how all this sounds to you. It is kind of you not

to laugh. But the fact is I am in love with Lady Hilda, and I shall propose to-night."

"You have my best wishes. To-morrow

you will have my congratulations."

"Thank you. And now that that weight is off my mind, what about yourself? The joy of success is great. We have tasted it. But there are other brands. Love, for instance. Would't you try it like myself? Of course, yours is a strong nature. No pretty face could tempt you. You are an extraodinary chap. There is nothing extraordinary about me. I sigh for the soft joys woman alone can give. You are proof against such foolishness, but—"

"Mr. Letham is wanted at the

telephone."

James Pretsell was left alone. Then a strange thing happened. James Pretsell's calm, dignified features assumed an expression of malignant hate and chagrin.

"Curse him!" he exclaimed in a deep, hoarse whisper. "The fiends curse him!"

II.

Lady Hilda Revely and Alfred Letham met at dinner with the Ingrams. Unconscious of the honour for which she was destined, Lady Hilda readily accompanied

her friend to the conservatory.

They exchanged badinage awhile. Letham rippled with mirth and good nature. But Hilda Revely was surprised when, in a moment, a new Alfred Letham emerged. The playfulness faded from his eyes, his voice was eager and tremulous. He was far into his speech before she realised what he was saying.

"You will think me mad. I have often called myself so when I meditated this moment. I see a thousand reasons why you should not be my wife. I have only one to offer why you should—I love you. I have nothing else with which to induce you to give reclitate or my drawn. Dare I."

to give reality to my dream. Dare I—''
The mute appeal of her outstretched

hands silenced him.

"I am sorry," she whispered. "I never thought of this. Not that my answer could be different. I prize your friendship, but what you ask I cannot give."

"I know there are caste laws to be res-

pected. I am not of your rank."

"Please acquit me of that. Neither caste nor conviction ever influenced any action of mine. In a supreme moment like this they will not."

Letham took defeat bravely. He was

eager to rejoin the others. Soon he was in demand among the merrymakers. And never one guessed what bitterness his smile masked.

He left early. Deep in thought he traversed the silent streets. From the shadow of the doorway he had just passed a man stealthily emerged. Swiftly the miscreant's right arm rose, a blade flashed and fell with powerful force. Alfred Letham reeled to the ground with a half-uttered groan.

The policeman found him at dawn, alive but little more. He solicited assistance from the nearest house, Lady Hilda Revely's. Lady Hilda herself was among the first to be at the scene, and to accompany Alfred

Letham to the hospital.

The news spread fast. Detectives scrutinised the ground for clues. Lovers of the morbid came to see where the victim had lain, and to spin fantastic theories. Everyone was horrified. Alfred Letham was no man's enemy. Who, then, had done this cowardly thing?

The police could neither say nor suggest. There was absolutely no clue to the motive or to the culprit. They did their best, but Letham's friends feared that the outrage would pass into the category of unsolved crimes. And their fears were verified.

There were compensations, however. At first the doctors had estimated Letham's lease of life in hours. But he confounded the prophets. He struggled gamely. Death yielded his prize reluctantly, but by slow degrees Alfred Letham emerged from the danger zone.

James Pretsell's grief had been intense. He was the first and last inquirer at the hospital each day. He aged perceptibly during that period of anxiety. Onlookers marvelled at a love so great between men. For James Pretsell, stern and self-controlled, was as grief-stricken as any woman.

Lady Hilda's sorrow was scarcely less. James Pretsell and she conferred countless times on the one theme—Alfred Letham. It would have been a shame to him not to have recovered, surrounded by such solicitude

James Pretsell laughingly told him so

the first time he sat by his bedside.

"You are quite out of the wood, Alfred, and you will never guess how many people are grateful. Lady Hilda will tell you of her gratitude herself and alone. Do you recall our last conversation in the office when you talked of her. Well, it is evident

to all men that you will get what you coveted. You have—"

Letham shook his head.

"That chapter is closed," he said. "I tried my luck and lost. I got the mitten,

kindly, gracefully, but firmly.

"Nonsense! She could not have understood you, or she could not have realised what she was doing. She is worthy of the very best. That is why you came in first. She simply must be brought to see her mistake.'

He tried to show her this when next

they met.

"I know it is a matter of supreme delicacy, Lady Hilda, and Letham would not thank me for interfering. But he is my oldest, dearest friend. I am concerned in his happiness. I know you are necessary to it. I hope I may yet congratulate

"Not on that point, if indeed it is a matter for congratulation," she smiled. "I do not need the certificate of character you have given Alfred Letham. I think I know him, though, if I did not, your assurance would have influenced my decision as nothing else in this world would. The hardest fate that befalls any woman is to refuse a happiness to a man like Alfred Letham. He deserves much more than he thinks I can give him. I would gladly say 'Yes,' but my heart bids me say 'No.' And a woman has no court of appeal beyond her own heart."

James Pretsell was importunate for love's sake. He urged Alfred Letham's cause with open and artful wiles. He could not have pleaded more earnestly for himself. But Hilda Revely's answer to Alfred Letham was no. And it was

irrevocable.

III.

The patient improved so rapidly that the doctors began to talk of the Riviera.

"Two months would set you on your feet again, Letham. We are proud of our" success with you, but Nature alone can put on the finishing touches. There is no one on our staff that we could spare to go with you for so long. But there are any number of competent nurses."

Lady Hilda said she knew one. She was commissioned to engage her. That was how, when Alfred Letham set out for the Riviera, his male friends who saw him off whispered that "Letham was lucky in

his nurse."

Nurse Wilson was youthful, and of graceful presence. There was skill in the deftly-moving hands. Her eyes gave expression to an indwelling spirit of purity and sympathy. Such a woman as unconsciously re-establishes men's faith in Heaven and in angels.

Lady Hilda Revely and James Pretsell waved their friend adieu, and they went their respective ways, each keenly silently regretful that the link which had bound them so closely together was gone.

James Pretsell buried himself In Minford Lane. But a great change had come over him. No man could miss seeing it. It dated from the hour of Alfred Letham's outrage. Wearied and careworn, he seemed more like the victim than did Letham.

Lady Hilda's heart was sore when she ' thought of his loneliness and marked his sorrow. And she was gracious to him, gracious as only a good and lovely woman can be. And as he mutely expressed his gratitude in his doglike eyes she was moved to tears and to words.

"You are unhappy," she said. "Can I do anything? Your evident sorrow perplexes me. Is it on Mr. Letham's account?"

"Yes."

"It seems needless. He is recovering rapidly. His letters are buoyant. He is more than delighted with Nurse Wilson, if we may judge from his flattering allusions to her. He will soon be back in his old place, and happier than you."

"Will his happiness be real? Certainly. it must always be less than he at one time

dreamt."

"You mean by reason of me?" "Yes. Will you not think again?"

"Your persistence amazes me. I have answered Alfred Letham himself. I have answered him through you. I have never had a moment's doubt as to the wisdom of that answer. Any other would be heartless. I do not love Alfred Letham.'

"You would in time. Everyone does."

"So do I—in the way that everyone does. But that is not the way he wants. Yet one thing tempts me to change my answer. Tell me, would it make you happier?"

He hesitated and seemed to tremble.

"Yes," he muttered hoarsely, as he bowed his head.

Something in her voice had given the

question a new significance. He looked up. Their eyes met searchingly. In that moment of perfect silence both tried to hide their most precious secret. And both failed.

"I told you a lie just now," he said.

"I thought so—I hoped so."

"Hilda, I love you."

Her features were radiant with joy. He rose to clasp her, a willing yielder, to his

breast. Suddenly his arms fell.

"No," he said. "I am unworthy. I did not dream this would happen. Forget it all. Tell me once that you love me, then go. It must not be. It cannot be. Will you not marry Letham?"

"For your sake I wavered a moment. Now no power on earth will persuade me to marry Alfred Letham. I have revealed the deepest secret of my soul. You spurn

it."

"Spurn it! Spurn what I would sacrifice my life to win! Suffer me a little and you shall know what price I was prepared to pay for it. It is strange to you to hear that I love you. It is an old tale to me. I have loved you as passionately as only silent natures like mine can love. I worshipped from afar. I might admire you, never possess you. Though I knew those things, I was so irrational that I hated every man whose name was associated with yours, even in good causes. I saw you avoided me. You were embarrassed in my presence. I interpreted these signs to my unhappiness. In Letham's presence you were glad and unrestrained. One day he disclosed his dreams to me. They were like my own, with this differencehis world come true, mine never would. I had to listen to his hopes of winning you, I had to wish him success. And I did it. Yet, in these very moments, my life-long affection for Alfred Letham blackened into the bitterest hate. I could have strangled him where he stood. I was mad. My madness increased in virulence throughout that interminable day. The fiends concentrated their forces upon me and I fell. If what I am about to tell you were suspected I should be hounded out of honest men's sight and be herded with the meanest cut-throats. The night on which Alfred Letham sought you for his wife he was struck down by what was meant to be his deathblow. And, see, there is the hand that dealt that blow!"

He looked expectantly for the signs of

her surprise and horror. She showed none.

"Call the police and tell them you have found Alfred Letham's assailant. I am ready to go with them," he said. "I have suffered enough heaven knows. But nothing can add to my punishment now that you know."

His guilty hand was still outstretched. Hilda Revely silently bent her head and kissed it, the tears streaming down her

cheeks

"Why did you do it ?" she asked. "Because I loved you," he answered.

"Women will forgive anything to the man who can honestly offer that excuse. Your story is indeed strange. But may I tell you another? When the police found Alfred Letham they rang up my household. I was just home from the Ingrams. In the grey dawn I was first to reach the spot. I was thrilled to see Alfred Letham lying there. But I saw something else which thrilled me infinitely more. A little way off lay a tiny button; I lifted it and hid it. I have kept it hidden all these months. There it is. Do you recognise it? It is a button from off the sleeve of your coat. I had frequently looked at their peculiar shape and colour. I knew it in a moment. And in that same moment I knew who had struck Alfred Letham down."

James Pretsell was silent, incredulously,

amazedly silent.

"You knew all the time?" he said.

"Yes."

"And you did not betray me?"

"No."

"Why?

"My answer is the same as yours-

because I loved you."

James Pretsell doubted no more. His arms opened eagerly. She buried herself within. He pressed the precious burden to his heart and the soft cheek against his own.

They were interrupted by a telegram handed in. James Pretsell glanced at it,

then at his companion.

"It is from Letham," he gasped; "but what does it mean? 'Engaged to Lady Revely. Wire congratulations.'"

Swift disappointment clouded his fea-

tures, but Hilda Revely smiled.

"I think I understand, and I hope I am responsible," she said. "When Alfred Letham asked me to be his wife I knew I never could be. But it occurred to me that my sister was a woman in whom he might

find more perfectly what he sought. There was no chance of them ever meeting. But when the doctors were seeking a nurse to accompany Mr. Letham I saw my opportunity. 'Wilson' was the name my sister Alice adopted when she took up nursing, so, without telling her of my dreams, I persuaded Nurse Wilson to take charge of Mr. Letham and to conceal her identity. Now, I think, events have fallen out as I hoped. I am sure Mr. Letham has proposed to Nurse Wilson, who has confessed her identity, and in a moment of ebullient joy, he has sent this wire to surprise and puzzle you. Mr. Letham is, I have no doubt, going to marry Lady Revely—but not this Lady Revely. I have my ideals of a brother-in-law and of a husband. Alfred Letham fulfils the one, his partner—"

The conclusion of the sentence was muffled in James Pretsell's embrace. But he heard it and seemed satisfied.

They talked far into the twilight in

grave, earnest tones.

"Whenever Letham returns I shall make a full confession," James Pretsell said.

Hilda Revely shook her head.

"I wish no one else to share our secret: I know the crime. Love for me was its cause. That is enough for me to know, and more than enough for Alfred Letham to know. Forget all as you will be forgiven all."

Tenderly, solemnly she kissed him. It

was a kiss of absolution.

## FOREIGN PERIODICALS

Mr. E. B. Havell makes a contribution to the Asiatic Review under the heading

Indian Allegory, Art and Architecture which provides very interesting reading.

The writer is of the opinion that

The great world-myths are not the wild creations of poetic imagination, but represent the poet's effort to give a metaphysical explanation of the great natural phenomena which excited the wonder and awe of primitive man. And it may also be assumed that a very large proportion of Indo-Aryan myths and legends are in some way connected with that great natural wonder—the Himalayan mountainrange.

Mr. Havell thus interprets the allegory of the Churning of the Ocean:

The Churning of the Occan is, in fact, a poetical description of the magnificent natural phenomena which are familiar to every one who has watched the coming of the dawn and sunrise over the Himalayan snowclad peaks at Darjeeling or elsewhere If on a still autumn starlight night you climb a high hill commanding a wide prospect over the distant snowy range, you will realize at once the poet's comparison of the sea of milk to the thin shining clouds of autumn; for you look down upon a vast motionless sea of milk-white clouds stretching out to the limitless horizon, and dotted here and there with islands formed by the highest mountain-peaks. And it is then easy to understand how an Indian yogi, meditating on this wonderful prospect, would imagine himself to be on the shores of the cosmic

ocean. For stretching across the deep blue vault of heaven you can see the great Serpent Ananta, the Milky Way, encircling the earth with his coils, the planets of the Great Bear glittering like jewels in his seven heads. In the solemn stillness of the night he is watching ceaselessly while Vishnu Narayana sleeps upon the cosmic ocean.

Then towards morning, before it is yet dawn, there is a slight stirring in the air, and the Sea of Milk begins to be agitated. The Devas—the spirits of the daylight—as yet invisible, have seized the tail of the Great Serpent, while the Asuras—the spirits of the night—range themselves at its head, and the Churning of the Cosmic Ocean has begun. The clouds begin to break up into whirling wreaths of vapour, and it seems as if the depths of the valleys below formed an immense caldron, wherein the gods and demons are preparing some mysterious potion. The crescent moon, which had risen some hours before out of the depths of the cosmic ocean, is settling over Kinchinjunga's mighty crest. Siva has seized it as his own.

Suddenly over some of the highest peaks in the far distance there are flashes of crimson light. All creation seems to be on fire and threatened with destruction. The clouds gather together in a thick clammy mist, which quickly envelops mountain and valley, and covers the whole prospect with a dull pall of grey. It might seem that for the moment the powers of darkness were gaining strength, and that the Devas were being worsted in the struggle. But then the mist which enshrouds the mountains is parted in front of you as if by a magician's wand, and Kinchinjunga is revealed glittering like silver in the morning sunshine with a band of exquisite violetblue on the slopes just below the snow-line. Siva has

drunk the poison which threatened the world's dissolution, and become "blue-necked." Lakshui, the bright goddess of the dawn and sunrise, has at last risen from the depths of darkness, bringing the divine nectar with her; the morning showers which greet her coming have cleared the air, and all nature rejoices once more at the defeat of evil spirits of night who disappear into the depths of Patala. An important clue to the interpretation of the allegory is the identification of the Serpent Ananta with Milky Way.

#### The writer goes on to say

It is very important to be able to recognize the constant interchange between pairs of opposite symbols in Indian art. In the West we are accustomed to draw a hard and fast line between such ideas as light and darkness, creation and destruction, good and evil, and so we are apt to be misled when Vishnu appears in the same allegory under different names both as the ruler of the night sky and as the sun at noon, when Siva is both creator and destroyer, when a sun-emblem, like the amalaka is used also as Lakshmi's water-jar, or when the stupa a symbol of death, is used as a symbol of life. The Hindu philosopher interprets these antitheses as opposite spokes in the wheel of life, or petals in the world-lotus, the relative position of which in the cosmos is constantly being reversed, just as day is transformed into night and night into day.

The temple architecture of India and the organisation of religious communities are very important clues to the reading of Indian history as these "mirrored the daily life of ancient India and Indo-Aryan

social and political traditions."

Mr. Havell concludes his article with an illustration of one of a series of village plans given in the Hindu Silpa-Shastras. He has no doubt that the village plan "was originally derived from the fortified camp of the first Aryan invaders of India" though the Silpa-Shastras stated that "the master-builder in laying out the village, was adapting the plan of the cosmos, designed by the Divine Architect, to the needs of the Aryan community."

The plan was generally a rectangle, with the main axis of the village running as nearly as possible due east and west, so that the principal streets got the full benefit of the vivifying rays of the morning sun. The main street, dividing the village into two halves, was called Raja-patha, or King's Street, and a good circulation of air was insured by another wide but shorter street, called Mahakala or Vamana, intersecting this at right angles. The two together made four arms—symbols of the cosmic cross, or the four positions of the sun—at its rising, at noon, at setting,

and at midnight.

Under the village walls was a wide path, known as the Mangala-vithi, or Path of Auspiciousness. This was the Pradakshina Path, which was conserated by Hindu religious ritual in the present day. Perhaps you have never reflected that when the Buddha preached his Eightfold Spiritual Path—the eight virtues which must be practised to attain Nirvana—he had in his mind the real Mangala-vithi, or Path of Auspiciousness, divided by the eight gates of the village walls, which every Aryan villager trod

when he was performing his religious duties. In the same way the Buddhist sangha was organised in the

model of the sangha of the Aryan village.

The Silpa Shastras say that the centre of the village, where the arms of the cosmic cross intersect, was the place for the temple of Brahma, or for a Mandapam for meetings. This explains several things: first why Brahma was represented in sculpture and painting with four heads—because he was guarding the four crossways of the village; and also why he and other deities had four arms. Their arms were the mystic arms of the cosmic cross. It also shows why, in spite of Hindu temple ritual not being congregational, but individualistic, the temple Mandapam was always spacious and provided accommodation for a large number of people. It was the assembly-hall or council-chamber of the village or town.

### Under the heading

### Mysticism and a Defence of War

Carl Heath contributes a short article to the *Socialist Review* for August-September. Says the writer:

The intellectual difficulty of perceiving truth, and the moral difficulty of conforming life thereto, are the principal factors in determining most men upon the acceptance of "something less than the morally best" and upon the search for a "sufficient" moral justification. It is the easier path, and since the daily struggle is in all conscience difficult enough for most men, this, they feel, must suffice. The moral world if pushed too far is apt to make existence impossible in a work-aday universe. We must do the best we can and accept many of the conditions in which we find our selves.

The greatest moral problem of the moment is the problem of war, the destructiveness, the cruelty, the animalism of war and of that spirit which produces war. For however blinded we may be with the passions of the day, the hatred of the enemy, the belief that another nation created this particular struggle, and a general faith in the rightness of our own view of European polity, we know that in respect to the problem, not of this war but of war, all humanity is involved, involved in the excuse and defence of these bloody catastrophes, these reversions to the early days of animal-man.

Miss Underhill, the mystic, seems to think that because war in its worst form has come, "the pacifist view of human history has broken down." She forgets that

the pacifist view of human history does not greatly differ from the militarist, save in so far as it perceives that the principle of mutual aid has played a more important part in development than the principle of antagonism and destruction.

And further the incident of the present retrogression cannot alter the pacifist's philosophy of life unless it be held that this war has destroyed the possibility of a faith in development and human perfectibi-

ity.

Struggle and resistance are the very essentials of life, and a world which avoided them would be a miserable one indeed. To deduce however, as Miss Underhill does, that because strife is necessary and "a mighty source of action," therefore war represents "something which is integral to the general process of creation" is simply untrue. War is one form of

strife which has had its full purpose in the evolution of life. Because man the animal, in certain stages, needed to evolve through this form of violence, it does not follow that man, the mental and moral human, cannot continue to evolve without continued bloodshed; cannot satisfy his need by a transmutation of methods of barbarism into higher forms of strife in the world of mind and of social ethics, and so differentiate himself from his animal fore-runners.

True it is that there are "thousand touching traits in righteous war," as Treitschke perceived.

Indeed, they can be perceived in all war, righteous or unrighteous. Men are not so base but that shocking disaster and devastating misery invariably bring out the noble qualities of the soul, heroism, self-abnegatlon, infinite pity, marvellous generosity, God-like manifestations of unfathomed depths of spiritual nobility. When this divine side of human nature is shown in a Messina earthquake, or the sinking of a Titanle, we thank heaven we are men and women, and pray that in such an hour we may do likewise. And when these divine traits are shown by the simple soldier on the battlefield, like honour is his, as he proves by them his higher humanity.
But the moral wickedness of war has no relation

to the qualities displayed by the poor conscript, or the volunteer soldier. Armies are not trained, and war is not waged, to give the soldier an opportunity of dying like a hero, or of displaying "a thousand touching traits."

#### India and Constantinople.

The fate of Constantinople is hanging in the balance. There are people who think that "the Turk as a ruling force in Europe has reached his term and Turkey will emerge from the conflict as a purely Asiatic power."

If this were to happen what effect would it have on India where millions of Mahomedans reside? This problem has been discussed in a short but thoughtful article

in the New Statesman.

If Constantinople were to fall "the people of Islam will be interested in two questions -the possession and control of Constantinople and the preservation of the Caliphate." The answer to the first question is, so far as is settled, that the possession of Constantinople would go over to Russia.

How about the Caliphate? The Caliphate was established at Bagdad for five hundred years, up to the middle of the

thirteenth century.

The death of Turkey in Europe would result in a redistribution of power in Western Asia, and an independent and renascent Arabia is within the bounds of possibility. In that event the restoration of the Arabian Caliphate is conceivable, with, in view of the completed Hedjaz Railway, a custody of Mecca

and Medina much more thorough than the Ottoman Sultan has been able to exercise.

But whatever happens Britain must be deeply interested in the settlement.

She is the largest Mahomedan Power in the world. Close upon 100 millions out of the total Mahomedan population of 350 to 400 millions are in the British

When the time approaches for the ending of the old regime in Constantinople the maintenance of the loyalty of Mahomedan India will make a heavy demand upon British and Anglo-Indian statesmanship. What, at the moment, is the outlook? It is impossible to deny that both before and during the war the authorities in India have been guilty of foolish panic and blundering action.

The suppression of all the independent Mahomedan newspapers in India was accomplished at a time when the Administration needed all the help it could get from the Press in explaining and commending the war policy of the Allies to the Moslem population. The bureaucracy, however, thought otherwise, and it has lately ordered the confinement of Mr. Mahomed Ali, the most influence of Mr. Mahomed Ali, the most influential Moslem publicist in the country,

The following are the concluding lines of the article.

The times are critical. It would be idle to pretend that the loyalty of Mahomedan India is an unvarying and unshakable sentiment upon which we can count without reference to the conduct of our official in India or the events and decisions of the theatre of war. We cannot. Should Constantinople be handed over to Russia, the 70 millions of Moslems in India will be profoundly shaken. If, as an alternative, the Powers declare for an internationalized city and district, the disturbance of feeling will probably be less violent; but it cannot fail to be serious, since in that event as in the other Constantinople will cease to be the City of Islam.

#### The German Idea of Death.

Anna Bunston writing in the British Review has tried to find "a clue to the German feeling about death."

Says the writer:

When we see a people like the German people, given to "Gemuthlichkeit," loving warm rooms, red wine, and comfortable women, enjoying, too, the shade of woods, the songs of birds, the romance of evening—a people confident in itself and its destiny, proud of its knowledge and achievements-when we see such a people rushing to death almost as to a festival, we are provoked to thought.

Perhaps a clue to the German feeling about death can be found in the "childlikeness and even childishness which accounts for so much that is amiable and so much that is aggravating in the German character."

Their national epic, the Nibelungenlied, is full of the simplicity, the directness, and the bloodthirstiness of the very young. Chriemhilde, whose white and red

and gold beauty is felt all through the Nibelungenlied, although guiltless of all but natural pride and loss of temper, is driven to hew off the head of her husband's enemy with her own hands—hands most skilful in all fair embroidery, most ready to work in the adornment of brother, husband or vassal; and she herself

is hewn in pieces.

Horror has been piled on horror, men have fought and bled and burned at once, friend and foe lie at last in one heap of death, and Chriemhilde, the kind, the gentle—she who had always been the joy of her lord, tender, hospitable, generous, and skilled in all queenly exercises—has become a raging incarnation of revenge, mangling and mangled. There is a terrible contrast between the earlier allusions to Chriemhilde, the comfort that Siegfried had in her, her dignity as wife, mother, and queen, her attending maidens, her fair raiment, the respectful admiration everywhere given to her, so that all men envy Siegfried as they see him move beside her, and this description of her end, of her vain shrieks as the sword of Hildebrand smites and divides her woman's body.

Those who sang this song had strong nerves. They were no more disturbed by the sight of blood than are the little boys who hang about, the doors of a slaughter-house. Death is a disaster perhaps to such men, but it is not an outrage. In the purity of home-life, the courage and loyalty of the men, the chastity and kindness of the women, in the fierceness of pride and the jealousy of precedence, in the abandonment to anger and revenge, in the indifference to slaughter, the Nibelungenlied—or, as the older phrase has it, the Nibelunge Not, the 'Distress of the Nibelungs'—is truly German, and it is German, too, in its literary excellence. And from the day when its stanzas

were first sung to the present year, that acceptance of death, and particularly of death as an incident in loyal service, has continued.

#### The writer proceeds:

With the Germans, Death still wears the hero's coat of mail rather than the pale shirt of the sick man. When Novalis writes to one brother of the death of another he says: "Be of good courage, Erasmus has prevailed." So this day the German is carried to his grave with victor's palms and laurel wreaths, and there is a vague, subconscious feeling that somehow in dying a man deserves well of his Maker, that, in paying "the debt of Nature," he has established a claim upon Nature's God. Perhaps it is partly owing to this old heroic idea of death, as also, no doubt, to to this old heroic idea of death, as also, no doubt, to the strong family loyalty of German people, that the burial-ground, the God's acre, or the churchyard, is as a rule, so well cared for. On any summer after-noon, particularly on any holiday afternoon, a little stream of people may be seen carrying water can and trowel and passing in one direction where cypresses show among the laburnums and lilacs. And if one follows them one will see that there is sometimes as much pride as sorrow behind the care of the grave. dead person in a grave is still a possession, and the simpler people at any rate do not feel that mother, child, or lover is not there. An old peasant woman will tell you her history and say that her sons have been gone to America this many a year, that her man-her husband-has been long in the churchyard, and only one daughter is still in the house with her. She will feel much more at ease about that husband whose grave she can tend than about the sons in America whose beds are made she knows not how and whose deaths are still to be won. The dead are al-ways referred to as blessed or happy—selig, and there

is much less reserve in speaking of the dead than there is with us.

The idea of death is softened by "the certainty that the living will occupy themselves with the dead."

The song "Wie sie so sanft ruhen" deals with this feeling. The melody is sweet and mournful. Here it is:

How sweetly they rest, all the blessed to whose dwelling-place my soul is now gliding! How sweetly they rest in their graves, down to corruption deeply sunken! And no more weep here where sorrow holds sway, and no more feel here where joy flies away, but softly sheltered by cypresses they sleep till the angel shall call them forth. And when amongst them, fleet as a rose's beauty, sunk down, mouldering in an urn of ashes, early or late, dust to dust, my buried bones shall lie, then, if quietly and alone a friend warm with sympathy should pass by in the moonlight and should dedicate to my ashes a tear, as is fitting, and should sigh, mindful of friendship, his bosom filled with pious shudders, and think "Ah, how softly he rests!" I promise he shall hear a rustling, my shadow shall thank him.

#### In fine

To the devout of all nations death is apt to colour life, it is the prevailing tone by which other tones are measured. To the German it seems often to be rather a supporting accompaniment, a bass movement giving fulness to the composition. The grave lends an esthetic charm to the betrothal joy. Death rounds off life as the night quiets and closes the day, and the poetry of death, as that of the night, makes even its terrors not wholly unpleasing.

#### In the course of an article entitled

#### Life and Matter at War.

published in the *Hibbert Journal* Henri Bergson has to say the following:

For a long period Germany devoted herself to poetry, to art, to metaphysic. She was made, so she said, for thought and imagination "she had no feeling for the reality of things." It is true that her administration had defects, that she was divided into rival states, that anarchy at certain times seemed beyond remedy. Nevertheless, an attentive study would have revealed, beneath this disorder, the normal process of life, which is always too rank at the first and later on prunes away its excess, makes its choice and adopts a lasting form.

Artificiality marked the creation of Prussia for she was formed by clumsily sewing together, edge to edge, provinces either acquired or conquered. Her administration was mechanical; it did its work with the regularity of a well-appointed machine. Not less mechanical—extreme both in precision and in power—was the army, on which the attention of the Hohenzollerns was concentrated. Whether it was that the people had been drilled for centuries to mechanical obedience; or that an elemental instinct for conquest and plunder, absorbing to itself the life of the nation, had simplified its aims and reduced them to materialism; or that the Prussian character was originally so made—it is certain that the idea of Prussia always evoked a vision of rudeness, of

rigidity, of automatism, as if everything within her went by clockwork, from the gesture of her kings to the step of her soldiers.

"The methods of Prussia were incarnate in Bismarck," who was, in the opinion of Bergson, a genius, though an evil one. He is reported to have said:

"We took nothing from Austria after Sadowa, because we wanted to be able one day to be reconciled with her." So, then, in taking Alsace and a part of Lorraine, his idea was that no reconciliation with the French would be possible. He intended that the German people should believe itself in permanent danger of war, that the new Empire should remain armed to the teeth, and that Germany, instead of dissolving Prussian militarism into her own life, should reinforce it by militarizing herself.

#### The writer goes on to say:

The Prussian army had been organized, brought to perfection, tended with love by the Kings of Prussia, in order that it might serve their lust of conquest. To take possession of neighbors' territory was then the sole aim; territory was almost the whole of the national wealth. But with the nineteenth century there was a new departure. The idea peculiar to that century of diverting science to the satisfaction of men's material wants evoked a development of industry, and consequently of commerce, so extra-ordinary that the old conception of wealth was completely overthrown. Not more than fifty years were needed to bring about this transformation. On the morrow of the war of 1870 a nation expressly made for appropriating the good things of this world had no alternative but to become industrial and commercial. Not on that account, however, would she change the essential principle of her action. On the contrary, she had but to utilize her habits of discipline, method, tenacity, minute care, precise information—and, we may add, of impertinence and spying to which she owed the growth of her military power. She would thus equip herself with industry and commerce no less formidable than her army, and able to march, on their part also, in military order.

From that time onwards these two were seen going forward together, advancing at an even pace and reciprocally supporting each other—industry, which had answered the appeal of the spirit of conquest, on one side; on the other, the army, in which that spirit was incarnate, with the navy, which has just been added to the forces of the army. Industry was free to develop in all directions: but from the first, war was the end in view. In enormous factories, such as the world had never seen, tens of thousands of workmen toiled in casting great guns, while by their side, in workshops and laboratories, every invention which the disinterested genius of neighboring peoples had been able to achieve was immediately captured, bent from its intended use, and converted into an engine of war.

In Germany administration and military mechanism made alliance with industrial mechanism. Thus equipped Germany declared war with the hope that "other nations would be dragged in the wake of Germany subjects to the same movement, prisoners of the same mechanism."

But contrary to expectations

The moral forces, which were to submit to the forces of matter by their side, suddenly revealed themselves as creators of material force. A simple idea, the heroic conception which a small people had formed of its honor, enabled it to make head against a powerful empire. At the cry of outraged justice we saw, moreover, in a nation which till then had trusted in its fleet, one million, two millions of soldiers suddenly rise from the earth. A yet greater miracle: in a nation thought to be mortally divided against itself all became brothers in the space of a day. On the one side, there was force spread out on the other, there was force in the depths. On one side, mechanism, the manufactured article which cannot repair its own injuries; on the other, life, the power of creation which makes and remakes itself at every instant. On one side, that which uses itself up; on the other, that which does not use itself up.

# Bergson is full of hope as regards the victory of life over matter. Says he:

An implacable law decrees that spirit must encounter the resistance of matter, that life cannot advance without bruising that which lives, and that great moral results are purchased by much blood and by many tears. But this time the sacrifice was to be rich in fruit as it had been rich in beauty. That the powers of death might be matched against life in one supreme combat, destiny had gathered them all at a single point. And behold how death was conquered: how humanity was saved by material suffering from the moral downfall which would have been its end: while the peoples, joyful in their desolation, raised on high the song of deliverance from the depths of ruin and of grief!

#### The next War: Man versus Insects

is the title of a highly instructive and useful article contributed to the Nineteenth Century and After by H. H. Johnston.

We read

A good many species in the Worm classes exist at the expense of human progress and happiness, for when they do not attack Man himself they attack his domestic animals and cultivated plants; a good many molluses, especially of the Snail and Slug class, are similarly inimical. On the other hand, though Ticks are amongst our deadliest enemies, their relations—the spiders—are potent allies of Man in setting creation in order and maintaining the balance. Scorpions are a theatrically alarming and painful element, but the actual harm they do to humanity is quite negligible. The same may be said about poisonous centipedes. The only type of arthropod outside the actual insect class, which is a deadly foe to Man and Man's interests on this planet, is the Tick. Ticks are a sub-class of degenerate spiders which have become specialized for parasitism and the sucking of animal or vegetable juices.

The majority of Insects and Ticks wage war against Man either by devouring substances on which he feeds or by inoculating them with poisonous matter; by attacking his person; and most of all by acting as the transmitting agency of minute germs—bacteria, amebae, or trypanosomes—which are the source of deadly diseases not only to Man himself but to the birds and beasts in which he takes an interest and to the plants which he requires for the multiform purposes of his life. In short: there is a rivalry still

going on between Man and the Arthropod for the mastery of this planet.

It is possible that man's sufferings due to arthropod malignity are a punishment for man's own devastations.

Man himself—especially and before all, Man of the highest developed, has wantonly destroyed his beautiful and faithful allies the birds, has stupidly put out of existence many and many a harmless and useful reptile that only lived to devour insects and ticks. He is now paying the penalty in the present alarming spread of germ-diseases, in the diminution of his animal and vegetable food supply, which are due to the activities of the insect world and of the minute organisms that they carry in their intestines or their gullets, or on their hairy legs or bristly backs, and introduce into the skin, the stomach, or the veins of Man, beasts, and birds, or into the tissues of plants.

What was at the basis of the preposterous caste regulations developed by the Aryan invaders of India? Belief in the "germs', undoubtedly.

The growing culture of the Neolithic and early Metal ages begin to perceive danger in the fly, in the locust, bug, tick, and mosquito, but an instinctive dread was felt of the invisible germ. This instinctive belief in the "germs" and the spread of germ-diseases was undoubtedly at the basis of the preposterous caste regulations developed by the Aryan invaders of the Negroid, Australoid India. They avoided the contact and even the proximity of the dark-skinned races over whom they had come to rule because they associated such contact with the spread of disease.

Insects spread diseases, to prevent which man must wage unceasing war against them.

In the last two decades of the nineteenth century various investigators in Italy, India, France, Britain, Germany, and the United States had pursued the investigations originated by the great Pasteur in the middle of that same century; had proved the insect, the tick or the worm to be the cause of a vast number of diseases which were afflicting Man, animal and plant; and had pointed the way towards the elimination of such diseases by the suppression or the avoidance of the transmitting agency. There has recently been published a book—Insects and Man, by Mr. C. A, Ealand—which gives a valuable summary and an accurate account of the causes and effects of these insect-conveyed diseases, of the almost immeasurable damage by insects and ticks, and of the supreme necessity for the whole human race to be enlisted in the next war: a war to be waged not between man and man, but between Man on the one side and the Anthropod on the other, a war to be fought to the finish to decide which of the two forms of life, this highly developed vertebrate or this malignly evolved invertebrates, is to govern our planet.

The present war has brought home to us, so says the writer, the frightfully damaging part that insects can play in all extraordinary conditions of life.

The drawing together of men from the humblest habitations in the kingdom has caused the comfort-

able-living amongst the middle and the upper classes to realize our national crime in having so long tolerated the shocking housing conditions of the mass of our people. The decently clad, decently brought-up clerk, who perhaps has never given a thought to the life of the agricultural laborer or the millhand, realizes when packed into a tent with eleven other men who have gallantly left the plough or the factory to risk their lives for the upholding of their country's interests, that the picturesque country cottage or the vile city slum still tolerated by our farmers and our smug city fathers, swarms with bugs and lice and fleas; that life under these conditions (often with a wretched water-supply and no means of maintaining proper personal cleanliness) results in ablebodied men and women being carriers of bugs, fleas and lice, either in their persons or in their garments or belongings. Immediately following this discovery comes something far worse than sleepless nights from the attacks of vermin, comes illness-perhaps death from insect-conveyed diseases. This misery of vermin will at any rate stand out prominently amongst the many forms of wretchedness caused by the present

#### We should realize that

At least two thirds of human diseases are preventable if we can destroy the transmitting agency of the germ that provokes the disease. The chain of events connecting the spread of cancer with a tick or an insect agency is not fully determined, but in all probability the germs of this disease are conveyed by the mite Demodex folliculorum, by the flea, the bug, or the body louse.

Some of these insects infect man through his veins. They themselves become first infected with the disease-producing germs, either by sucking the blood of an already diseased man, beast, bird, or reptile; or they acquire the germs from inanimate substances like manure, rotting vegetation, infected water, and so forth.

The insect, however, having the germ inside it may convey the germ at the right stage for multiplication on an enormous scale into the blood of the human being by piercing the skin. Or like the fly or the cockroach, it may crawl over germ infected substances such as dung or rotting flesh, and with its limbs thus fouled will pass over, vomit or defecate on our food or fall into the milk. Thus the germ-disease may enter the human system by the stomach and intestines.

#### Our enemies and our allies.

If we could get rid of—or even only sensibly modify the number of—the noxious forms of tick, flea, bug, louse, fly, mosquito, cockchafer, and cockroach, we should almost, if not quite, extirpate plague and yellow fever, malarial fever, blackwater fever, relapsing fever, dengue, beri-beri, scarlet fever, possibly cancer, certainly sleeping sickness (which at the present time is depopulating and devastating very richly endowed territories in Africa); and we should extirpate almost all the diseases of cattle, sheep, swine, horses, camels, and poultry. With further attacks on harmful beetles, on bugs, scale insects, midges and aphids we should increase the plantfood output of the world by at least a hundredfold.

In this war against insects some of our most effective allies are birds, and next to birds, lizards and fresh-water fish. But man has also allies within the hosts of the enemy. There are insects whose mission it is in life, either in the larval or in the perfected stage, to attack and destroy other insects. Noteworthy amongst these are the pretty little beetles we know by the inept name of "ladybird."

The Beetle order—besides the Coccinellidæ—contributes another family to Man's allies: the Carabide or ground beetles, nearly all of which are carnivorous and chiefly addicted to attacking and devouring other insects, mainly in the larval stage. They, even by some extraordinary instinct prefer the female larva (in some instances), thus destroying with a nip a possible mother of thousands. Many of the Carabids devour the obnoxious termities in tropical countries. By the genus Calosoma, which happens to be beautiful as well as right-minded, is worthy of international recognition as the inveterate enemy of the Gipsy moth: that ghastly plague of the Eastern United States—destroyer of noble trees and apple orchards.

The Hymenopterous order makes some amends for the ravages of Ants-Man's most serious rival for supremacy in the tropics-by ranging on our side in this struggle many a wasp and bee, fossorial wasp and mason wasp, all of which destroy and

devour harmful beetle-grubs, caterpillars, fly larvæ, locusts, ants, cockchafers, cicadas, and bugs.

#### That is why

It is highly necessary that children of all classes in all countries should receive among their other branches of elementary education information as to the insects and ticks which should be avoided or killed, and the few arthropods which should be spared for their usefulness or for their service as the enemies of our enemies. Children are much too ready in this country to knock down and main the bumble bee, without whose fertilizing services we should have no clover, no peaches or cinerarias. Thoughtless women and rough men should be taught by fine and imprisonment the wickedness and the folly of destroying insect-cating birds for the display of their plumage. The guinea fowl should become sacrosanct in Africa, because it is one of the few bird-types that seeks out in the soil and devours the buried or hidden larvæ of the tsetseflies.

# INDIAN PERIODICALS.

In the Mysore Economic Journal for August Mr. B. Rama Rao laments the want of progress of the

#### Kannada Literature

and the backward position it occupies amongst the other Indian literatures.

Says the writer:

The Kannada language, is not showing sufficient activity in the matter of producing healthy and useful literature of the modern type, in proportion to its importance as a language spoken by over ten and a half millions of people and as the state language of one of the most important of the Native States of India.

To verify his statement the writer surveys the literary progress made by the other Indian vernaculars. We read:

Among the Indian vernaculars Hindi occupies the leading position (82 millions) and outdistances the very next vernacular by being almost twice as largely spoken. But there its importance ends. Bengali ranking second in point of population with its 48 millions, is easily the first and the best as far as the progress of its literature on modern lines is concerned. The phenomenal literary growth of Bengali within the last half a century has taken the world by surprise no less than the political rise of Japan within the same period. For the first time since its institution the Nobel Prize for literature has gone to an Asiatic and the proud winner of the same is a Bengali. It is the authoritative opinion of even some eminent

Europeans that the Bengali literature of the present day not only surpasses that of the other Indian vernaculars but is fit to take rank above some of the second rate literatures of Europe. Poetry and drama, the essay and the novel, besides comprehensive works on History and biography, religion and philosophy, science and art—the products of master minds mostly—adorn the Bengali literature to-day and their number is increasing by leaps and bounds. Bengali can boast of a powerful press and a high order of journalism. Many Bengali works have been found worthy of being translated into more than one European language and the demand for Bengali translations into other Indian vernaculars is now so great that a large and growing number of non-Bengali Indians of literary leanings have fairly well familiarized themselves at present with that language specially for the purpose of rendering its best productions into their own language.

Next in point of literary activity comes Gujarati, though as regards population (10½ millions) it stands far below Telugu, Marathi and Tamil, and slightly below Kannada even, if we include among the Kannada people the Coorgs (42,881) and the Tuluvas (5,63,453) to whom Kannada is the literary vernacular. Within recent years Marathi appears to have shown greater activity than Gujarati but in some respects the latter holds its own even at

present.

Third in literary importance, I would place Marathi (19 millions) in speaking about which I feel I am on surer ground. The influence of the Marathi Press is too well known to require any dilation. The case of periodicals treating of non-political subjects—some of them models of their kind—is even better. One of them, "Manoranjan," a well conducted

illustrated monthly is said to have over ten thousand subscribers on its rolls. Within the last fifty years Maharashtra has produced a large number of patriotic authors—dramatists, novelists, archæologists, historians, etc.—whose works exhibit great originality and independent research.

Tamil (18 millions) may be said to rank fourth in point of literary outturn among the Indian languages. At any rate as far as mere figures are concerned it certainly stands above Telugu; but I am not sure that the quality of its productions—particularly of

the new type-is anything very high.

Telugu (23 millions) comes next to Tamil, though in point of its population it stands very high and takes the third place among our vernaculars. Of the languages which come under the Dravidian group Telugu alone may be said to have developed its modern side. Within the last five years, however, I have noticed a great awakening among the Telugus and all classes of people are now taking an enthusiastic interest in raising their sweet and melodious language to a high rank.

# Coming on to the Kannada language the writer tells us:

It can be no news to you that Kannada stands next only to Sanskrit and Tamil in point of antiquity and possesses ancient and classical literary treasures of incomparable value. In point of population also it is far from being negligible. But how sad it is to note that as regards its progress at present it takes a lowly place along with some of the less prominent vernaculars of India. Within the last five or six decades we have not had a single original and first rate production in any department of our literature; we cannot boast of any great, powerful and prolific writers—dramatists, novelists, historians, etc.,—of the modern type, who may be mentioned with the leading Bengali or Marathi authors. I quite admit that we are fairly well off as regards translations, adaptations and compilations from other languages most of which are of good quality and have largely added to the usefulness of our literature. But my complaint is that generally speaking we have had no original works of any real merit. As regards the newspaper press and periodical literature also, whether in point of number or influence as moulders of public opinion, or even as models of literary composition, the position of Kannada is not very encouraging.

### Civilization in the light of Idealism

is the title of an article in the *Century Review* for January-March penned by Prof. R. R. Thomas.

"The essence of civilization," we are told, "is neither food nor clothes, neither engines nor heaps of printed paper—civilization means consistency, which is of the very essence of civilization in any life whatsoever, whether of individuals, societies or states."

According to the writer the present generation is marked by its "glaring inconsistency."

We should not condemn inconsistency only in any one aspect of life. We should rather condemn it in life as a whole. That is to say, we should try to see that the different aspects of our life are not inconsistent with one another. Thinking is only one aspect of life. Conduct is another aspect; and feeling or emotion too is an aspect of life. We should try our best to see that all these aspects are consistent with one another.

What was meant originally by the term "civilization"? It meant civility—good breeding and politeness.

The original meaning of the word 'civilization,' is what we ought to cling to, if we want to be consistent. And this meaning is made clear by contrasting the civil to the military. The first idea suggests but gentleness and idealism, while the second is closely associated with rudeness and pure physical force. We do not in the least deny gentleness to soldiery, but what we mean is that the very essence of the latter is to convince men by means of rude physical force.

The life of a civilized man is not inconsistent. His lord is himself and his guides are fixed principles. One purpose runs through this whole life and all else are subordinated to and made to work together in harmony consistently with this purpose. The civilized man thinks, feels and wills. But his thought, emotion and volition co-operate in one harmony and it is himself that governs and controls them all.

Hypocrisy is perhaps the greatest sin, and well did Carlyle emphasise the extreme necessity of sincerity. Better be upright and own that we are savages than be hypocritical and profess that we are civilized men.

If civilization means consistency, it is directly the child of idealism. "And idealism" the writer tells us, "would necessarily introduce consistency in the life of individuals, societies or states."

Idealism would make the individual regard most the welfare of the spirit, and this would make his life consistent by subordinating all else to the interest and well-being of the spirit, and making all the elements of life co-operate harmoniously for the good of the spirit.

Idealism in societies will make individuals realise that they are all spirits, hence the most precious things possible. They will further be made to realise that it is absurd to do harm to the spirit for the purpose of material gain. Thus individuals would be made to respect one another's rights and to treat one another not as means for their own selfish gain, but

'as ends in theinselves.

Idealism will make states realise that spirits are more valuable than territories, and that it is absurd to do harm to men, for the purpose of gratifying their uncharitable feelings. Having deeply impressed upon our minds the preciousness of human souls, idealism will make us lose acres of land rather than allow a single soul to be shot by means of cruel and destructive machines and die in anguish and excruciating pain. Idealism will convince us that psychological factors such as pain and sorrow count numberless times more than vast territories and mountains of gold and silver. Thus idealism would compel us to seek for more humane ways of deciding disputes even at the cost of losing a great deal from the material stand-point. Thus even in the case of states, idealism will help them to be more consistent with one another and to have more and more of harmony

and co-operation and less and less of friction and discord. Idealism will make us free from absurdity of onesidedness in condemning the quarrels of individuals and overlooking those of

Writing in the Indian Review for September about

#### How London recruits for the War

Mr. Sairt Nihal Singh says:

No advertising campaign has ever before been planned, launched, and managed with so much ingenuity, enterprise, and insight into human psychology as the one which is being carried on by the British authorities to secure recruits for His Majesty's Army and Navy, chiefly the former branch of the

One sees everywhere the evidences of this gigautic advertising campaign. Newspapers of all shades of opinion contain columns of advertising of this description. Walls and billboards in cities, towns, and even in villages, are plastered over with recruit-

The most casual observer is struck by the variety of text and illustration, type and colour, employed by those who are designing this advertising. Taken n the aggregate, the posters have no class of people and no emotion untouched. The rich and the poor, he sportsman and the artist, one and all are urged to enlist.

It seems to me that the keynote of the advertsing is to impress upon the British mind the primary and essential fact that Britain is fighting, not for the ake of aggression or spoliation, but to defend small ations and our own liberties. All the literature hat is being issued is based upon that fundamental

Mr. Singh thus describes some of the posters that are being used to attract men to the recruiting centre:

One poster most graphically depicts the desolation hat has been brought upon Belgium. It is printed p colours, among which red and black predominate. t shows soldiers fighting in the streets of a city. annons are belching forth smoke. The buildings are a ruins. A woman, with terror written in feature and attitude, trying to protect her little one from he flying builtets, looks in vain for sanctuary. An ld man crouches in the corner. Wounded and dying nen lie everywhere just as they have fallen. The icture delincates all the horrors of war so vividly hat it photographs itself upon the memory and aunts all who have gazed upon it. The words "Join he Army To-Day" are not really necessary to make carry the message to the manhood of Britain.

One placard depicts a scene as different from this hastly picture as the day is different from the night, t is a composite picture of Britain. You see forests, elds under waving corn, pastures in which cows almly eat the lush, long grass, meadows covered with wild flowers, a cottage surrounded by a flower arden in which grow roses, holly-bocks and other ypical flowers which are favourites in Britain, a ovecote with pigeons flying in and out of it, and a roman standing by the gate. In the background, poming above the fields, are mountains. It is a noving picture. It is headed: "Your Country's fall." At its foot runs the legend-line: "Isn't "Isn't his worth fighting for?"

When Lord Reberts died, a poster was at once put up which portrayed a framed picture of "Bobs" (as he was always familiarly called by the British soldier, or "Tommy") surmounted by a laurel wreath and draped with a Union Jack. Beneath it lay his Field Marshal's hat; the other insignia of his rank, and his Victoria Cross. The words in chocolate letters on a white background: "He did his duty. Will you do yours?" made many a young man pause and think and turn his steps to the nearest recruiting office.

To impress upon the public the necessity of immediately increasing the number of shells manufactured in Britain, so that the expeditionary Forces and our Allies can excel the enemy in respect of munition. The most forceful placard dealing with this phase of the war shows in the centre two figures, a gunner of the British Army, and a British worker in an ammunition factory. Both figures are strong and supple. The soldier is dressed in khaki. He looks every inch a fighter. The wage-worker has his sleeves rolled back above the elbows. The two are shaking hands. Behind the gunner are to be seen a number of guns some in the act of being seen a number of guns, some in the act of being loaded, others being fired, and in the distance rises the smoke of cannon. Behind the wage-worker is a munition factory, with tall chimneys from which the smoke is pouring out. The interdependence of the army and the munition factory is vividly brought out in the picture. At the top we read in big, bold letters, the words that the guiner and working man are supposed to be saying to each other. They are: "We are both needed to serve the guis." At the

bottom is the admonition to the public: "Fill up the ranks! Pile up the Munitions!" Another poster reads:

To the young women of London.

"Is your 'Best Boy' wearing khaki? If not, don't YOU THINK he should?

If he does not think that you and your country are worth fighting for-do you think he is worthy of you? Don't pity the girl who is alone—her young man is probably a soldier-fighting for her and her country-

and for you. If your Young Man neglects his duty to his King and Country, the time may come when HE WILL

Then ask him to Join the Army to-day.

NEGLECT YOU.

In a third is to be seen two women, one dressed in the height of fashion, her appearance bespeaking wealth and culture, the other wearing the clothes of a woman of working class. The circumstances have drawn them so closely together that they stand with their arms clasped about each other's waist. A poorly clad boy is standing beside them. The two are looking down from a balcony upon a line of soldiers marching away from them, with their backs turned towards them. Across the top of the picture is printed:
"Women of Britain say—Go!"

Pandit Anand Koul, gives us interesting informations about the

Carpet Industry in Kashmir in the pages of the East and West for October. Carpet-weaving, we are told, was thus introduced into Kashmir:

In 1397 A. D. Timur Lang or Tamerlane, after

his conquest of Persia and Turkistan, came to India. Sikander But-shikan was then the ruler of Kashmir and when Tamerlane reached Attock, Sikander wrote to him acknowledging him as his leige lord. Tamerlane was pleased at this and sent him one elephant and other gifts in token of his accepting Sikander's allegiance. On receipt of these, Sikander sent several precious articles as presents to Tamerlane and wrote to him praying for the honour of being permitted to come in his audience to pay homage to him. Tamerlane replied that he should come to meet him at Attock when he would be returning after the conquest of Hindustan. When Tamerlane was returning to Samarqand after his sanguinary and plundering career in Hindustan, Sikander started from Srinagar with various fare articles which he wanted to present to him at Attock. But he had not gone farther than Baramulla when news was received that Tamerlane had already proceeded from Attock towards Samarqand. Sikander then returned to Srinagar and sent his second son, Shahi Khan, then a young boy, with the presents to Tamerlane at Samarqand. Shahi Khan carried out his father's mission successfully. Tamerlane bestow-ed much favour upon Shahi Khan, but the latter could not obtain permission to return to Kashmir for seven years. During this long period Shahi Khan took the opportunity of interesting himself in the arts and crafts of Samarqand which, being the capital of the great conqueror, was in the height of its wealth and glory. When Tamerlane died in 1405 A. D. while conducting a vast expedition against China over the mountains of Tartary, Shahi Khan returned to Kashmir.

Sikander died in 1416 A.D. and was succeeded by his eldest son, Sultan Ali Khan. The latter ruled for about seven years and then Shahi Khan ascended the throne, assuming the title of Zainulabdin. Imbued with high ideals of kingship, he set himself to improve the material prosperity of the country by energetically sustaining and developing its manufactures. He brought carpet-weaving in this country. He also brought saddlers, book-binders, gunsmiths, papiermache-makers, paper-manufacturers, lapidaries, stone-cutters, midwives, musicians, and firework-makers from Samarqand and made them settle here per-

manently.

The writer goes on to say that

The carpet-weaving industry flourished ever afterwards, but once it declined entirely, so much so that there was no one in Kashmir who knew the art. Three hundred years ago in the time of Ahmed Beg Khan, one of the Emperor Jahangir's Governors of Kashmir from 1614 to 1618, a Kashmiri, named Akhun Rahnuma, went to perform the Haj pilgrimage via Central Asia. On his way back he wisited Andijan in Persia where carpets were manufactured. He learnt the art and brought the carpet-weaving tools with him from there. He taught some people and made them restart the industry in Kashmir with the result that they made a fortune out of it. Once, it is said, he went to them but, proud with their wealth, they would not recognise him. Akhun Rahnuma thereupon cursed them, Zindus dung-dawal marit nirnak nah kafan tih, meaning that "during lifetime they may live in plenty and when dead even cloth for their shroud may not be forthcoming." The carpet-weavers, though on the whole well-fed and well-housed, work for the minimum sustenance and cannot afford to lay by any money, and they ascribe it to Akhun Rahnuma's curse. Akhun Rahnuma's tomb is at the Gojwara

Mohalla in Srinagar, and is held in great reverence by carpet weavers.

This is how the weaving is done:

The carpet is woven in the loom of a very simple construction; the warp threads, which are of cotton, are arranged in parallel order upright and the fabric and pattern are produced by coloured woollen threads upon the warp. The same method as in weaving the shawl is employed by the carpet-weaver in converting his original design, which is prepared by a Naqash into a textile. Instead of working from a coloured drawing or diagram, he has the pattern translated on paper into rows of symbols, each o which expresses the number of threads to be tied in and the colour. The man who translates the pattern into written "key" is called Khanan Wol. The weaver has threads of every required colour in double of treble folds wound up into balls hanging down from a string with its two ends tied horizon tally with the upper ends of the sidepillars of the loom, and, with this written key, or talim as called by the Kashmiris, he ties in the stated number o threads of each colour as in the ciphered scrip over each row of which a double woof shot of thick cotton twine is passed, the fingers being here em ployed instead of shuttle needles as the fabric is o a coarser description. The woof is pressed down by an iron comb. The weaver cuts each thread, after its being knotted into the warp, with a curved knif and then the whole row is made even with the surface of the carpet by clipping with a shears. H does all this with marvellous deftness, knowing nothing of the patterns he is preparing, but graduall building up in a mechanical way the carpet on the warp before him. Formerly, the weavers used the in the threads of different colours by looking into the design itself, but His Highness the late Maharaj Ranbir Singh ordered a large carpet for the Ajai Char Hall in which His Majesty the late Kin Edward VII., then Prince of Wales, was to sta during his visit to Jammu in 1375, and as the tim for manufacturing it was short and the number of skilful weavers was then, it is said, only 13, Khwaj Amir Ju Gangu, who had the order to prepare i introduced talim as in shawl-weaving at the suggest tion of a Khanan Wol named Abli Mir in weaving the carpet, with the result that even unskilful worker were employed and the carpet was prepared speedily Since then this method, which is not only easy be also precludes mistakes, has come into vogue.

We read

The manufacture of carpets is capable of wice extension and has a great future before it, if only somehow aniline dyes could be kept out of the country, and the vegetable dyes, which are availabed in abundance on the surrounding hills and whose so and permanent colouring of the shawls is still the admiration of the world, were used again. They dyes are no doubt more expensive. At the time the were used, dyeing of one seer of wool would cost kham rupees which valued as much as 12 Britis rupees of the present day, while now dyein with the aniline dyes costs only 8 annas per see This vast difference between the two rates tempereveryone generally to use aniline dyes, but a wise may who wants to build up his industry on a sure foundation will prefer the vegetable dyes. Besides, the cost under improved methods could be much reduced If this was done, the Kashmir carpets would command world-wide sale and the carpet-weavers to gether with their employers would derive imment profits therefrom.

#### THE SILENCE OF LOVE

Since thus I have endowed you with the whole Joy of my flesh and treasure of my soul, And your life-debt to me looms so supreme, Love, shall I wax ungenerous as to seem By sign or supplication to demand An answering gift from your reluctant hand?

Give what you will...if aught be yours to give !.....
But tho' you are the breath by which I live
And all my days are a consuming pyre
Of unaccomplished longing and desire,
How shall my love beseech you or beset
Your heart with wild remembrance and regret?

Quenched are the fervent words I yearn to speak And though I die, how shall I claim or seek From your full rivers one reviving shower, From your resplendent years one single hour? Still for Love's sake I am foredoomed to bear A load of delicate silence .... and despair!

Hyderabad, Deccan.

SAROJINI NAIDU.

#### HOME RULE FOR INDIA

[For years, with many of our contemoraries, we have advocated Home Rule r India. Sometimes we have called it iome Rule, sometimes Self-government, In the very nd sometimes Autonomy. rst volume of this REVIEW, in June 1907, e published an article on this subject the late Mr. John Page Hopps, M. P., ditor of The Coming Day, which, in view the keen interest now taken in the subct, is reproduced in the present issue at Great credit is due ost in its entirety. Mrs. Annie Besant for the effort she is aking to place the constitutional struggle r Home Rule on an organized basis. We ave all thought of and advocated Home ule, but, if we are not mistaken; the ea of having a League with Home Rule as its sole object, owes its origin to her. Bditor, The Modern Review.

THE phrase 'Home Rule' is a phrase of ill omen to the ruling classes of Great Britain. When 'Home Rule for Ireland' was talked of at first, it sent a shiver through Clubland and the Court, through the Stock Exchange and the Church, and the shiver reached throughout all classes. The real reason for the shiver was the shock that was given to the Briton's sense of possession.

The supreme British phrase is 'Rule Britannia': and its highest word of exhortation is 'Britons hold your own!' Here and there a Briton persuaded himself that England held down Ireland for Ireland's good, and believed, as usual, that Eng-

land's rule could never by any one be improved. Here and there, too, were a few advanced spirits who risked everything by being scorned as 'Home Rulers,' just as afterwards they risked everything when they were howled at as 'Pro-Boers': but, in the main, the conventional Briton proposed to fall in with the exhortation to 'Hold his own.'

At the present moment, he has become used to the idea of some sort of self-government of Ireland by Irishmen; and perhaps he is trifle afraid of what may happen if he is a too stubborn, and probably a little ashamed of being so recreant all round to his boasted love of liberty: and it is likely that Ireland is after all on the road to Home Rule.

As for 'Home Rule for India,' that is a cry which has not yet even reached him and very few Englishmen pronounce it. It has yet to win acceptance by the rank and file even of 'Pro-Boers.' But, apart from the cry, good progress has been made with the idea, and tens of thousands of thoughtful Englishmen are getting thoroughly ashamed of our autocratic, masterful and selfish grip of India. Still, it may mislead to insist too strongly on the desire of Englishmen to be just. That is not the ruling passion in England. The liking for power, and a certain unctuous belief that English rule is best for everybody, dominate the abstract desire to be just.

It is, however, important to distinguish between the official and ruling classes and interests and the rank and file of the free thinking class of Englishmen. The official and ruling classes and interests are very strong and almost entirely determine Great Britain's policy, and decide its action: but behind them, more or less watchful, more or less placid or restless, stand these outposts of freedom-loving Englishmen and from these, India has much to hope. But they are ill-informed, and it is India's business to instruct them and this could easily be done, for they have no antipathies and would gladly listen to what representative Indians had to say. It is not of much use to preach or complain in India. Indians must come and preach and complain here, to Britons on British soil. There is here a vast amount of ignorance about India, just as there was about Ireland, though it lay alongside our own coasts and just as there was

about the Boers in South Africa. It is this ignorance that should be assailed. We need the pouring in of information.

It is largely believed here that if British rule in India were relaxed, Indians would fly at one another's throats. As to this, much use could be made of the long series of national congresses held in India, as showing how India is preparing to act as a united whole. It would greatly help if representative men from India came to England to expound the nature of the National Congresses and their proposals.

Connected with this is another difficulty , in the way of Home Rule for India. It is said that the country is not homogeneous, and that, with its various races and various languages, Home Rule would be impossible. There may be a difficulty here, but Englishmen who cry 'The Duma is dead. Long live the Duma!' are not the men to insist upon it. Surely, to say the very least, India is as homogeneous as the Russian Empire and has, in every way, a unity, the like of which has no exsistence there, outside of a comparatively limited range. But Russia is not great Britain's: India is. That makes all the difference.

Alas! That the sense of possession should make such a difference! An overwhelming instance of that stares us in the face in the contrast between what we did in South Africa and what we do in India...

But the people of India, we are told, are not fit for 'Home Rule.' That is to say, we say so: we who profit by not Home Rule in India: we who do not want to surrender power: we who think we are the best and ablest rulers in the world and who like to try and prove it. But it is an old cry. It was raised against the middle class in England: it was raised against the mechanics of the great towns it was raised against the country rustics; it is now being raised against women and in every case it was raised and is raised by the people in possession who did not and do not want to lose their power.

It is not certain, after all, that the people of India are, on the whole, unfit The National Congress might very wel serve as an object lesson of India's political capacity, and as a preliminary to a Parliament: and it at all events shows what can be systematically done in tha sense. But what is 'fit'? And wha

makes fit? Surely the knowledge of where the boot hurts, and why, has something to do with fitness: and experience will give knowledge how to remedy the hurt. For the rest, India is at least as fit for Home Rule as Russia is for the Duma: and it may safely be said that if the argument of 'not fit' had been too strictly applied to England, the modern House of Commons would never have been born.

What then is to be done? If one Englishman may give advice to India's millions, I think it should be this:—India must be its own saviour. The best course for India is the bold course. She must refrain from pleading for trivial relaxations, and boldly set forth the larger claim, and insist

upon it, night and day. Set up associations and unions to do, to actually do, as selfhelp, much of what legalised Home Rule might be supposed to do. Let the National Congress introduce some kind of unbroken continuity in its work. Encourage Home Trade as a preliminary to Home Rule. Put not your trust in princes, and in State Secretaries. These are usually but puppets in the hands of unseen powers behind them. You cry, 'What must we do to be saved'? The only answer is, 'He that believeth Let Indian patriots shall be saved'. believe!

1907, London.

JOHN PAGE HOPPS.

## PROFESSOR KARVE'S WORK IN THE CAUSE OF INDIAN WOMEN AS DESCRIBED BY HIMSELF

have been a humble worker in this cause for the last twenty years. During this period I worked for the Widow Marriage Association, the Hindu Widows' Home and latterly for the Mahila Vidyalaya and the Nishkama-Karma-Matha (Society for selfless work). I got facilities and I began to learn English and graduated when I was 27. For seven years subsequently I lived in Bombay contented with my lot. It was here while I worked as mathematical teacher in the Cathedral Girls' High School and the Alexandra Native Girls' English Institution that the question forced itself on me as to why we too should not try for the education and advancement of high class Hindu girls on lines similar to those of European and Parsi schools. It was a consummation devoutly to be wished. At this juncture the mathematical teachership in the Fergusson College fell vacant and it was offered me by the Hon'ble Prof. Gokhale, who was my classfellow in the Elphinstone College. It brought me to Poona at the end of 1891 at the age of 34. My sympathy towards women's education would have remained dormant all my life if another special circumstance had not occurred, which ultimately directed my energies into this definite serious matter than I took it till then. channel.

This circumstance was the death of my wife. This incident presented to me a very knotty problem for solution. The question of widow marriage has now become much simpler. But twenty years ago it was not so. I had my old mother and elder brother who loved me and whom I loved. If I married a widow, my act would shock my old mother's honest religious sentiment and throw her in deep sorrow. A little girl I could not persuade myself to marry. It was a heart-tugging affair. I there. fore made up my mind not to marry a second time at all if the objection from the elders proved to be very strong. When they found me fully determined, they sought shelter in resignation and allowed me, for my sake, to have my way, provided I left them undisturbed in their orthodox surroundings. I accordingly married after my choice on 9th March, 1893. A remarriage of a widow in Poona, the stronghold of orthodoxy at that time, was not then without apprehended difficulties.

but everything passed off well.

This event in my life has been the foundation of the humble work I have been able to do for our women. This responsible step made me feel that life was a more that it had placed an imperative duty upon me and that my serious work was only just begun and that I should try my utmost to prove myself worthy of the cause I was going to embrace. The work was begun with the education of my niece, whose husband was already being educated by me. She got through her Training College course and became a certificated mistress. But as fate would have it and very likely to put my own convictions to the test, my niece was left a widow. She afterwards worked for some time as a teacher in Berars and was persuaded by me to marry my collea-

gue Prof. Bhate.

For a systematic and efficient working out of any plan a responsible body was necessary. I therefore applied myself to organizing a Widow Marriage Association. The old Widow Marriage Associarion had ceased to exist and there was at that time no organized effort made in Bombay, Deccan, Berars, or Central Provinces to advance the cause of widow marriage among the hige class, Marathispeaking people. A few gentlemen worked here and there but there was no organization. Under the circumstances I thought of taking some practical step to form an Association. I wished to make it a prominent principle of this Association to carry on this reform on lines laid down by Pandit Ishwar Chandra Vidyasagar and Vishnu Shastri Pandit, i.e., I wished the association to recognize those remarriages only which were celebrated according to the Widow Marriage Act of 1856. There were only a very few remarried people of this sort on the Bombay side. I wished to work for the cause of widow marriage pure and simple, without bringing in complications of the most difficult question of Caste. I put myself in com-munication with all Marathi-speaking remarried people of this sort and parti-cularly with Rao Bahadur Wamanrao Kolhatkar, who is known to most of us here and who then held a very influential position in the Central Provinces. He had put his whole heart into the Widow Marriage work and at very great sacrifice had brought about several widow marriages among influential people. He appreciated my idea and we called a meeting of remarried gentlemen and other real sympathisers of the cause at Wardha in Central Provinces on 31st December, 1893. We formed ourselves into a Widow

Marriage Association with a set of rules and I was made its Secretary.

One thing that I did almost as soon as the Widow Marriage Association was established was to start a Boarding House for the children of remarried couples. I did this in my own house and my wife and I supervised it. Two boys and four girls were admitted, three being supported by the Association. This went on for over a year and was then given up as impractical. The Association however continued to support a few poor children of remarried couples with money grants.

My long College vacations were used for lecturing tours for sounding public opinion on the subject and enlisting their sympathy for the cause. I proceeded to work systematically in the matter of sounding public opinion. I visited educated people at each place and requested them to give written opinions. I divided such people into the following classes: (1) Those who openly dined with remarried couples. (2) Those who were prepared to declare their sympathy openly. (3) Those who sympathised but had not the courage to say so openly. (Opinions from each were taken confidentially on condition that their names would not be published but only the results would be given in a statistical form). (4) Those who sympathised to some extent, as, for example, only so far as the marriage of a child widow was concerned or marriages of those widows who never had children. Aud lastly, (5) those who were opposed altogether. These opinions were taken on printed forms. In those days even people of position, although sympathising with the cause, had not the courage to say so openly. The state of public opinion then cannot be judged from what it is now. Even so late as in 1900 when Prof. G. C. Bhate, Mr. B. N. Bhajekar and myself were deputed to move about on a lecturing tour to see if we could get a hundred people from among the Deshastha, Konkanastha and Karhada Brahmins ready to interdine openly with remarried couples within the sphere of the above-mentioned classes, our efforts failed. Signatures were obtained on condition that the names would be published only if there were a hundred signatories. But 100 people could not be found willing to support this cause openly from among these three large Brahmin communities together.

My work in connection with the Widows' Home was growing and I could not give much attention to the work of the Widow Marriage Association. I however did what little I could till the 28th of January, 1900. On that date Prof. G. C. Bhate was appointed Secretary of the Association and I handed over charge to him with a balance of Rs. 4,000 in favour of the Association. The Association is still working with Mr. R. B. Joshi and Prof. D. L. Sahasrabuddhe as Secretaries. Under the auspices of this Association about 30 remarriages took place during the last twenty years.

I now come to the second institution. The Hindu Widow's Home, which but for the sympathy it has evoked would not have succeeded in extending its sphere of usefulness which it has now done, was the next development of my ideas and work. My work in the Widow Marriage Association and my contact with many people revealed to me the fact that public opinion on this question was not yet formed and that the people were not yet prepared for this reform, and that it was very hard to push forward the cause, however admirable the work which a few individuals did for it. The greatest difficulty in the way of the progress of the cause was and is to find persons ready to be joined in such A great moral courage is wedlock. for this step. required Without instances of moral courage the cause cannot progress and find acceptance; and without a high level of education and morals in society such instances will not be forthcoming. I therefore thought I would more advantageouly direct my energies towards the cause of Widows' Education. I thought it was easier to induce people to appreciate the value of Widows' Education and induce them to avail themselves of the institution started for that purpose than to persuade them to sympathise with the cause of Widow Marriage that they may give the benefit of their sympathies to the unfortunate widows in their family. The thought of widows' education was never absent from my mind, and even a favourable opportunity for taking the step had offered itself in the latter half of 1893 when a \*great cloud hung over Pandita Ramabai's Sharada Sadan and a wave of public opinion passed against her and in favour of any attempt that could be made by

some of us for widows' education. But my resolution was not made. I halted and I considered.

A year and a half later my mind was made up on this question. I then thought that as the organization of the Widow Marriage Association already existed I might have a Widows' Home under its auspices and on 13th April, 1895, that association sanctioned the step and authorized me to take the necessary measures. Some time after, however, I thought I made a mistake in thinking of having the Widows' Home in connection with the Widow Marriage Association. I thought this connection would be misinterpreted and so I made up my mind to have the Widows' Home quite independent of the Widow Marriage Association. That Association realised the situation and on 15th February, 1896, passed another resolution withdrawing its control and allowing me to carry out my ideas in the manner I thought best. I called upon a number of gentlemen here their sympathy and supand enlisted port in this new undertaking. As a result of this, a small meeting was convened at the residence of the late Rao Bahadur V.M. Bhide on 14th June, 1896, at which the Hindu Widows' Home Association or the Anath Balikashrama was formally established with Dr. Sir R.G. Bhandarkar as the chairman of the committee of management and myself as secretary. This Association was registered in October 1898, under Act XX1 of 1860, the Charitable Institu-

My first care after this, was to collect subscriptions in support of this institution. No progress, no development, is possible without money. For some years, therefore, my College vacations were spent in moving about from town to town explaining its objects and collecting what I might get for this Home. Until and unless a decent amount of contributions was collected to defray the expenses it was useless to open the Home with Schooling and Boarding arrangements of its own. But we maintained such as sought admission during this period at the Female TrainingCollege or Government HighSchool for Girls. It was two and a half years after the Association was established that a very small beginning was made and a Home was opened on 1st January 1899 in a rented house in the Poona City. The

Widows maintained and educated by the Association at the government institutions were left undisturbed at those institutions and only the new applicants were admitted into this Home. It was under the charge of myself and my wife and we lived under the same roof. From the very beginning the attitude of the Home in regard to the question of Widow Marriage was strictly one of neutrality, but people did not believe in our statements. They suspected that my sole object could not but be to encourage Widow Marriage and they could not dare to entrust their widowed girls to myself and my wife. Thus it was why the growth of the institution was very very slow. The number of Widow Students at the Home at the end of the first year was only 4. It rose to 7 only at the end of the second year, and at the end of the third, fourth and fifth years, this number was 14, 14 and 21 respectively. It was a good thing in one way, that the growth of the institution was slow. It gave time to workers, tried their patience and the demand for current expenses was much less than it otherwise would have been. Another good thing about it was that though the progress was slow it was

From the very beginning it was my idea to locate the Widow's Home somewhere away from the City but no convenient site could then be obtained and we had to be satisfied with our arrangements in the City. The original idea however was not lost sight of and the very first opportunity in this direction was availed of. There were several reasons for which it was desirable to locate the institution so far away from the City. Purity of physical and moral atmosphere was one great reason. Life in the City is full of temptations and distance from it can alone keep the inmates away from them. Comparative safety from attacks of plague was another reason. Fortunately we have not been troubled with that epidemic during all this time.

The offer of such a site was not too late to come. The late Rao Bahadur Ganesh Gobind Gokhale took great interest in the cause of Widows' education. He had his garden house near the present Widows' Home and during the plague times of 1899 he gave the use of some rooms in his house for the use of the inmates of the Ashram at great inconvenience to himself. I spoke

to the Rao Bahadur of the suitability of the site near his house. Fortunately it belonged to him and he offered it as a present to the Association. He offered in addition Rs. 750 for building one of the in memory of his daughter, whom he had lost in his garden house. These gifts in those early days were a great encouragement. It was not desirable however to go in for a permanent building before we had made sure that our stay in such a lonely spot would not be a failure. We therefore built a hut in stone and mud at a cost of Rs. 500 and we shifted to it in June 1900. It was a hard trial for us to live out here at the beginning. There was no road, not even a cart track, and all provisions had to be carried on the head or shoulders. Things had to be managed most economically. of all these difficulties In the face I ventured on the enterprize and came out to live here with eight inmates. My sisterin-law (my first wife's sister) offered to share in the difficulties and she was put in sole charge of the establishment. She was not an educated lady, but had entire confidence in me, and to suffer hardships, and from readv the very beginning of the Ashram she gave to it her ungrudging services. It was not possible to bring my wife and children to live out here, because there was no accommodation, and the children could not go to school. A teacher was engaged who would come here daily in the morning and go back in the evening. I could not leave the girls unprotected in this lonely spot and therefore would go there every evening and come back the next morning to Poona to do my College work. These were trying days indeed for all of us. The hut we built was not quite rain proof and we had sometimes actually to cover ourselves with mats to keep our beds dry inside. During the rains my path was full of mud. But mud or no mud, day after day and month after month I went to the place for nearly two years with very few interruptions. I went there not only to give the residents there a sense of protection, but I had also to teach there the more advanced students. It was a labour of love and I never felt the fatigue of it. The real hardship that I sometimes felt was when there was sick wife or child at home and I had to leave them to take care of themselves and come away to this my adopted child, which has

always been dearer to me than myself and my kith and kin. Whenever a conflict of duties presented itself to me there has always been a decision in favour of the institution, whichever it was. It has often pained me to the utmost to see my wife and children unduly suffer for my neglect. of them. But I could not help it. There were occasions when with tears in my eyes I would wend my steps towards the Widows' Home. Sometimes there was a difficulty of another kind. A girl in the Widows' Home would get sick and then my anxiety knew no bounds. I always tried to hold up and encourage others. Any bad occurrence in the early stages would have given a terrible shock to the institution. But all is well that ends well. Those times of trial passed and it was decided to have a permanent building on that site.

The first building was a small block that cost Rs. 8,000. Mr. V. T. Agashe, at present the Sanitary Engineer here, made a handsome gift of Rs. 1,600 for a room in memory of his mother. By the end of 1902 the building was completed and I removed to the Widow's Home with my family. There was no regular road but a cart track was made and I kept a small single bullock conveyance to take me and school-going children to the city. This was a great relief to me. I had not to walk eight miles per day as before, and, being a good deal of my time on the spot, I could pay sufficient attention to the affairs of the Widows' Home. This went on for some years until I could entrust the whole work to ladies and my occasional visits could suffice.

About the end of 1902 my other sisterin-law joined the institution as a lifeworker. The name of Mrs. Parvatibai Athavale is very well-known to the Marathi-speaking public. The account of her life will be interesting. Until she was twenty-five years old she had no acquaintance even with the Marathi alphabet. The first thing my wife tried to do after our marriage was to induce her widowed sister to come and stay with her. She had her little son dependent on her. Naturally Mrs. Athavale hesitated and hesitated. But at last she made up her mind and joined us with her son who was then eight years old. Her education commenced from the day she came to us and with very hard work she got through her Training College work in five years. She was a

Government Scholar and was bound to serve Government, but on application from us the Government made a special case of her and allowed her to work in the Widows' Home.

While at the Female Training College, Mrs. Athavale used to spend her ordinary vacations and long plague vacations in the Widows' Home. My hopes were centred in her. She was the only lady whom I looked up to for help. I expected her to be a faithful and devoted worker and such a one is always a great acquisition. Mrs. Athavale was made the Lady Superintendent of the Widows' Home as soon as her services became available. But she was destined to be useful in another undreamt of sphere. When better educated ladies became available for Lady Superintendent's work, Mrs. Athavale took upon herself of collecting subscriptions the work for the institution. In a very short time She she took to it. is . naturally courageous and persistent and learnt by experience the art of addressing ' large audiences. A woman's appeal for women went nearer the heart and she was able to turn out admirable work. The average of her annual collections is Rs. 3,000. She visits not only large and small towns where Marathi is understood but sometimes also visits places where Marathi is not spoken. She always finds some sympathiser to interprete her appeal. Her method of work is to hold a meeting or two of men and women at each place to explain the object of her visit and then go round from house to house for subscriptions. For several years past she has been the mainstay of the institution, so far as financial help is concerned.

Mrs. Kashibai Devdhar and Venubai Namjoshi were the most valuable acquisitions to the Widows' Home and the credit of raising the institution to its present status is largely due to them. They joined in 1904. They threw their whole heart into the work. Mrs. Devdhar is an undergraduate of the Madras University having failed to pass the B.A. Degree examination. She is endowed with superior intelligence and lofty moral qualities. Her father showed high moral courage in putting her to school as soon as she was left a widow in her childhood. Mrs. Devdhar made very good use of the opportunities her father gave her. For some time after her admission into the body she went out to

collect funds for the institution and travelled on that account in the Madras Presidency, Nizam's Dominions, Provinces and Rajputana. She did excellent work here also. But her greatest service to the institution has been her work of the Lady Superintendent. In the discharge of this duty she showed qualities that are rarely found among Indians. Her selfsacrifice is of a rare type. It is a misfortune that the Widows' Home had to lose the services of Mrs. Devdhar early this year. Owing to some differences she submitted her resignation and it was with the greatest reluctance that the Managing Committee of the Widows' Home accepted it. In the new sphere of activities which she has now fortunately entered at Indore she will be able to give the full benefit of her services to the society.

Mrs. Venubai Namjoshi's services have their peculiar interest and importance. She owes her education and all that she is, to her cousin, the late Principal G. G. Agarkar, whose name is a household word with us. The example of that noble character is not lost upon her. She had opportunities to live in his family and she derived a great benefit from her stay there. She is only a matriculate, but her general knowledge is what it should be in a prominent worker of such an institution. She has been bearing a great burden of duties and at present the sole responsibility of the institution is entrusted to her. Without her single-hearted devotion the institution cannot continue to be what it has been.

By the end of the year 1904 the institution was fairly on its way to prosperity. People began to feel more confidence in the institution and its usefulness. The number of attendance began to increase year after With the growth of the institution, grew from time to time the necessity to construct more buildings. In 1903 a block costing Rs. 6,000 was built to provide accommodation for kitchen, dining, &c. In 1904 a project for extending the buildings was undertaken. It required over Rs. 20,000. The difficulty of funds always stared us in the face. But trusting to the goodness of the cause and honesty of purpose, the work was taken up. At this time a noble soul, Mr. S. N. Pandit of Rajkot, came to our help. His total contributions now amount to Rs. 12,000.

By the end of the year 1906 when the suite of buildings of the Widows' Home

was almost complete most of the initial difficulties were overcome and the work became more or less a matter of routine.

I shall now give some general information about the institution. Its object is to educate high caste Hindu Widows in such a manner as to give them some interest in life. The general trend of our society is such that a widow comes to consider her life as unmeaning and a burden to herself and others and she often wishes for death. This Home teaches them that a widow's life is a valuable asset to herself and her country. The education imparted here is calculated to make them self-supporting by becoming teachers, midwives or nurses. To learn to be the last two they have to join some hospital after getting the general education at the Widows' Home. Poor widows are supported by the institution partly or wholly, while the well-to-do pay for their expenses. The average cost of the maintenance of a widow comes to about Rs. 100 per year. Life at the Widows' Home is nearer to home life. The inmates have to take part in the household work and their religious and moral education is also looked to. The institution is conducted purely on Hindu lines; religious or devotional exercises that are common in the Hindu household are allowed there, while so far as the doctrinal side is concerned, liberal ideas prominently brought before them. So far as the course of intellectual education is concerned we have got the complete course of the Vernacular Final Examination and the English course up to the fifth standard. Two upper classes are wanting to bring the course up to the Matric. Instruction in drawing is attended to and we teach a little of Sanskrit and Hindi also. We have a staff of about ten teachers, four of them being ladies and six gentlemen. Gentlemen teachers have to live with their families on the premises. The Home has buildings worth nearly Rs. 45,000 and a saving of Rs 60,000 in the form of Endowment and Permanent Funds. The present buildings can accommodate only a hundred inmates and this number has been constant during the last five years. New buildings costing about Rs. 15,000 will be constructed in a year or so. The current annual expenditure comes to about Rs. 13,000. Rs. 3,500 come from annual subscriptions, Rs. 2,000 from the annual interest, Rs. 3,000 from paying and partly paying students and

about Rs. 4,000 come from occasional gifts and collections. Thus the two ends meet somehow. Many widows have left the Home and are doing useful work in the society as teachers or midwives and nurses. Many more are pursuing advanced courses of study in other institutions and will take up useful work in the society at large in due time. Widows are attracted from very far off places. There were at one time or another widows from Madras, Cocanada, Rajahmundry, Mysore, Mangalore, Berars, Central Provinces and Central India. A thousand people on an average coming from all parts of India visit the institution annually. Many princes and chiefs have honoured it with their visits. Many men of light and leading make . it a point to see the institution when they to Poona. The affairs of institution are managed by a committee of twelve members elected from among the members of the Association who have either paid a donation of not less than Rs. 100 or who pay an annual subscription of hot less than Rs. 10. Where there was hot a single hut to be seen there has now prung up a small colony inhabited by nore than two hundred souls. The Postal Department has now established a special Branch Post Office for that institution and. t is worked by a Brahmin lady who is the Post Master—indeed a rare occurrence in ndia.

I now come to another development of my work, the Mahila Vidyalaya. term of this institution was unconsciously planted during the very early stages of he Widows' Home. It was then very ard to attract students to the Widows' Home and we admitted very willingly aughters of widow students free of charge nd their sisters also with some concession s an inducement. A middle class gentlenan of the Ratnagiri district who had a hare of moral courage in him was affluenced by the writings of the late Principal G. G. Agarkar and he wrote o me when he heard of the establishhent of the Widows' Home, in connection. with his daughters, the eldest 14, who was widow, and two others unmarried, who vere 12 and 10. He wrote to say that if le sent the widowed one only for educalion, it would be impossible to find in those rthodox surroundings suitable rooms for the others. So if he sent one le must send all; that he was comparatively a poor man and that the monetary help he could render would be merely nominal and practically the girls would have to depend on the institution. I wrote back to say that if he was prepared to keep the girls unmarried up to a late age we should be glad to have them all. He agreed and they were at once brought to the Home early in 1900 and that was the real foundation of the Mahila Vidyalaya. This little family group at the Widows' Home continued to add to the general good impression about the Widows' Home, for several years. All these three girls have been very fortunate in their walks of life.

At first only the daughters and sisters of widow inmates were admitted into the Widows' Home. Later on a few married and unmarried girls were also admitted if they paid for their boarding and if there was room enough to accommodate them. By and by people began to appreciate the work of the Widows' Home and there seemed to be a growing desire on the part of the public to have their unmarried girls educated at the Widows' Home. consequence was that the number of such students increased and the Widows' Home Committee ruled that the total number of non-widow students should never be more than one-fourth of the whole number and that if room was required for fresh widow applicants, it should be made by sending away one or more non-widow students. Several applications from non-widow students had to be rejected every year and I could not observe this with complacence. I tried to induce the Widows' Home Committee to extend the sphere of their work and allow the use of their school to non-widow students. The Committee wished to keep up the speciality of the Widows' Home, and would not afford further facilities for the education of nonwidow students. This put me into a fix. My sympathies had become wider and my feelings on questions of education and late marriage of girls were becoming keener and keener. I had written to a non-Deccani Hindu philanthropist to enquire if he would help me in the idea of the ब्रह्मचर्यत्र Brahmacharya or Celebacy fund. With its help poor girls obtained education free of charge if parents promised to keep them unmarried and allow them to be educated under my supervision till the age of 20.

Under all circumstances they were to remain unmarried till they were 16 or 17, and then if they were found promising and willing to study further, the pledge was to be enforced, and if it was otherwise, they were to be allowed to marry. That gentleman had promised a help of Rs.25 per month. and he continued it for seven or eight years when he stopped it after informing me that he wished to make it available for a more needy institution. This help gave me a great encouragement. It was however no easy task to undertake the responsibility of another institution when the burden of the Widows' Home was no light one. I thought and thought and at last made up my mind to take the step. On the 4th March 1907, the Mahila Vidyalaya was started, with six girls, in an old but spacious house, near the Lakdi Pool, belonging to the Deccan Education Society, which kindly placed it at my disposal for the purposes of the institution. The same day I published a letter in the daily Dayan Prakash announcing the starting of the Mahila Vidyalaya and giving the aims and objects of the institution. These objects were to provide a Boarding School for non-widow students conducted on the lines of the Widows' Home and secondly to do what was possible to encourage late marriage of girls. With regard to this institution too there was the idea of taking it away from the city and if possible near the mother institution, the Widow's Home, and it was so declared in the very first statement.

Thus began the Mahila Vidyalaya, which also made its way slowly but surely. The greatest difficulty was to secure a site near the Widows' Home. The difficulty of funds was always there but I had made up my mind to throw myself in, whatever the risk. At last a site near the Widows' Home was secured about three years ago. Without any loss of time we went in for buildings on that site. Fortunately at the time two gentlemen offered to throw in their lot with me and this relieved me a good deal. One of these, Mr. M. K. Gadgil, who is a B. A. and a middle-aged gentleman, was in Baroda service and he resigned his post merely through love of this kind of work. The other is a matriculate of more advanced years but of very high ideals. These two gentlemen threw their whole heart into the work of this new institution and the credit of bringing it to its present status is largely theirs.

We commenced the buildings under very great difficulties with no money to star with. All three of us are poor people. however made up our minds to lend to the institution our savings, viz., Rs. 3,000 each, set apart as future provision for ou families. The original estimate came to Rs. 25,000 but we included more building in it and now the whole might reach the figure of Rs. 33,000. Where to get the remaining amount from, was a grea Without attempting problem with us. immediate solution we proceeded with our buildings. We intended to borrow or personal responsibility and on the security of the buildings, if any one would lend us money or raise a debenture loan to be repaid in a certain number of years. We were engaged in negotiating for these when a relief came from an unexpected quarter. We were having a benefit concert in Bombay under the auspices of the Gandharva Maha Vidyalaya and my friend Mr. M. K. Gadgil saw Mr. H. A. Wadya with a hope that he would buy a few tickets for the concert. Naturally he took reports and leaflets concerning the institu tion and plans and estimates of the new buildings. After a little conversation, Mr Wadya asked Mr. Gadgil to leave the papers with him. About a month later got a letter from the secretary of the Μ. Wadia Estate, that the trustees would be glad to contribute one-third o Rs. 25,000, which was the estimated cost provided the buildings were after Bai Motlibai, the mother of tha philanthropist. Nothing could exceed ou joy at this letter. I can recollect very fev moments in my life when I felt such a joy Joy in such cases can be measured by the anxiety felt and one who has a family to support or aprovision to make, can alon realize that anxiety. Efforts were madin other directions and liberal suppor came in. The labours of my friend Mr M.K. Gadgil in bringing in subscription have been of exceedingly great value to the institution. A part of the additiona building is yet under construction. Whe debt for about Rs. 13,000. The building for 10will provide accommodation inmates. We have already 50 inmate coming from all parts of the Marathi speaking country. We expect that the

accommodation will be found insufficient

within three or four years.

The course of instruction in the Widow's Home was drawn up with an idea that the Widow inmates should find some employment to support themselves after they leave the Home. Some examination therefore, such as the Vernacular Final or the Matriculation examination, had to be the goal to be reached. In the Mahila Vidyalaya we hope to frame an optional course in which the goal will not be to prepare students for an examination but to prepare them to be good wives, good mothers and good neighbours, This course will include a good knowledge of Marathi, a little of Sanskrit, practical knowledge of English, Simple Arithmetic with the elements of Book-keeping, elements of domestic Economy, Physiology, Anatomy, Hygiene, a practical knowledge of the art of cooking and child nursing. All this programme will take years to be completely carried out, but we shall work with that goal before us.

I now come to the last stage of the development of my ideas and work. I have all along felt and it has now become my faith that for the regeneration of India, and if any thing tangible is to be done in that direction there must be hundreds and thousands of men and women ready to work on the principle of self-sacrifice. To produce a batch of lady workers on this principle has been one of my long cherished dreams. When the Hindu Widow's Home was registered in 1898 a clause was inserted in the Rules and Regulations which stated that one of the objects was, "To create a class of Hindu sisters of charity and mercy." Later in a pamphlet published in connection with the Widows' Home in 1902 I expressed the idea in the following way:-

"The aim of the Ashram then is not only that its students should be educated here and thus provided with means of leading an independent honest life, but that while leading such a life they should be useful to their sisters and help forward the cause of the regeneration of women generally. Moreover the Ashram hopes that from among its students there would come forward some who when they leave the Ashram after completing their education would not care to earn money but distinterestedly throw themselves into the work of conducting institutions like this Home.

It will thus appear that that idea has been my constant companion. The more I thought of public charitable institutions in Poona or for the matter of that on this

side of the Presidency, the more firmly did the conviction take root in me that what was essential for the development, conduct and administration of such institutions, in the spirit and with the zeal with which they are started, is men imbued with the spirit and attached to the cause with religious fervour and devotion, to whom the work in that cause is a spiritual mission and

therefore all in all.

In the conduct and equipment of an institution started for benevolent purposes, work in which has always a sanctified character, money is undoubtebly, as it is everywhere else, a very potent factor. If I am permitted to say so, money gives that work a local habitation and a name, but it is devoted men that supply the lifespring. Unfortunately there is a great want of such men. The work of woman's emancipation is so great and so varied that if the existing institutions were multiplied a hundred-fold, they will not suffice. Money may bring institutions into existence but it will not create proper men to conduct them.

We want therefore women who would work for the cause, and not for money. The notion that service of mankind is acceptable to God and is in itself a way to spiritual salvation for those who seek it, is yet a stranger to us. It must be made a part and parcel of our beliefs. Education will do it. The single and the sole object of the Nishkama Karma Matha is to render what help it can, in the service of womankind, where it is needed and sought, and to do what little it can, on its own responsibility in that matter. The word Matha may mislead people. There is nothing mystic or mysterious about its character. It is not esoteric. Its members are not to be shut up from society or society excluded from them. This is impossible, for our work is for the people and it lies among the people. Service to the Society is our God. Conviction of the usefulness of such service is our faith. The little that we may be enabled to do is our offering before the altar. Self-abnegation, poverty, &c., are the test of our faith and whole-heartedness, and a shield against disappointments and reverses. essential importance that the Matha should be constituted of women members exclusively. That is the ultimate aim and I shall think myself blessed if the day comes when my dream is realised. But to

wait till the day comes and not to begin the work with the help of men who offer to serve, will not bespeak much wisdom in us. Some may say that I have placed an unapproachably high ideal before me. Yes, I admit it. But you know that those who shoot at the sky may shoot at the tree at least. The rules and the regulations of the Nishkama Karma Matha were formally discussed and adopted at a meeting of the persons who were ready to join as sevaks and sevikas on 6th December, 1910. We are twelve, out of whom four are men and the others women.

Compiled from a paper read in August, 1913, at Poona by Professor D. K. Karve.

# TEACHING AND RESEARCH IN INDIAN COLLEGES AND UNIVERSITIES

N a recent issue Indian Education made a statement to the effect that "it is a mistake to appoint as professors in Indian Colleges men interested in and noted for research work more than teaching"; and the writer of the educational notes in the Madras Times endorses the view of Indian Education in the following paragraph:

"The Editor of Indian Education is a distinguished educationist and he knows what he is talking about, and the note of warning seems particularly apposite. The research worker would be an excellent "example," but for education something more than example is needed; and the carnest professor in India will find his hands so full of his professorial work that he will have little time for the absorbing business of serious research. The "researcher" is all very well for an occasional lecture on subjects in which he is specially interested, but he is not the sort of man who is cut for a good teacher. It is the same thing in music. The musical composer seldom makes a good teacher of music, and in literature, the poet with the soaring imagination would be likely to make a very poor professor of English. Men such as Darwin and Huxley and Tyndall, who were distinguished for research work, were not professors. Darwin, I believe, never did any teaching at all; Huxley did a little in his youth, but soon gave it up. Tyndall's professorship was at the Royal Society where he gave learned lectures. A research worker attached to a College, and spending his days and part of his nights in the laboratory, might be an inspiration: but it would want another sort of man to go through hackneyed experiments and to supervise students' 'note-books.'"

Commenting on the above the Leader of Allahabad says: "We think both the writers are right."

On the other hand, the Tribune of Lahore observes:

Supposing the editor of Indian Education were to be taken to be an authority on Indian education and his proposals were straightway carried into effect to-morrow, what will the Indian Colleges look like? Certainly no better than schools in Europe. The so-called professors will be quite a good pack of school-masters who, as the writer in the Madras. Times speaks of them, will have to feel the greatest delight in 'going through hackneyed experiments and supervising students' notebooks'! What is more, this carnest band of professors must, in the opinion of the same writer, keep its hands so full of professorial work that it should have little time for the absorbing business of serious research.

#### The Tribune adds:

One other serious consequence, if the editor of Indian Education were to be fully credited for his views, would be this: in India we can possibly have no more Dr. Boses and no more Dr. Rays! For where could they spring from, or where could they flourish and how could they be the nursery of young Indian research workers if Colleges do not give them any shelter under their roofs? Setting aside the Indian Colleges, for carrying on any research in Physical Sciences, for instance, we have got perhaps the solitary exception throughout India in the Tata Research Institute in Bangalore ...... Where, therefore, are Indian researches to be made in this subject, which we have taken for an example? Already India is sufficiently discredited for having no brain for research work, and if the suggestions made by the two learned writers were to be carried into effect there would be an end to all Indian ambition and to the healthy growth of the already hampered Indian brain.

The remarks made in the foregoing passage quoted by us seem to be a little too antique for modern times and modern conditions. All the eminent research-workers in modern Europe are mostly professors employed in some college or other. In fact in modern language the word 'Professor' counotes a good deal of research work. The professors invited by the Punjab University as special lecturers for the last two years have belonged to recognized colleges and have not been well-to-do people working in their private apartments. Modern professors (not in India, of course) are expected to carry on research work and be in touch with the highest classes and give their students work in the

various specializations that studious working in one brauch always gives rise to.

As the question is very important and of more than passing interest, we may be allowed to place a little more information

on the subject before the public.

Before we proceed to do so it is necessary to understand what the question for consideration really is. It is not whether men can carry on research without being professors in Colleges or in Universities; they certainly can, and many have done so. Nor have we to consider in this connection whether research work is better carried on by scientists who are not professors than by those who are. What we have to ascertain is whether there is any necessary conflict or incompatibility between teaching and research, whether the quality of teaching improves or deteriorates by the teacher being also a research worker, and whether it is better for the students to be under the influence of teachers who do no research work than under the influence of those who do such work. We have also to ascertain what is opinion of competent European authorities on the subject, and what is the view followed in practice in up-to-date and progressive universities.

We do not know whether the writers in Indian Education and the Madras Times think that what may be good and necessary in European and American Universities is not good and necessary in India, nor whether in their opinion Indian Universities are and are destined for ever to remain inferior to all European and American Universities. Whatever their opinions may be, we think our universities are capable of great progress, they are making progress, and they are even in their present condition not inferior to all western universities. There are research scholars in some of our colleges and universities and some of them have done original work in science which is not unworthy of mention. They have been able to do such work only because there are professors here who are capable of reasearch. In the absence of such professors the granting of research scholarships by Government would be an absurdity. Is it intended that these scholarships should be stopped and Indians should do no ersearch work?

In his evidence before the Public Services Commission Dr. J. C. Hose said:

"It has been said that the present standard of

Indian Universities is not as high as that of British Universities and that the work done by the former is more like that of the 6th form of the public schools in England. It is, therefore, urged that what is required for an educational officer is the capacity to manage classes rather than high scholarship. I do not agree with these views: (1) there are universities in Great Britain whose standards are not higher than ours; I do not think that the pass degree even of Oxford or Cambridge is higher than the corresponding degree here; (2) the standard of the Indian Universities is being steadily raised; (3) the standard will depend upon what the men entrusted with educational work will make it. For these reasons it is necessary that the level of scholarship represented by the Indian educational service should be maintained very high.

very high.

"To Mr. Madge: It is not quite true that the present standard of university education in India is lower than the standard of English Universities.....It cannot be said that the standard of education in India is lower than that of the European Universities, for the latter varies greatly indeed. Our highest standard may not come up to the highest of Oxford or Cambridge, but it is better than that of many

other European Universities."

So much for the standard of the British and Continental universities. Regarding the universities in the United States of America, we find it stated in the Encyclopaedia Britannica (tenth edition, vol. 27, p. 682):

In the United States the title "university" is used indiscriminately of institutions which are in reality Universities, of institutions which are colleges, and of institutions which are so ill-equipped as not to take rank with good secondary schools. Only time and a greatly increased capacity to distinguish the various types of higher schools will remedy this error.

The standard of our universities is not, then, very inferior. Besides, we are capable of improvement. So, if professors and other instructors who do research work can be shown to be good and necessary for Western Universities, they must be good and necessary here, too.

Let us now see what some of our professors who have done both teaching and research with credit, have said on the

subject.

In an article contributed in 1913 to the Bengal Educational Journal Prof. J. C. Bose observed:

"I do not think there is necessarily any antagonism between teaching and research. The object of an university being the advancement of knowledge this must include the complementary functions of the discovery of truth and diffusion of knowledge. It may be said generally that teaching degenerates unless it be kept in touch with research; since the constant repetition of second or third-hand knowledge leads to mere mimicry in pupils. The living touch of reality is lost. Hence the importance of the encouragement of originality and research in an

university, even from the point of view of the teacher."

What contact with discoverers in science can do is exemplied in the case of Prof. Bose himself. Here is a passage from his evidence before the Public Services Commission.

Have you had the benefit of a European training yourself? Yes. I am a graduate of the Cambridge University and also of the London University.

Would you say that looking back on your own career, that experience had been of essential advantage to you in your calling? It was not the University training so much as that of coming into contact with great men that has helped me. I say I am grateful to them. Their influence extorted my admiration and created in me a feeling of emulation.

Dr. P. C. Ray, whose devotion both to teaching and research has produced a band of enthusiastic and successful young researchers, said in his evidence before the Public Services Commission:

I belonged to the university of Edinburgh, and there no one could aspire to a chair who had not made many original contributions. We ought to encourage talent and merit by such men being given appointments. Teaching and research go hand in hand. I have visited the centres of scientific activity all over the world, and I have found that the best teachers are also the best original workers and experimental men.

Let us now turn to Western opinion and practice. For obvious reasons we will not refer to German opinion and practice.

In the Report of the Commissioner of Education, U. S. A., for the year ending June 30, 1913, vol. I, p, 44, we read:

Unquestionably the most important and far-reaching development in the medical schools of this country in recent years is that of medical research. No medical school can keep up-to-date either in medical knowledge or in methods of teaching, unless it is itself seeking to discover new truths in medicine. With the rapid expansion of medical knowledge, no medical teacher can keep abreast of the knowledge of his particular subject unless he is more or less actively engaged in research work. Medical research is the soul of medical education; without it the medical school is a mere machine, teaching the discouraging facts regarding morbid processes, sickness, and death, without the inspiration of encouragement and hopefulness which comes from delving after new truths and from the discovery of new methods of alleviating disease and pain. In the medical school without research the highest ideal held by the student may often be the financial returns he may gain from his practice. In the research school, on the contrary, by the time he graduates the student is led to realize how boundless are the possibilities of usefulness of medicine, and that his medical study has just begun. It is doubtless the research school which turns out the best practitioners of medicine, and those who are best able to cope with the modern problems of sanitation and disease prevention.

What is true generally of the reciprocal relation between medical teaching and medical research, is also true of the relation between teaching and research in other branches of knowledge.

In "A History of University Reform" from 1800 A. D. to the present time (1913) with suggestions towards a complete scheme for the University of Cambridge, by Mr. A. I. Tillyard, M. A., of St. John's College, Cambridge, there are some suggestions for the promotion of research. It is observed that "The promotion of research is obviously a work that should be undertaken in common. The University should direct it in co-operation with the Colleges, and there must be machinery for the purpose." (P. 376.) Then comes the suggestion:

"Teaching and Research must be linked more closely together. Teaching can be made a career; and the difficulty of paying adequately for Research and getting value for the money expended, can thus be surmounted. The payment would be for the Teaching, and the Research would come in incidentally. With the highest ranks of University teachers the most brilliant of the younger men would naturally be associated." (P. 377.)

"The Student's Handbook to the University and Colleges of Cambridge", 1914-1915, tells us that "the work of teaching is divided between the University and the Colleges, part of it being undertaken by the staff of Professors, Readers, University Lecturers, and Demonstrators, and part by the more numerous body of College Lecturers." "A great part of University and College teaching consists of lectures, delivered to audiences varying from 10 to 300 students, under the formal conditions of the lecture room." Among the numerous names of professors, lecturers, readers, and demonstrators who teach the students in this and other ways, we find a large number of those who have done very valuable original work in their respective branches of knowledge. Where there are so many illustrious names it would be difficult to pick out a few; nor do we pretend to know the names of the most distinguished Cambridge savants in every department of scholarship. Suffice it to say that men like Dr. Haddon (Christ's), Prof. Macalister (St. John's), Mr. J. M. Keynes (King's), Prof. Oppenheim (Trinity), Prof. Bury (King's), Prof. Sir J. J. Larmor (St. John's), Prof. Newall (Trinity), Dr. Searle (Peterhouse), Prof. Sir J. J. Thomson

(Trinity), Prof. Sir A. Quilter-Couch (Jesus), Dr. McTaggart (Trinity), Prof. Sorley (King's), Prof. Sir James Dewar (Peterhouse), and Prof. Rapson (St. John's) do both teaching and research.

Men like Sir J. J. Thomson take junior

students, too.

It may, however, be said that these savants deliver only a few lectures, and have not to go through the drudgery of supervising students' 'note-books', &c. But in India, too, there are professors who deliver 3 or 5 lectures a week, or even no lectures at all, when occupying the chair of the principal. Why should we not expect these chairs to be filled by men who do research work? Nobody says that professors who have proved their capacity for original work should be burdened with as much teaching work as those who have no such capacity; though we know of Indian professors who have been doing research work along with the performance of as much teaching work as falls to the lot of their European colleagues, and sometimes even more.

From the following description of the work of College Tutors in Cambridge, given in the Student's Handbook to Cambridge, it seems that they have to do work like the supervision of students' 'note-books,' correction of their exercises, &c., which many professors in India have to do:

"In the department of Natural Science it has long been the practice of the University to supplement formal lectures by informal demonstrations, associated more particularly with practical work in the laboratories, and for this purpose a staff of University Demonstrators is maintained. The necessity of teaching prose and verse composition informally, led the Colleges to establish a similar system for classical students; but of late years the same method has been extended to other subjects under the name of College Tuition or Supervision—private and informal teaching adapted to the needs of each pupil, as distinguished from formal lectures adapted to the collective needs of a class......Thus a freshman on coming into residence may expect to receive advice as to his reading either from his College Tutor or from a Director of Studies appointed by the College, and during his course he will receive from time to time such supervision as may be needed, either in the form of a weekly essay or composition paper, or of an occasional paper of questions to be discussed with a specialist in the subject that he has decided to read." (Pp. 298-299.)

A History of University Reform also tells us that "an active Tutor has no leisure for reading and self-improvement."

Nevertheless, among Cambridge Tutors we find such names as W. B. Hardy, M. A., F. R. S. (in Gonville and Caius College),

C. T. Heycock, M. A., F. R. S. (in King's College), &c. The fact that they are Fellows of the Royal Society shows that they do research work. If, then, in Cambridge, even College Tutorship and Research can go hand in hand, in some cases at least, it ought not to be impossible in India for Professorships and Research to go together.

In the Cavendish Laboratory, during term, even Demonstrators have three clear-days every week for doing original work.

In 1910 a Royal Commission was appointed to report on University Education in London. The Final Report of the Commissioners was presented to Parliament in 1913. This authoritative and valuable Blue Book tells us that "there should be close association of undergraduate and post-graduate work. Proposals which tend to their separation are injurious to both. A hard and fast line between the two is disadvantageous to the undergraduate, and diminishes the number who go on to advanced work. The most distinguished teachers must take their part in undergraduate teaching and their spirit should dominate all. The main advantage to the student is the personal influence of men of original mind. The main advantage to the teachers is that they select their students for advanced work from a wider range, train them in their own methods, and are stimulated by association with them. Free intercourse with advanced students is inspiring and encouraging to undergraduates. Finally, the influence of the university as a whole upon teachers and students, and upon all departments of work within it is lost if the higher work is separated from the lower." (Analysis

of Report, pp. viii—ix.)

The Final Report of the Royal Commission on University Teaching in London is so suggestive and so valuable that it is difficult to resist the temptation to quote largely from it. We must, however, rest satisfied with extracting only two

paragraphs.

"No one suggests that research should be divorced from teaching, but for various reasons proposals are made for organising the higher and more advanced work of the University separately from the undergraduate work in a way which must tend in this direction. We agree with the view expressed in the Report of the Professorial Board of University College that "any hard and fast line between undergraduate and post-graduate work must be artificial, must be to the disadvantage of

the undergraduate, and must tend to diminish the supply of students who undertake post-graduate and research work." Even in those cases where it is necessary to provide for research departments which, because of their specialised work, are unsuited for the admission of undergraduates, they will be stronger and more effective if they are

in close proximity to departments where under-graduate work is done.

"Teaching will, of course, predominate in the earlier work, and research will predominate in the advanced work; but it is in the best interests of the University that the most distinguished of its professors should take part in the teaching of the undergraduates from the beginning of their university career. It is only by coming into contact with the junior students that a teacher can direct their minds to his own conception of his subject, and train them in his own methods, and hence obtain the double advantage of selecting the best men for research, and getting the best work out of them. Again, it is the personal influence of the man doing original work in his subject which inspires belief in it, awakens enthusiasm, gains disciples His personality is the selective power by which those who are fittest for his special work are voluntarily enlisted in its service, and his individual influence is reproduced and extended by the spirit which actuates his staff. Neither is it the few alone who gain; all honest students gain inestimably from association with teachers who show them something

of the working of the thought of independent and original minds. "Anyone," says Helmholtz, "who original minds. "Anyone," says Helmholtz, "who has once come into contact with one or more men of the first rank must have had his whole mental standard altered for the rest of his life." Lectures have not lost their use, and books can never fully take the place of the living spoken word. Still less can they take the place of the more intimate teaching in laboratory and seminar, which ought not to be beyond the range of the ordinary course of a university education, and in which the student learns, not only conclusions and the reasons supporting them, all of which he might get from books, but the actual process of developing thought, the working of a highly trained and original mind. (Pp. 28-29.)

Lord Haldane was the Chairman of this Commission.

It is to be hoped that it is now clear that not only is there no necessary antagonism between teaching and research, but that, on the contrary, teaching in colleges and universities can best attain its object if done by those who have themselves added to the world's stock of knowledge. We hope it is also clear that it is best for both undergraduates and graduates to come into contact with original minds.

## THE EVOLUTION OF JAPAN

■HE Anglo-Indian and British critics of Indian nationalists are very fond of charging the latter with impatience and of pointing out to them, day in and day out, that Rome was not built in a day; that most of their troubles are due to a want of initiative on the part of the Indians themselves; that representative and democratic institutions are foreign to the genius of the Eastern people; and that it is unreasonable for them to demand what the British have built up after centuries of effort and struggle. We are also very often told that institutions grow from below and can neither be imposed from above nor grafted from without. Many of these statements are at best halftruths, and fallacious. Some are absolutely stupid. This is proved by a study of the growth of institutions in the new world, but even more forcibly is this demonstrated by the development of Japan and the revolution in China. China is not yet on

her legs, although the Chinese Government and the Chinese people are working hard to make up for lost time. Over 3,000 Chinese students in receipt of Government scholarships are always studying in the Colleges and Universities of the U.S. A. Every year a batch of them returns to the country and takes up important positions therein and engages in the work of devoloping China. A fresh batch is then sent to take the places vacated by those that have returned.

The number of Chinese scholars in receipt of Government scholarships, in the Colleges and Universities of the U.S.A., is thus constantly on the increase. Every year the number sent up comes to hundreds. Add to this the number that are receiving education at their own expense in America, England, Germany and Japan. In Japan alone the number of Chinese students receiving education in Japanese higher institutions, Colleges, and Technical Schools and technological institutes exceeds 5,000. China has decided to

introduce conscriction from the beginning of the next year and if she can keep herself floating for a few years more, she may yet startle the world with her formidable strength, regained, rejuvenated and refreshed. Her resources are simply inexhaustible and her people perhaps the most intelligent and hard-working and industrious in the whole world. China, however, is yet in the early stages of her new life. Japan, on the other hand, is quite grown. She has reached a stage in her evolution which entitles her to a place in the list of world powers. It cannot be said that she has reached the zenith of her possibilities, but her progress has, so far, been sufficiently marked and pronounced to justify our saying that she has falsified the croakings of her western critics and their dictum that western wine could not be put into Eastern bottles. Japan is a splendid example of what can be achieved by a nation guided by a benevolent national Government

devoted to her people.

Any one seeing Japan as she is or reading of her from a distance is liable to forget the most important fact that she was almost nothing in the sixties of the 10th century. The modern regime in Japan began from after 1868 A. D. At that time Japan was still living her secluded primitive life; her people, in spite of the smallness of their numbers, were divided into numerous classes, sects and even castes and sub-castes. The Administration was carried on on primitive lines and the population was oppressed by a large number of feudal lords who exercised more or less independent powers in their fiefs. The Government was a despotic military autocracy. The sovereign had no voice in the affairs of the state, which were in his name administered by the military chief of the nation. The people were steeped in dense ignorance and overridden by superstition. The country had a civilization of its own kind, with its reiigion and arts imported from China and India, but there was nothing like system or order in the life of the nation. Judged by Western standards it was all chaos disorder and even barbarism. Intercourse with civilisation was confined. to the exchange of a few commodities of everyday use. The imports by tar exceeded the exports. The only articles of export were some silk goods or curiosities of art. All foreign trade, whatever it was, was in the hands of a few Dutch shippers and a

few Spaniards who had the monoply of it by Royal grants. Japan was not open to the civilized world and the latter knew almost nothing about it. No foreigners were allowed in the country except the few traders referred to above and foreign trade was absolutely forbidden soil. Japan was which kept its to the sons of the as if a closed cell doors shut and had even no windows or ventilators for light or air from without. The world knew almost nothing about her, nor did she know anything about the world. She was a self-contained country in every sense of the word, without any ambition to enter the comity of nations, which she was forced to do at the point of the bayonet. Her aristocrats were happy and contented in their mutual quarrels, jealousies and competition. The people existed only to toil and labour for their lords, living on simple food and simple clothing, reserving the rest for their feudal lords. It requires some imagination to believe that within less than fifty years (from 1868 to 1910) Japan should have won the position which she now occupies in the world. Large numbers of Japanese are now permanently settled in America (North and South), in the Hawaii islands, in the Phillippines, in the Malay Archipelago in China, Manchuria and Mongolia, possessing vast property and carrying on agricultural, industrial and commercial operations on a gigantic scale. There is hardly a country on the face of the globe where the little Jap is not to be found, head erect, proud of his holding his position by virtue of his strength at home. conscious of the great part he is playing on the world stage and striving for even greater and nobler achievements. home Japan has a first class Army and a great Navy, built by the Sovereign with the willing aid and co-operation of her people. But what is still more remarkable is the successful introduction and working of representative democratic institutions; a Parliamentary form of Government and an up-to-date system of education. Within 50 years Japan has grown into a teacher of the Orient and a supplier of all the necessaries and luxuries of life which the latter used to get from the Occident. Japan has not yet reached the height of her possibilities either in the form of her Government or in the development ofher resources or in general progress,

but what she has achieved within the last 50 years is monumental and wonderful. She is an object lesson to those who deprecate the granting of constitutions by sovereigns without agitation, without pressure from the people. She is an example and a successful example of how a Government can educate a people in democratic methods by the grant of democratic institutions. Modern Japan was hardly out of her teens when her monarch decided to give her a constitution and granted her Parliamentary Government. Modern education in Japan was not more than 20 years old when the Japanese, who did not before know what was liberty of thought and liberty of speech in the modern sense of these terms, began to enjoy both. Reading the translations from the Japanese papers which are a regular feature of the daily papers published in English in the country, one sees no difference so far as the liberty of speech and press and thought are concerned between the Japanese Press on the one hand and the English and the American Press on the other. Japan is about to enter on the last stage of Parliamentary Government, viz., Government by parties. The affairs of the Empire are administered by a cabinet without any interference by the sovereign.

Japan is a singular example of a democracy being trained by responsibility and It was not a case of first deserve and then desire. It was a case of a father showing his entire confidence in his child and handing him over the reins before he had proved his fitness by the standards set up by Western nations. No education is so effective as that afforded by a position of The wonderful developresponsibility. ment of Japan is due to the wise and tactful management and guidance of the Japanese people by their Government. Every kind of help has been ungrudgingly and unreservedly given to enable the people to develop and cultivate a democratic spirit, to develop their resources, their trade and their industries. If Japan had chosen to proceed by the inductive method, it would have taken her centuries to achieve what she has gained within fifty years, and in the meantime there was every likelihood of her being devoured by sharks always on the look-out for victims. Japan has been saved by the trust placed by her monarch in her people and by the ungrudging help given by her Government in initiating all measurés that were necessary for her education and development. With these introductory remarks I propose to sketch out for the benefit of my readers an account of the development of industries and trade in Japan.

#### II.

The factors which contribute to the Industrial and Commercial progress of a nation are the following:

(a) Capital.

(b) Skilled and unskilled labour.

(c) Spirit of enterprise and co-operation.

(d) Field for the distribution of products on reasonable price, and protection from unfair competition.

(e) Facilities of communication.

(f) Capacity to organise.

I propose to take each of the heads separately and state what was done by the Japanese Government to create these factors. I will show that under each head and in each case the initiative came from the Government and the Government bore almost all the initial losses and expenses in connection therewith. It should be kept in mind that for 25 years or more of these 50 years Japan laboured in face of international treaties which denied her freedom of action in regulating her tariff. During this time the foreigners in Japan enjoyed full jurisdiction and thus extraterritorial lorded over both the Government and the people.

#### III.

The organisation and the supply of Capital.

I have already said that Modern Japan dates from 1868 A.D. It was in that year that the monarchy was restored to its proper position and the country united under one Government. Such financial houses as existed before that date were not, bankers in the modern sense date of the term and there was absolutely nothing which could be said to resemble jointstock enterprise. In the whole country there were only three financial houses which could be called bankers even in the old sense. International commerce was prohibited and even the domestic trade was not quite free, on account of clash of interests which resulted from a multiplicity of authorities. Merchants and artizans were despised and the only classes that were respected

were the Samurai (members of military clans equivalent to Indian Rajputs) and farmers. The three houses that engaged in financial business represented three families or clans, and their business consisted "in receiving the tax moneys, paying them to the Government in drafts, financing the barons, exchanging gold, silver and copper," and doing such other banking business as was required in those days. They were really Government treasurers and never undertook the functions of a bank in the circulation of money by lending and discounting. There was not a single Japanese in the country at that time who knew anything of Modern Banking or of the western methods of business. The first step taken by the Government was the organising of the "Shohoshe" (Business Bureau) in 1868, followed in the next year by the establishment of the Ysushoshi (viz., the Commercial Bureau). The Business Bureau "was intended to take charge of national revenues to encourage industry and to promote trade and production by lending money at low rates of interest" "the Commercial Bureau had for its objects the development of home and foreign trade and the increase of Government income. Under its control Commercial Companies were established to engage in home and foreign trade, and Exchange Companies were organised to assist the Commercial Companies and also to facilitate the general circulation of money. Three exchange companies were formed by wealthy merchants under the Government's advice and insistence" (50 years of Japan, by Count Okuma, p. 487),

Baron Shibusawa, the writer of the chapter on the development of banking in Count Okuma's book (50 years of Japan), adds that "the Government did much towards protecting and encouraging them by lending them capital and by granting them special privilege to issue".......gold and silver notes "against certain reserve funds required to be set aside." It may be stated in passing that Baron Shibusawa, who has . been the President of the First Bank ever since its foundation in 1873 A. D., does not know a word of English. In one of his visits to Paris, long ago he had picked up a few French words but he speaks and writes only Japanese and transacts his ousiness principally in Japanese with the help of English-knowing Japanese as Secretaries. Most of the pioneers of

modern Japan are in the same position so far as the knowledge of the modern languages is concerned, the premier Count

Okuma being one of them.

The exchange companies formed in 1869 worked only for four years. "Lacking proper men of ability to manage their affairs they went from bad to worse, for their expenses exceeded their income and they incurred a considerable amount of debt." We are told that "in spite of all the protection given and the special privileges granted by the Government.....their object failed, yet the benefits conferred by their creation were immense, for they introduced into society the principle of a jointstock company, set an example, and gained

experience."

In 1870 Prince Ito was deputed to America to observe and study financial institutions and their working. As a result of his studies the Government floated a scheme for the establishment of National Banks, the first of which was opened in 1873. The banks were opened with Government help and under Government Regulations. We are told by Baron Shibusawa that "the bankers of that time had little or no experience in banking business and did not know the necessity of paying careful attention to the balance of foreign trade with a view to regulating the amount of notes issued" by them. Other circumstances (among them the bankruptcy of the leading merchants) also contributed to the prostration of the Government scheme and in the course of 4 years from 1872 to 1876 only four banks came into existence. Therefore in August 1876 new Regulations for national Banks were promulgated which facilitated the opening of new Banks. The majority of these Banks had national bonds as capital and only one quarter of them had their capital in currency. In three years from 1876 to June 1879, 148 new banks came into existence with an aggregate capital of about 40 million yen, of which 29 million yen was in bonds. This rapid increase in the number of banks on the strength of Government bonds and with power to issue notes, etc., again led to disaster. There was constant fluctuation in the price. of commodities; while the prices of commodities were going up the bankers found their business active and many of them increased their capital but when the reaction set in, "business was depressed, enterprises were suspended, factories were in decay......and merchants and manufacturers became bankrupt." The Government, then, limited the number of national Banks and promulgated regulations for the establishment of private banks. The first private bank was established in 1876 and for 3 or 4 years it remained the only private bank. By 1880 the number of private banks had risen to 317 and by 1883 to 896.

In 1879 the Government organised the Yokohama Specie Bank with a view to afford facilities to Japanese to engage in foreign trade. One-third of the capital was subscribed by Government, "who gave it encouragement and protection in various forms and ways." At that time there was a scarcity of silver in the country and 100 yen in silver could purchase 170 yen in notes. The result was that 1,400,000 yen in silver were paid by Government against 400,000 yen in silver by the general subscribers and 1,600,000 yen were accepted in notes. In 1882, i.e., within 2 years of its starting its business, the Bank found itself in such difficulties that some of the shareholders proposed closing the business. Violent disputes arose, but the Government intervened and bought out the dissenting shareholders. Meanwhile the estimated losses of the Bank had reached the collosal figure of over a million yen (i.e. about 1/4th of its capital was gone). The Government again extended its help and saved the situation. This bank is now one of the premier Banks of Japan and has rendered inestimable services in the development of the foreign trade of Japan.

The present position of the bank may be judged from the following figures:

... 48,000,000 yen. Authorised Capital ... 30,000,000 do Paid up Reserve Fund ... 19,600,000 do It has branches in all the big countries of the world including India. rapid increase in the number of banks. national and private, the necessity of a central institution to regulate the circulation of money was felt and in 1882 the Bank of Japan was organised with the following objects: First, to be "a central bank whereof all the banks in the country should be regarded as branches open mutual corresponwhich should dence, cultivate the spirit of co-operation and secure the easy circulation of money throughout the land; secondly, to lend

capital to other banks at a moderate rate of interest, thus helping to raise their credit and develop their business; thirdly, to engage specially in discounting bills, to quicken the movement of capital, to keep money easy and to lower the rate of interest; fourthly, to take charge of the receipt and issue of Government moneys and to utilise these moneys in discounting bills, &c., when there was any surplus; and lastly, to control the collection and distribution of gold by raising and lowering the rate of discount, and, when necessary, to attract gold from abroad.

On the establishment of the Bank of Japan, the original National Banks were converted into private Banks. A few were dissolved. Thus within less than 20 years of the Restoration (1868) Japan developed a system of National Banking which now competes on almost equal terms with foreign banking and which is the stable rock on which its industrial and commercial

prosperity stands.

The course of this development was by no means smooth and easy. Many difficulties were encountered and there were several disasters. But in the end by the benevolent guidance and help of Government and the co-operation of the people and the Government all troubles were overcome, with the happiest possible results to the trade and industry of the country. There are many skeletons and carcasses buried under the edifice but the edifice is all the more strong and vigorous for that fact. Failures, ending in success es, add to the glory and the triumph of the latter and to the pleasure and pride o those who contributed towards the realisation of the final goal by sacrificing all in pioneer work. Yet this was only possible under the initiative and guidance and with the assistance and never-failing and timely help of the National Government.

But we have not yet finished with the story of Banking in Modern Japan. We propose to give two instances of how the Japanese Government helped the country in financial crises. The first occurred immediately after the war with China in April and May 1898. It is stated that the rate of interest became abnormally high; many of the companies found it very difficult to collect their subscribed capital and were compelled to dissolve. It was feared that a panic would ensue. The Government at once came to the rescue. The Finance

Department used a portion of the Chinese indemnity in taking over the debentures of the Industrial Bank to the extent of 3,740,000 yen and ordered the bank to give financial assistance to companies having good prospects. Within six months the situation was saved.

In 1900 again the country was facing a serious financial set-back. From December 1900 to February 1901 some banks had to suspend payment; and other banks suffered losses. In April the money market in Osaka (the chief manufacturing centre of Japan) fell into a state of alarm and several banks had to suspend payment. In May again, the Banks had losses of a violent nature. During the depression sales of goods were obstructed, and merchants and manufacturers found themselves in straits. Even good Banks suffered on account of delay in collecting their loans, and fall in the prices of their securities and small demand for capital. The Bank of Japan and other influential banks, however, stepped in and saved the situation.

#### BANKS WITH SPECIAL PRIVILEGE.

Besides the banks doing general business the Japanese Government has established a number of special banks with special privilege for the protection and promotion of agriculture and industries. In August 1897 the Hypothec Bank and during 1897 to 1900 forty-six (46) Agricultural and Industrial Banks were established, one in each Prefecture. These two kinds of Banks have for their main object the lending of money for long periods at low interest against the security of landed estates, the money being refunded by yearly instalments, and the encouragement of the progress and development of agriculture and industry.

The Hypothec Bank has the special privilege of issuing premium-bearing bonds to the amount of ten times its paid-up capital and it receives a subsidy for ten years from the Government so as to make good any shortage in declaring a dividend of 5 per

cent p. a. on its capital.

The Agricultural and Industrial Banks enjoy the privilege of issuing debentures to the amount of five times their paid-up capital. The Government, through the Prefectural offices subscribed 10 millions yen towards the capital of these banks. Of the shares thus subscribed, the banks were exempted from paying dividends for

the first fifteen years, being further permitted to carry to their reserve funds, the dividends earned in the succeeding five years.

Similarly in 1899 the Government enact. ed the law of the Hokkaido Colonization Bank. Hokkaido is the name of the Northern group of Japanese islands which are sparsely populated and not properly developed. The object of this bank is to supply capital for the Colonization of Hokkaido. The Bank enjoys the privilege of issuing debentures to the extent of five times its paid-up capital. Besides, the Government is a shareholder to the amount of 1,000,000 yen and waives the right to receive a dividend for ten years. The bank's nominal capital is 5,000,000. In March 1900 was established the Japan Industrial Its object is solely to supply Bank. money on the security of national and local bonds, debentures and shares in companies, subscribing for these bonds, deben. tures and shares; engaging in trust business; discounting guaranteed bills; and making loans to financial corporations as established by law. The bank can issue debentures to the amount of ten times its paid-up capital, and with the sanction of the minister controlling the Bank, it can issue debentures without regard to the limit when there is occasion to supply money to enterprises of public interest in foreign countries. If the bank is unable to declare a dividend of 5 per cent., the Government grants a subsidy sufficient to make good the shortage for five years. The authorised capital of the bank 17,500,000 ven.

My object in giving the above sketch of the development of modern banking in Japan is to show to my countrymen,

(1) that they need not and should not

be discouraged by failures;

(2) that they need not and should not copy the methods of foreign banking in all its details; they should adopt their salient features working out the details as suits the requirements of Indian conditions;

(3) that they should not discard the advice and co-operation of such of their countrymen as do not know English. In this matter the Indian banks suffer from the necessity of transacting their business in English from which the Japanese banks are free.

In giving this account, I do not pronounce on the soundness or otherwise of the methods and principles followed by the Tapanese in organising their banks, but so much is clear that Japan owes its present industrial and commercial prosperity to the foresight, sagacity and patriotism of her Government and that but for Government initiative, help and guidance Japan might have been perhaps as backward in in its industries as India is. This should open the eyes of such of our critics as take pleasure in running us down with charges of lack of initiative and lack of enterprise. We are told in season and out of season that we depend too much on Governthat Government cannot and legitimately help us in starting new industries and in subsidising and protecting them against foreign competition. Our captains of industries and pioneers have had to work single-handed, against odds and formidable rivals. That there have been failures on account of incompetency, inexperience and sometimes even dishonesty is true but the wonder is not that there have been so many failures but that under the circumstances we should have even attained the measure of success we

have. The Government of the country, which should have helped materially in the development of purely Indian banking, have stood aloof and have observed a neutrality which has sometimes added a point to other difficulties and hastened or expedited the disaster. Yet we have to go on and my countrymen should not lose heart by failures. These temporary lapses should not bring us to a standstill, but should goad us to better and even more determined efforts to organise capital for the development of our industries and for the progress of our trade. We may as well press the Government to help us but we should never relax our own efforts to build up our banking, as sound and stable banking alone can furnish the basis of industrial and commercial regeneration.

What the Government of Japan has done in other respects will follow in other

articles.

Tokyo, Japan. 13th Sept., 1915. LAJPAT RAI.

#### THE FALL OF CONSTANTINOPLE

By Politicus.

T a moment when the fate of Constantinople hangs in the balance, it will not be out of place to recount in brief its past history, recall the circumstances attending its fall in the fifteenthcentury, and discuss the problems which its second fall, which can now be anticipated, are likely to give rise to. As we have no first-hand knowledge of the politics of Eastern Europe, we shall take our materials from the volumes of Gibbon's Decline and Fall, and two essays by Frederic Harrison on 'Constantinople as an Historic City' and 'The Problem of Constantinople' published in the Fortnight. ly Review in April and May 1894, and collected in his volume of Essays entitled The Meaning of History.

For nearly a thousand years before it became the capital of an Empire, Byzantium was a Greek city of much importance. There is no reason to doubt that Byzantium has been a historic city for some 2570 years. Constantine, the first Roman Emperor who adopted the Christian religion, founded his capital at Byzantium in the year 330 A.D. Since then, till the fall of Constantinople in 1453 A.D., it continued to be the capital of the Eastern Roman Empire. Since the capture by the Ottomans, down to this day, it is the capital of the Turkish Empire.

"This continuity and concentration of imperial rule in an imperial city have no parallel in the history of mankind.... The royal cities that once flourished in the valleys of the Ganges, the Euphrates, or the

#### THE FALL OF CONSTANTINO

Nile, were all abandoned after some centuries of splendour, and have all lost their imperial rank.... There is but one city in the world of which it can be said that, for fifteen centuries and a half, it has been the continuous seat of empire, under all the changes of race, institutions, customs, and religion. And this may be ultimately traced to its incomparable physical and geographical capabilities."

The foundation of Constantinople has been described by Gibbon in the seventeenth chapter of his immortal work. He says that it was 'formed by nature for the centre and capital of a great monarchy,' and adds:

"Wherever the seat of government is fixed, a considerable part of the public revenue will be expended by the prince himself, by his ministers, by the officers of justice, and by the domestics of the palace. The most wealthy of the provincials will be attracted by the powerful motives of interest and duty, of amusement and curiosity. A third and more numerous class of inhabitants will insensibly be formed, of servants, of artificers and of merchants, who derive their subsistence from their own labour, and from the wants or luxury of the superior ranks. In less than a century Constantinople disputed with Rome itself the pre-eminence of riches and numbers."

"The combination of sea, bay, mountain, valley, terrace, and garden, as these rise one beyond the other," says Frederic Harrison, "have made Constantinople for fifteen centuries the residence of Emperors and Caliphs, the dream and pride of nations, and the crown of imperial ambition....

This glorious vision, if not the most beautiful, is the most varied and fascinating of its kind in Europe. . . . neither Naples, nor Athens, nor Rome, nor Genoa, nor Venice, have, as cities, anything of the extent, variety, and complexity of Constantinople, if we include its four or five suburbs, its magnificent sealandscape, its bays, islands, and mountains in the distance."

Constantinople is a great mart of commerce, by virtue of its unrivalled situation on the Bosphorus, and it is the clearing house of all that the East and the West desired to exchange. It is the eternal link between Europe and Asia.

"The extraordinary feature of Byzantium, which confers on it so peculiar a power of defence and attack is this—that whilst having ample and secure road-steads and posts all round it, it has both on the north and the south, a long, narrow, but navigable sea channel, of such a kind that, in ancient or in modern warfare, it can be made impregnable against any invading fleet."

"Down to the middle of the eleventh century, more or less continuously from the opening of the seventh, the history of the Eastern Romans may honourably compare with the history of Western Europe, whilst in certain essentials of civilisation, they stood not merely first in Europe, but practically alone."

The Empire suffered a tremendous breach in dynasty, race and religion by the conquest of the Turks; and if it was a Christian, and Roman, or Latin or Greek empire for 1123 years, it has been a Moslem and Ottoman Empire for 462 years. "To many historians these 441 [now 462] years have been a period of Babylonish captivity for the chosen people." But Frederic Harrison's defence is worth reproducing:

"The two centuries of Stamboul which follow the conquest of Mohammed the Second, in 1453, are greatly superior in interest and in teaching to the two centuries of Byzantine Empire which precede it, and the miserable tale of the Latin usurpation. Nor has the whole Ottoman rule of four centuries and a half been less brilliant, less rich in great intellects and great characters, than the Byzantine empire from the time of the Crusades till its fall—even not more oppressive to its subjects, nor more antagonistic to moral and social progress..... That empire, that type of society, seem preparing to-day for an ultimate withdrawal into Asia. But with such a record of persistence and revival, such tenacity of hold on a sacred and imperial centre, few can forecast the issue with confidence. And that future is assuredly amongst the most fascinating enigmas which can engage the meditations of thinking men."

#### Again,

"It is a striking proof of the enormous persistency of Byzantine history that the Bulgarians and Russians, both of whom are still pressing eagerly onwards with longing eyes set on the city of the Bosphorus, have been from time to time renewing these attacks for more than a thousand years..... For all this thousand years the Russian had hungered and thirsted for the 'sacred city', whether it were held by Romans, Greeks, Latins, or Ottomans-and hitherto he has hungered and thirsted in vain ...... The sack of Constantinople by the so-called soldiers of the cross [on their way to the Crusades] in the thirteenth century was far more bloodthirsty, more wanton, more destructive than the storming of Constantinople by the followers of Mahomet in the fifteenth century. It had far less historic justification, it had more disastrous effects on human progress, and it introduced a less valuable and less enduring type of civilised life. The Crusaders, who had no serious aim but plunder, effected nothing but destruction. They practically annihilated the East Roman Empire, which never recovered from this fatal blow.'

"Of all the cities of the world Constantinople is memorable for its seiges, the most numerous and the most momentous in the records of history. For long centuries together the city was a beseiged fortress, and during nearly eight centuries her vast fortifications resisted the efforts of all foreign invaders. Goths, Huns, Avars, Slavs, Persians, Saracens, Bulgarians, Hungarians, Turks, and Russians, have continually assailed and menaced them in vain."

The last successful seige, the storming by Mohammed the Conqueror in 1453, is of all memorable and romantic seiges on record, the most impressive to the historic imagination. "By a singular fortune," says Frederic Harrison, "this thrilling drama, in a great turning-point of human civilisation, has been told in the most splendid chapter of the most consummate history which our language has produced." Mr. Harrison of course refers to the sixty-eighth chapter of Gibbon's celebrated history, where, after referring to the last speech of Emperor Constantine Palæologus to his soldiers as 'the funeral oration of the Roman empire,' he concludes:

"It was thus, after a seige of fifty-three days, that Constantinople, which had defied the power of Chosroes, the Chagan, and the Caliphs, was irretrievably subdued by the arms of Mohammed the Second. Her empire only had been subverted by the Latins: her religion was trampled in the dust by the Moslem conquerors."

The following extract from Gibbon's eloquent and sonorous periods describing the fall of the Byzantine Empire will be read with interest by all who are curious to know the history of the great city on the Golden Horn:

"In the fall and sack of great cities an historian is condemned to repeat the tale of uniform calamity; the same effects must be produced by the same passions; and when those passions may be indulged without control, small, alas I is the difference between civilisedand savage man. Amidst the vague exclamations of bigotry and hatred, the Turks are not accused of a wanton or immoderate effusion of Christian blood: but according to their maxims (the maxims of antiquity), the lives of the vanquished were forfeited; and the legitimate reward of the conqueror was derived from the service, the sale, or the ransom of his captives of both sexes. The wealth of Constantinople had been granted by the Sultan to his victorious troops; and the rapine of an hour is more productive than the industry of years.....The dome of St. Sophia itself, the earthly heaven, the second firmament, the vehicle of the cherubim, the throne of the glory of God, was despoiled of the oblations of ages; and the gold and silver, the pearls and jewels, the vases and sacerdotal ornaments, were most wickedly converted to the service of mankind. After the divine images had been stripped of all that could be valuable to a profane eye, the canvas, or the wood, was torn, or broken, or burnt, or trod under foot, or applied, in the stables or the kitchen, to the vilest uses. The example of sacrilege was imitated, however, from the Latin conquerors of Constantinople; and the treatment which Christ, the Virgin, and the saints had sustained from the guilty Catholic, might be inflicted by the zealous Musulman on the monuments of idolatry. Perhaps, instead of joining the public clamour, a philosopher will observe that in the decline of the arts the workmanship could not be more valuable than the work, and that a fresh supply of visions and miracles would speedily be renewed by the craft of the priest and the credulity of the people. He will more seriously deplore the loss of the Byzantine libraries, which were destroyed or

scattered in the general confusion: one hundred and twenty thousand manuscripts are said to have disappeared :.....

From the first hour of the memorable twenty-ninth of May [1453 A.D.], disorder and rapine prevailed in Constantinople till the eighth hour of the same day, when the Sultan himself passed in triumph through the gate of St. Romanus. He was attended by his vizirs, bashaws, [pashas] and guards, each of whom (says a Byzantine historian) was robust as Hervules desterous as Apollo, and equal in battle to Hercules, dexterous as Apollo, and equal in battle to any ten of the race of ordinary mortals. The con-queror gazed with satisfaction and wonder on the strange though splendid appearance of the domes and palaces, so dissimilar from the style of Oriental architecture.... At the principal dome of St. Sophia he alighted from his horse and entered the dome; and such was his jealous regard for that monument of his glory, that, on observing a jealous Musulman in the act of breaking the marble pavement, he admonished him with his scimitar that, if the spoil and captives were granted to the soldiers, the public and private buildings had been reserved for the prince. By his command the metropolis of the Eastern church was transformed into a mosque: the rich and portable instruments of superstition had been removed; the crosses thrown down; and the walls, which were covered with images and mosaics, were washed and purified, and restored to a state of naked simplicity. On the same day, or on the ensuing Friday, the muezin, or crier, ascended the most lofty turret, and proclaimed the azan, or public invitation, in the name of God and his prophet; the imam preached, and Mohammed the Second performed the namaz of prayer and thanks-giving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Cæsars. From St. Sophia he proceeded to the august but desolate mansion of a hundred successors of the great Constantine, but which in a few hours had been stripped of the pomp of royalty. A melancholy reflection on the vicissitudes of human greatness forced itself on his mind, and he repeated an elegant distich of Persian poetry: "The spider has wove his web in the Imperial palace, and the owl hath sung her watch-song on the towns of Afrasiab.".....

Constantinople had been left naked and desolate, without a prince or a people. But she could not be despoiled of the incomparable situation which marks her for the metropolis of a great empire; and the genius of the place will ever triumph over the accidents of time and fortune. Boursa and Adrianople, the ancient seats of the Ottomans, sunk into provincial towns; and Mohammed the Second established his own residence and that of his successors on the same commanding spot which had been chosen by Constantine."

To describe the city of Constantinople without alluding to the church (now the mosque) of St. Sophia is impossible. A detailed account of the holy edifice, the oldest cathedral in Christendom, will be found in the fortieth chapter of Gibbon. The church was erected in 532 A.D. by Emperor Justinian. 'The edifices of Justinian were cemented with the blood and treasure of his people' says Gibbon. "The triumph of Christ was adorned with the last spoils of Paganism, but the greater part of these costly stones were extracted

from the quarries of Asia Minor, the isles and continent of Greece, Egypt, Africa, and Gaul." To quote Mr. Frederic Harrison:

"The church of St. Sophia is, next to the Pantheon at Rome, the most central and historic edifice still standing erect. It is now in its fourteenth century of continuous and unbroken use; and during the whole of that vast epoch, it has never ceased to be the imperial fane of the Eastern world, nor has it ever, as the Pantheon, been desolate and despoiled. Its influence over Eastern architecture has been as wide as that of the Pantheon over Western architecture, and it has been far more continuous. It was one of the most original, daring, and triumphant conceptions in the whole record of human building; and Mr. Frgusson declares it to be internally 'the most perfect and beautiful church ever yet erected by any Christian people. Its interior is certainly the most complete, and least faulty of all the great domed and round-arched temples. It unites sublimity of construction with grace of detail, splendour of decoration with indestructible material. It avoids the conspicuous faults of the great temples of Rome and of Florence, while it is far richer in decorative effect within than our own St. Paul's or the Pantheon of Paris. Its glorious vesture of marble, mosaic, carving, and cast metal, is unsurpassed by the richest of the Gothic cathedrals, and is far more enduring. Though twice as old as West-minster Abbey, it has suffered less dilapidation, and will long outlast it...... It is a fact, almost without parallel in the history of religion, that the Musalman conquerors adopted the Christian cathedral as their own fane, without injuring it, with very little alteration within, and even without changing its name...... What a dazzling panorama of stirring, pathetic, and terrific scenes press on the mind of the student of Byzantine history as he recalls all which that vast fane has witnessed in the thousand years that separate the age of Justitian from that of Suleiman the Magnificent: from the day when the great emperor cried out, 'I have surpassed thee, O Solomon!' to the days when Ottoman conquerors gave thanks for a hundred victories over the cross. Has any building in the world been witness to so vast a series of memorable events?"

The history of the Turkish Empire has been condensed in the following eloquent passage by Frederic Harrison, one of the greatest living authorities on European history and sociology:

"The Ottoman conquest was no mere raid, but the foundation of a European empire, now in the fifth century of its existence. The wonderful tale of the rise, zenith, wane, and decay of the European empire of the Padishah of Roum—one of the least familiar to the general reader—is the series of magnificent mosques of the conquering Sultans of the fifteenth, sixteenth, and seventeenth centuries, in the exquisite fountains, the mausoleums, the khans and fortresses, minarets and towers, and the strange city of kiosques, palaces, gates, gardens, and terraces, known to us as the Seraglio. In these vast and stately mosques, in the profusion of glowing ornament, porcelains, tiles and carvings, in the incongruous jumble of styles, in the waste, squalor, and tawdry remnants of the abandoned palace of the Padishahs, we read the history

of the Ottoman Turks for the last five centuries—splendour beside ruin, exquisite art beside clumsy imitation, courage and pride beside apathy and despair, a magnificent soldiery as of old with a dogged persistency that dies hard, a patient submission to inevitable destiny beside fervour, loyalty and dignity, and a race patriotism which are not to be found in the rank and file of European capitals."

The city of Constantinople dilemma of European statesmen; it presents the great crux; the problem of what is to be the ultimate fate of the city is as perplexing as ever. In the hands of a great military and naval power, it must always be one of the most dominant capital cities in the globe. Constantinople is practically impregnable in the hands of a first class military and naval power. But it is no longer impregnable, or even defensible, without a first-class fleet. Turkey has no fleet worth considering, so she is no longer a menace to any other power. But none of her neighbours, according to Frederic Harrison, can, or deserve to be seated on her throne. The powers with which she is surrounded are intensely jealous of each other, and by race, religion, traditions, are incapable of permanent amalgamation. Though they may submit to the qualified rule of the Turk, with his tradition of five centuries of Empire, they are intensely averse to submit to the control of anyone amongst the rest. The Turk lives for ever on the defensive, he menaces no one; and no one is afraid of him in Europe—because he has nothing in Europe but a shrunken province, and practically no fleet. But though Greece or the Balkan states are not fit to oust the Turk, what of Russia? We shall conclude with an extract from Frederic Harrison, which, in view of its practical interest for the understanding of the political situation in the eastern theatre of war, will be some. what lengthy.

"Assume that Russia has succeeded Turkey in possession of Constantinople, the Bosphorus and the Hellespont. What is the result? She would immediately make her southern capital impregnable, as Colonel Green says, 'with a line of defence such as no other capital in the world possess.' She would..... place there one of the most powerful arsenals in the world...Russia would possess a maritime base such as nothing else in Europe presents ... With Russia having the sole cammand of the seas that wash South-Bastern Europe, dominating the whole south-eastern seaboard from a chain of arsenals stretching from Sebastopol to the Greek Archipelago, the entire condition of the Mediterranean would be transformed—let us say at once—the entire condition of Europe would be transformed. Has the British public fully realised the enormous

change in the political conditions of the whole Levant - Bay, with the Armenians raging on the East and the and of Europe involved in the installation of Russia

"Could it stop there? Would the absolute chief of an army of two millions and a half, with the third great navy of the world [written in 1894], fall into slumber in his new and resplendent capital, rebuild the Seraglio, or amuse himself in Yildiz Kiosk? He would immediately create the second great navy of the world, and for all Mediterranean purposes his navy would be at least the rival of the first ... The prospect opens at least five or six international imbroglios with knotty problems of race, religion, patriotism, and political sympathies and antipathies. Anyone of these is enough to cause a European crisis—and even an embittered war .....

"The geographical conditions of Constantinople are so extraordinary; they offer such boundless opportunities to a first-class military and naval power; they lie so curiously ready to promote the ambition of Russia, that the advent of the Czar to the capital of the Sultan would produce in Europe a change greater than any witnessed in the nineteenth century. The absolute monarch of a hundred millions, with an army of two and a half millions, possessing sole command of the Black Sea, Bosphorus, Marmora, and Hellespont, together with the incom-parable naval basis which is afforded by this chain of four inland seas, would unquestionably be supreme master of the whole of Eastern Europe, which would then extend under one sceptre from the Arctic Ocean

to the Greek Archipelago.
"But this is only one-half of the political problems and perhaps the less difficult half. There is the Asiatic side to the problem, as well as the European side. Place the Czar in the Seraglio, and what is to become of the Padishah? ... Is he to withdraw to Brusa or Smyrna, or retire at once to Aleppo or Damascus?... Politicians talk with a light heart of hastening the departure of the Moslem from Europe. But what do they propose for him when he is withdrawn into Asia? With the Czar at Kars, and under Ararat, at Constantinople and Gallipoli, commanding the whole northern coast of Asia Minor from Batum to Besika

Greeks and Levantine Christians on the West, the Sultan will hardly rest more tranquilly in Brusa than he does to-day in Yildiz Kiosk. Are the millions of Musulmans in Asia Minor to be exterminated or driven across the Euphrates? What is to be the end of this interminable Turkish problem, and is the twentieth century to install a new Crusade?

"All these things are [in 1894], no doubt, very distant and entirely uncertain. But they are possible enough, and would give the statesmen of the future a series of insoluble problems. It would be needless to enlarge on the endless complications they involve. They may serve to convince us that there is no finality in this Turkish question. The expulsion of the Turks from Europe leaves the dilemma more acute than ever. The enthronement of the Russian on the Bosphorus settles nothing, concludes nothing, and can satisfy no one. It offers, on the contrary, a new set of difficulties and contests, more ominous and bitter than those which have raged for a hundred years since Catherine II."

The Anglo-Russian convention secured the Asiatic possessions of Great Britain against the fear of Muscovite aggression, and the present European war has cemented that friendship. Nevertheless, Frederic Harrison's warning does not appear to us to have lost its force. It has been suggested that the best way of dealing with Constantinople after it has been wrested from the Turk will be to pull down its fortifications and make it an international city. But the fate of powerful neutral countries like Belgium does not leave much room for hope in this solution. The expulsion of the Turks, which Frederic Harrison feared, is now practically certain; the rest is on the knees of the gods.

# N. Y A POSY

My flowers were like milk and honey and wine I bound them into a posy with a golden ribbon. But they escaped my watchful care and ran away, riding upon their dropped petals, and only the ribbon remains.

My songs were like milk and honey and wine. They were held in the rhythm of my beating heart. But who could keep them captive, the darlings of the moments! They spread their wings and fled away to the unnamed shore, leaving my heart beating in silence.

The beauty I loved was like milk and honey and wine. her lips red as the dawn, her eyes black as the bee. I kept my heart silent lest my voice should startle her. But she eluded me like a flower, like a song, and my love remains alone.

Translated by a Poet from the original Bengali of Satyendranath Dutt in wat was or Harvest of Flowers

#### CHAMPA .

I opened my bud when April breathed her last and cruel summer scorched with his kisses the unwilling earth. I came half afraid and half curious like a mischievous imp, peeping at a hermit's cell.

A frightened whisper of the despoiled woodland spread in the leaves around me, and the cuckoo gave voice to the weary unrest of the south wind. Through the fluttering curtain of my birth chamber I saw the world, grim, grey and haggard.

Yet boldly I came out, strong with the faith of youth, quaffed the fiery wine from the glowing beaker of the sky, and proudly saluted the morning light, I, the champa flower, who carry the perfume of the sun in my heart.

Translated by a Poet from the original

Bengali of Satyendranath Dutt in मुर्जिर फ or Harvest of Flowers.

### REVIEWS AND NOTICES OF BOOKS

#### ENGLISH.

All about the War. The Indian Review War Book. Edited by G. A. Natesan. With an introduction by H. E. Lord Pentland, Governor of Madras. G. A. Natesan & Co., Madras. Rs. 4.

The book is in the main a collection of the series of articles that have appeared in the *Indian Review* since the outbreak of the war, and contains a good deal of information of various kinds regarding the present war, and modern fighting in general. Many of the illustrations have nothing to do with the war and are reproductions of old blocks which have already done duty repeatedly in the pages of Mr. Natesan's monthly in the well-known *Indian Review* fashion.

Directory of Merchants and Manufactures in India: 1915 (Including Kathiawar States' Directory). Peoples' Edition. Laxmichand Dossabhai & Bros., Rajkot, Kathiawar, India. Rs. 3.

This publication will be of some use to traders and other men of business. There is much room for improvement in its printing and get-up. The list given in the section entitled "Some of the best advertising papers in India" is neither exhaustive nor accurate.

List of Books in the Social Service League Library, with annotations by B. N. Motiwala, B.A., LL.B., J.P., foint

Secretary, Social Service League, Bombay. Servants of India Society's Home, Girgaum, Bombay. 1915, 4 annas,

The different social service leagues which are fast springing up all over India and social service workers and students will find this list very useful. The Bombay League has done a piece of valuable service by this publication.

Calendar of the Kala-Bhavan Technical Institute, Baroda for 1914-15 and 1915-16.

This calendar contains detailed information regarding the Kalabhavan, in English, Marathi, Hindi and Gujarati. The English section tells us all about the scheme of education in the Baroda State, and about the object, courses of instruction, fees and cost of study, cost of living, examinations, scholarships, &c. The Institute is doing good work. Those who wish to obtain education there, as well as those who may wish to establish technical schools on a small scale, will find this calendar of much use. "For further information write to Principal, Kala-Bhavan, Baroda."

Prayers. By Keshub Chander Sen. Parts I & II. Brahmo Tract Society, 78, Upper Circular Road, Calcutta. Price one Rupee for each part.

Seekers after God will •find these prayers of the Brahmo leader uplifting and inspiring. Nothing more need be said.

Addresses Literary and Academic, By Sir Ashutosh Mookerjee. R. Cambray & Co., Calcutta, 1915. Price not mentioned. Pp. 507.

The volume is neatly got up, with a photogravure portrait of Sir Asutosh Mookerjee as the frontispiece. It contains Calcutta University Convocation Addresses, the Address delivered on the foundation day of the Calcutta University College of science, the University Address to the King-Emperor, the University Address to Lord Hardinge, 7 Asiatic Society Presidential Addresses, one delivered at the Indian Museum, one as president of the first Indian Science Congress, one at the Mohsin centenary, and three at the Sanskrit Convocation. They are all marked by the clear and unhesitating style of Sir Asutosh. They help us to a great extent to trace the progress of the University of Calcutta for a decade, more important in changes and new departures than any previous period. The other addresses are indirect and partial contributions to the history of the advancement of knowledge in the country.

His countrymen are entitled to expect some work or works from Sir Asutosh more enduring than these

"The Confessions of Inayat Khan" by Regina Miriam Bloch. London Suft Publishing Society (price not stated).

The author of this book says he was born at Baroda in 1882 and is the son of Rahemat Khan and Khatija Bibi. He writes however as one who has spoken and thought in English from his earliest childhood. His knowledge of Persian literature does not seem to be so extensive as might have been anticipated. In fact, there is nothing in the book which might not have been obtained from English works. His description of his experiences reminds one of the descriptions one meets in novels about India written by English women. For instances certain derwishes greeted one another saying: "Ishk Allah, Mabood Allah"—this the author translates "God is Love and God is Béloved" and adds "the solemnity of the sacred words they uttered found their echo in my soul." The sacred words would be all the more solemn if they had some grammatical meaning. Ishk Allah (properly ishq) does, it is true, mean love, but ishk is not Arabic and cannot mean God is Love. If we suppose "ishk Allah" to be carelessly written for "ishqu' Ilahi" the meaning would be "the love of God." The badly transliterated word "mabood" does not mean beloved.

More strangely still, we are told that the passage "Death is a chain which unites friend with friend unto the Beyond" occurs in the Koran. The Arabic is not given although a Musulman always quotes the Koran in Arabic, even when he adds a translation. Except the word "Koran" no reference is given. Where do the words occur? in what Surah? The present writer has never met them although he has read the Quran a good many times in the original and in Sale's, Palmer's and Rodwell's translations. In style they are utterly unlike anything found in any part of the Quran. Now it is not difficult to believe that a half-educated English or American woman could imagine that a passage she has met with in an English book has been taken from the Quran, but it is difficult to believe that an Indian Musulman could do so.

Doubts arise as to the existence of Mr. Inayat Khan, but the publishers have anticipated these doubts and given his portrait. It looks more like a Panjabi Rajput than a Musulman.

After what has been said, it is scarcely necessary to add that as an account of Sufism the book is worthless. Its only interest is derived from the facts Mr. Inayat Khan relates about his life. facts Mr. Inayat Khan relates about his life. Among his ancestors were "Moula Bux, the Beethoven of India, (whose portrait is in the Victoria and Albert Museum at South Kensington) and St. Jummashah, the great seer of Punjab." When eighteen years old his playing moved the Nizam several times to tears. He explained the mystery of music to the Nizam. "This explanation, together with my playing, charmed the Nizam so much that he presented me with a pures full of scherfer (colder) presented me with a purse full of asherfys (golden coins) and placing his own precious emerald ring upon my finger, named me 'Tansen' after the great Indian singer of the past." Perhaps the reason of Mr. Inayat Khan's success is that he "invoked the name of Sharda the goddess of Music." In 1910 following the call of Allah he left India and went to America. His two brothers Maheboob Khan and Musheruff Khan (the author is responsible for the transliterations) and his cousin Mohammed Ali Khan accompanied him, ins cousin Monammed An Khan accompanied hin, so-that it was a pleasant little family party. "In Mrs. Ada Martin, who was made Rabia by the Sufi Order, I found an earnest seeker of truth." "She opened a Sufi temple in San Francisco." From America Mr. Inayat Khan went to England. He did not get on very well with his own countrymen. "I gathered my spiritual fellows from among the Europeans around me, and these proved to be more at one with my soul than my own people. This is not at all surprizing. We can easily understand that Mr. Inayat Khan's quotations from the Quran were more impressive to Europeans than to Indian Musalmans.

In England "I appeared several times in public and eventually before Royalty, and thus prepared the ground for sowing the seed of Sufism in England; which was tended by Miss Zohra Mary Williams during my absence, she being a very keen disciple and the representative of the Sufis." Christianity owes much to female devotion, according to Gibbon, and so does Mr. Inayat Khan. In Russia he found in Miss Olga Tucky, an Eastern type of discipleship. "The interest shown by Princess Surtaloff Louroveski, Count Tolstoi and Mr. H. Balakin made an everlasting impression upon me." The war prevented Mr. Khan from bringing his "Message of Peace to the rest of Europe."

Such is in outline the story of a fairly successful career. Perhaps some may feel inclined to follow Mr. Inayat Khan's example. Since Madame Blavatsky first shewed the way, many have occupied themselves in teaching the West the occult wisdom of the East, but there is still room for more workers. The number of educated Indians is increasing, and many of them find it difficult to obtain employment in their own country, but in America there is a new opening. To be a Swami or Murshid followed by a crowd of admiring American women is surely better than being a clerk on small pay in a government office. Knowledge of Sanskrit or Arabic is not necessary. English translations will furnish all that is required. But the Indian lecturer must take care to be Oriental or else he will disappoint his audience. The following passage, which occurs in the Introduction to the bookbefore us, will shew what is wanted. "You will see therein Beauty holding the Peacock's feather of Wisdom, she, who walks with her white lotus-feet on the path of the Ideal." When the American woman reads or hears this, she says, "How Oriental!" and is pleased. It is true the phrase "lotus feet" never occurs

in Sufi literature but that does not matter to the American.

This indication of the possibility of a new career in America seems to us to be the chief interest in Mr. Inayat Khan's confessions.

H.C.

"Auditors: Their Duties and Responsibilities"—by K. C. Bhalla, A.L. A.A. (Loudon), Printed at the Economic Printing Works, 60, Bechu Chatterji Street, Calcutta; Published by G. B. Nero & Co., 14, Clive Street, Calcutta; Price, Re 1.

This is a small brochure of only 48 pages. But within this small compass it defines well and clearly, in a succinct form and lucid language, the various duties and responsibilities of an auditor, whose functions are not, as generally supposed by the uninitiated, confined merely to the checking of arithmetical accuracy of the accounts placed before him for examination, but they are those of an expert and responsible financial adviser of the administrative body of the Company or Concern on whose behalf and for whose benefit he is called upon to undertake such audit. An Auditor's duty is certainly not merely the signing of the Balance-Sheet after a formal check of the entries in the Cash-Book, the Journal and the Ledger as well as the other records, registers and documents appertaining thereto and endorsing thereon a certificate to the effect that such and such accounts have been "examined and found correct." An counts have been "examined and found correct." Auditor is, in fact, a functionary whose duty is to thoroughly examine the accounts in all their important aspects and different bearings with a view to ascertaining the exact financial position of a business concern and reporting thereon. The booklet before us shows clearly, we are glad to note, the way how this highly onerous duty of an Auditor may be efficiently and well performed with scrupulousness, honesty and straightforwardness in that it imparts, in as simple a form as possible, instructions on the general system of accounts of Companies obtaining in India and their effectual audit; as the several Chapters thereof dealing thereof dealing with the matter appear to have been cleverly and carefully compiled; and it is to be hoped that the volume, as it is, will be found to be a proper and reliable guide in helping those who have to trace their way through the mazes and intricacies of Indian accounts. Mr. Bhalla's book occupies, complicated Companies' in our opinion, precisely the same ground with regard to the audit of Private Companies' accounts as does Mr. Accountant-General L. E. Pritchard's highly valued volume, prepared in collaboration with Mr. Comptroller-General M. F. Gauntlett, in the field of audit of Government accounts.

RAICHARAN MUKERJEA.

"A Conscience Clause for Indians in Indian Education Codes." By the Honble Mr. V. S. Srinivasa Sastri, Pp. 64. Price 2 As. Published by the Scrvants of India Society, Poona

Freedom of conscience, that is the right of every individual to think what 'he will,' to believe what he will and do what he will in matters of faith and religion without being subjected to any legal disabilities or disadvantages as a consequence is now fully recognized as a fundamental principle of civilization. In England a bitter and prolonged struggle had to be

faught successfully to establish this right. As late as the beginning of the 19th century the Dissenters and Non-Conformists were still subject to certain legal disadvantages as against their fellow-countrymen who belonged to the established Church. The Dissenters and Non-Conformists being in a minority and not having the necessary funds and organizations to establish schools of their own were obliged to send their children to schools run and controlled by the Church of England where doctrines of which they strongly disapproved were taught. They were naturally enough agitated against this state of affairs and advocated the insertion of a "conscience clause" in the Education code which would confer on every parent "the right to withdraw his child from religious instruction provided in a school maintained or aided out of Treasury grants or rates with-out forfeiting any of the other benefits and privileges of the school." The justice and reasonableness of such a demand is self-evident but it took more than half a century to get the principle recognised. When in 1870 Mr. Forster introduced his famous Education Bill which embodied the conscience clause in Sec. 7. we learn that he did not encounter much opposition as to the principle.

The right was won and ever since that time every English parent has enjoyed the protection of a time-table conscience clause which provides that when any religious observance is practised or instruction in religious subjects is given at any meeting of the school it shall be done either at the beginning or the end of such meeting and shall be inserted in a time-table to be kept conspicuously affixed in each school room; and that any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school.

The Hon'ble Mr. Srinivasa Sastri President, of the servants of India Society has written a brilliant pamphlet which now lies before us, demanding the insertion of a similar conscience clause for Indians in

the Indian Education Codes. The need of a conscience clause in India is felt chiefly owing to the existence of State-aided missionary schools where religious instruction in an alien faith is forced upon the scholars. When it was first decided to introduce English education into India it was found that while the people of the country were not in a position to help themselves the State could not afford to set up a sufficient number of schools itself. The grant-in-aid system was therefore adopted. So far so good. But the introduction of a denominational system of grants-in-aid without the protection of a conscience clause must strike every impartial critic as, to say the least, strange especially in a country, where, as in India, the Government was pledged to strict religious neutral. ity. As it was the Christian Missionaries saw in the grant in-aid system a splendid opportunity for spreading the truths of the Gospel by getting hold of boys at the most impressionable period of their lives. They seized the opportunity and opened, with the indispensable aid of state money, a large number of schools where unwilling scholars were and are obliged to attend Bible classes in which their religious are caricatured, their beliefs denounced, their gods ridiculed and all their sacred institutions condemned and laughed at. It is an obvious injustice that a non-Christian people in a non-Christian country should be compelled by law to pay for the upkeep of schools run by Christian Missionaries and then not be allowed to use those schools or benefit by the education provided in

with the aid of their own money without being subjected to religious indignities. What a conscience clause would do is to put an end to this injustice by making it possible for every scholar attending any state-aided school to enjoy the full benefits of secular education provided in such school without being obliged to take part in any religious observance or receive any religious instruction distasteful or objectionable to him or his parents. We hope all rightminded missionaries would themselves admit that the compulsory attendance of scholars at religious prayers or Bible classes only encourages deceit, hypocrisy and insincerity.

Mr. Sastri has made out a strong case in his valuable pamphlet to support his demand for the insertion of a clause of this nature in the Indian Education Codes and we are confident he will be supported in his demand by all classes of his countrymen. It is true and a matter of some surprise that a question of such profound interest and importance has received so little attention up to this time. We can not, however, infer from this circumstance that there has been no sense of injustice or no feeling of humiliation, but as Mr. Sastri rightly remarks "those that felt the injustice and humiliation have not

known clearly of the remedy."

O. S. M.

Reminiscences of the late Hon. G. K. Gokhale: by D. E. Wacha. No 1, Parsi Bazar Street, Fort, Bombay.

This is a beautifully got up brochure of 52 pages in which are collected the recollections of Mr. D. E. Wacha-regarding the late Mr. Gokhale. The booklet is however not a mere collection of gossip, but is also a running commentary on various phases of Gokhale's public or private life. Mr. Wacha begins by saying that such accounts are always interesting, if not helpful. Interesting they undoubtedly are, but it is doubtful what useful object they serve if their effect is to tear mercilessly down the veil that hides the petty foibles and weaknesses of a great man from the public view. There is a Sanskrit saying 'good men seek to find out the virtues of the great and bad men try to discover their faults' ( सज्जना: गुणमिक्चन्ति दोषमि क्लि पामरा: ) and it is easy, from the career of every great man, specially one whose activities have led him to fight many a good fight in the public arena instead of confining himself to an armchair in his studio, to pick out incidents and events which illustrate what we all know, viz, that all flesh, after all, is weak, and that no man is perfect. The career of Gokhale presents so many points worthy of the emulation of all that is noblest in Young India, that it would indeed be patriotic service to delineate them in glowing colours to serve as a perpetual beacon-light to the rising generation. But to pick holes in that great life should have been reserved for much lesser men than Mr. D. E. Wacha Mr. Wacha's attitude, of treating Gokhale as more or less a grown up schoolboy (a phrase used more than once in connection with Gokhale in this pamphlet) is however easily explained though hardly justifiable. He is Gokhale's senior by 22 years, and evidently it was difficult for Mr. Wacha, to shake off the feeling that when Gokhale began to serve his first apprenticeship in Indian politics Mr. Wacha was a veteran Congress leader, and the patronising attitude which Mr. Wacha took up towards

Gokhale, when introducing him for the first time in English society, is the spirit which Mr. Wacha retained even when the youth who made his first debut. under his chaperonage grew to occupy a much more prominent place in the eyes of the world and of his countrymen. Yet we must admit that Mr. Wacha has tried to be just to Gokhale on the whole, though here and there there are qualifying phrases which create the impression of damning him with praise and Mr. Wacha has not been able to resist the temptation of introducing Sir P. Mehta-for whom we have the highest respect—his hero per excellence, as the model whom Gokhale used to follow at a distance: Referring to Gokhale's historical scholarship, Mr. Wacha says: "He was, therefore, so far abead of many of those Indian friends with whom he sat in council from time to time that he overtopped them all." "There was no hypocrisy about him, refined or any other. His sincerity was beyond all doubt. And it was his sincerity and carnestness in all public and private affairs that made him so beloved of all his friends. All through his life he wore the white flower of a blameless life and we are all the poorer for his premature loss," "Mr. Gokhale's political career is unique in one respect, namely, that no Indian till now had carved out his career so exclusively and so disinterestedly. He gave all that was best in him to the service of the country in this branch (politics) ...... Not that there are wanting able politicians of great experience and sound statesmanship. There are many who could be pointed out. But more or less politics is with them only a matter of private leisure. The peculiar mournfulness of the great loss the country has sustained by the premature death of Mr. Gokhale lies in the fact that all his time or energy were wholly devoted to the consummation of the noble aim and object he had so near to his heart." Two excellent portraits of Gokhale add to the value of the publica-tion and the following beautiful verses by Mrs. Sarojini Naidu introduce the subject of the sketch to its readers:

"Heroic heart! lost hope of all our days! Need'st thou the homage of our love or praise? Lo! let the mournful millions round thy pyre Kindle their souls with consecrated fire Caught from the brave torch fallen from thy hand, To succour and to serve our stricken land, And in a daily worship taught by thee, Upbuild the temple of her Unity."

Politicus.

Recent Developments of the Iron and Steel industry in India: by Aloke Bose.

This pamphlet is a reprint of a paper contributed by Mr. Bose to the Journal of the Iron & Steel Institute (1914), The paper contains nothing which is original but gives some useful information about the important iron ore deposits of India together with a description of the Tata Iron & Steel Works at Sakchi. It is to be noted that though India possesses very rich and extensive deposits of Iron ores, yet as most of them are very far away from suitable supplies of coal, it has not been found profitable to work them on modern lines except in or near Bengal where coal abounds. The Tata Iron Works are at present working the Gurumaishini ore deposits in the Mayurbhanj State which were discovered by Mr. P. N. Bose in 1903. Coal is obtained

or the Tata Works from Jheria, Dolomite from Panposh, Limestone from Jukehi near Katni and Manganese ore from the Central Provinces. are two blast furnaces in the Works 77 leet high and 19 feet in diameter at the boshes each capable of producing 250 tons of pig iron per liem. Steel is manufactured according to the basic ppen hearth process for which there are four 40-ton furnaces. Besides there are mills for rolling and finishing rails, girder, Channels &c. As regards trained labour the blast-furnaces are worked by Americans, the steel-works by Germans and the mills by Englishmen. It is to be hoped that local labour will be trained up so that it may ultimately replace foreiegn labour which is extremely dear. In addition there are two chemical laboratories one for the works and the other owned by the Government which has agreed to buy 20,000 tons of steel rails of standard specifications per annum. The Tata Company has built an entire town at Sakchi near Kalimati (Bengal Nagpur Railway) for housing their works and the enormous staff of labourers and officers, which is worth visiting by every one interested in the develop-ment of Indian industries. There is another iron works in Bengal at Kultimar Barakar owned by the Bengal Iron Company who obtain their ore supplies chiefly from Manharpur in the Singbhum District.

PANCHANAN NEOGI.

## GUJARATI.

Swami Vivekananda, Part II, translated by Bhimji Harjiban Parekh, printed at the Diamond Jubilee Printing Press, Ahmedabad, and published by the Society for the Encouragement of Cheap Literature, Pp. 411. Cloth bound, Price Re. 0-12-0 (1915).

This book contains the second part of the Sadupdesha of the late Swamiji. Written originally in Bengali by one who was a follower of Vivekananda, it has been found possible by the translator to keep up the interest of the narrative in Gujrati. The object of the writer has been to present a collection of the several "good pieces of advice" USUEN) given by the Swami during the course of numerous conversations and interviews with him and others, and he has been eminently successful in doing so. The side lights thrown on the life of the Swami through the medium of this collection are very interesting and inspiring, and one should not miss when an opportunity has offered itself, to profit by them.

Mancherji K. Marzban, C.I.E., by his son Marzban Mancherji Marzban, Barrister-at-Law, printed by F. B. Marzban & Co., Bombay, pp. 91. Cloth bound. Unpriced (1915).

Mr. Marzban is not a novice in the art of authorship, and although this record of the life of his father is a mere chronicle of some outstanding features in the Engineering career of the old gentleman who at the age of seventy-six still is in enjoyment of sound health, still he has done well to perpetuate it in print. The many handsome public buildings of Bombay and some private ones too have all been planned and supervised at some stage or other by him, and it must indeed be very gratifying to him to survey his own handiwork in his every day evening drives which he still takes unfailingly. The book is embellished with several photographs which form the best part of the work.

Prasunanjali, by Sitaram J. Sharma, printed at the Gujarat Printing Press, Ahmedabad, Paper cover, pp. 47. Price Re. 0-4-0 (1915).

Effusions finding their way in poetry, this is the only way in which this book can be introduced. The writer thinks he has been able to turn out some good work, and he certainly has been able to follow in the wake of them who poetise after Shelley and Tennyson.

#### EDITORIAL COMMENTS.

## Allowances to I.E.S. men in U.P.

At an U. P. Council meeting Dr. Sapru elicited the information that the undermentioned I.E.S, officers had been granted allowances as noted against their names, till a decision was reached upon the report of the Public Services Commission:—Mr. J. Murray, Rs. 200 per mensem; Mr. E. F. Tipple, Rs. 100; Mr. C. M. Mulvany, Rs. 100. On this the Leader justly asks:

Were these three educational officers worse paid than any member of the provincial educational service? If the latter and almost all other Indian officials for the matter of that have to wait for an improvement in their position and prospects until action has been taken on the report of the Public Services Commission, could not the aforesaid three members of the I.E.S. be equally patient? That a sense of unfairness must be felt by Indians is obvious; and we should be ill serving the Government if we did not give expression to the feeling.

#### Stoppage of Animal Sacrifices.

Mr. Lallubhai Gulabchand Jhaveri, honorary Manager, Bombay Humanitarian Fund, informs the public that

The custom of offering animal sacrifices by the devotees of Goddess Kali, &c., in various parts of this country, being an act against religious scriptures in the opinion of many learned Pandits and Shastris, has been stopped by the people of many cities of India, the following are the cities noteworthy among them:—

(1) About 1,300 villages of the District of Kadi,

(2) Jhalod, Shivagadh and 784 villages of Rajputana and Marwar, (3) Ferozepore, (4) Cawnpore, (5) Ambala, (6) Bikaner, (7) Chotta Udeipur, (8) Tirla, (9) Delhi, (10) Haidargadh Basoda, (and many other cities.)

In addition to this more than 125 Native Princes have also kindly stopped the animal sacrifices on Dashera holiday in their respective States. The names

of the Princes are noted :-

(1) Baroda, (2) Jammu and Kashmir, (3) Junagad, (4) Alwar, (5) Bharatpur, (6) Jamnagar, (7) Bhabnagar, (8) Khairpur, (9) Jondal, (10) Radhanpur, (11) Mandi, (12) Dhrangadra, (13) Vankaner, (14) Morvi. (15) Rajkot, (16) Bansda, (17) Porbandar, (18) Limbadi. (19) Lunawads (20) Kisangadh, (21) Kushalgadh, (22) Palanpur, (23) Sachin, (24) Lakhtar, (25) Dharampur, (24) Morve than one hundred other marsiful. pur (and more than one hundred other merciful NativeS tates.)

## Rabindranath on Rammohun Roy.

The Indian Messenger has given a better summary (in translation) of Sir Rabindra Nath Tagore's Bengali address on Raja Rammohun Roy than any that appeared in any of the dailies. An extract is given below.

It is sometimes seen that a fountain of living water wells up suddenly in the midst of an arid desert, showing that though it is a desert, yet there is a current of life flowing underneath. It is present everywhere this current of life. But surely a fountain in a desert appears to be something out of harmony. Perhaps the environments would, if they could, exclaim: "We were quite happy in our lifeless ease and inanimation, why this intrusion with your verdure and the purling of your water?" Rammohun came to this lifeless country, like the fountain in the desert, with his message of salvation, his green verdure of life. We would fain shut our doors against him if we could, but he forces his way in. All round us we see our lives fed by the water of his life-stream. Because we are enjoying the fruit we are apt to forget and deny the roots which sucked the nourishing juice and fed it. Rammohun came to us with the glad tidings of the freedom of the soul; but we want outward freedom to be acquired by the knowledge of material science in imitation of the West; but that is impossible; until and unless we are free in soul, the centre of all life and power, we can never be really free.

Many are under the impression that the West is roid of spirituality, that it is great only materially. I do not agree. I think no nation can be truly great except through spirituality. Those who know the history of their philanthropy, their sacrifice and their charity can prove order this price.

charity can never endorse this view.

#### Self-rule for India.

The latest, says India, among those who are not afraid to face the problem of Indian's future is Sir Frank Forbes Adam, a former president both of the Bank of Bombay and of the Manchester Chamber of Commerce. He was presiding at the opening of a museum, which has been set up at Ribchester to house the many relics of Roman times which have been discover-

ed on the banks of the River Ribble; and, according to the "Manchester Courier," he reminded his audience, which was composed of members of the archæological section of the British Association then meeting at Manchester, of one great circumstance which was equally applicable to the Roman and the British systems of Empire. During certain periods of Roman history (he said) their success in governing their Empire was, in a great measure. due to the fact that they established local self-government in certain provinces. England had established local self-government in one Colony after another with great and conspicuous success, and they saw the result—the sons of all those Colonies flocking to the assistance of the Mother Country in the present war.

One country (he continued) alone remained that had not yet obtained selfgovernment—a country that had been called "the brightest gem in the Imperial.

Crown"-and that was India.

He had lived many years in India, and during all those years there had been a steady movement towards the day when the inhabitants of India would be able to govern themselves. It might be a long time coming, because there were many peculiarities to be studied, but he had no hesitation in saying that the splendid exhibition of patriotism and loyalty of the princes and peoples of India during the last twelve months made it certain that as soon as the war was over a great effort would be made to advance towards the goal which everyone who loved India had in

## India and the War.

LONDON, OCTOBER 20TH.

In the House of Commons, Mr. Chamberlain amidenthusiastic applause read long lists of additional officers and men giving services from India and vast numbers of gifts from the princes and the people. Indeed the princes had made magnificent gifts continuously during the war. He also had striking proof of the friendship of the Amir of Afganistan. The House would see in these gifts conclusive evidence of the unshakeable solidarity of the princes and the people of India in defence of the vital principles of the Empire (loud cheers). —"Reuter."

Sir John Randles (?) asked :- Will Mr. Chamberlain consider the desirability of giving the house an opportunity of conveying in a marked and distinguished manner its appreciation of the action of the Princes

and the peoples concerned.

Mr. Chamberlain replied that he must consult the Premier. His personal opinion was that the time had hardly come for that. The House must consider the assistance we were receiving from all portions of the Empire in making a recognition of it.—"Reuter."

The glowing admiration of the Secretary of State for India, for its princes and peoples, seems to have changed at once into an attitude of cold calculation as soon as the only practical issue of his eloquent panegyric was put before him in all its naked reality. As we showed in our Notes in the September number of this magazine, the Secretary of State for the Colonies did not, even so far back as August 5, consider the time inopportune for making substantial promises to the Colonies at India's cost. For not only did he say that "the motherland had already arranged with the dominions that they should have a say in the peace negotiations," but he also believed that the time would come when the dominions "would share with the motherland the duty and honour of governing the Empire."

## The Late Sir Henry Cotton.

Though at the time of his death Sir Henry Cotton had just passed the limit of three score years and ten, it cannot be said that he could not be expected to put in some more years of unselfish labour on behalf of India; for not a few British statesmen have lived longer and retained their full powers of work when over seventy years of age. His death is mourned all over India. No other Englishman of our day worked more incessantly, strenuously, courageously and with more statesmanlike insight and foresight than Sir Henry to win for Indians a free and progressive civic life. In a speech which he made at the Shillong Club on April 24, 1902, he said:

Not for the first time have I stood forth as the champion of the oppressed. I have always been the protector of the weak against the strong, and in the discharge of this duty have trod on the corns of many powerful interests. I am old enough to remember how the most illustrious Indian officials—Sir Frederick Halliday and Sir John Peter Grant—were attacked with even greater virulence in their day for doing their duty. But time has triumphantly vindicated their reputation and I can afford to appeal to the same tribunal.

This was a just claim to make. He was a liberal statesman and a humanitarian. He did much to improve the lot of the teagarden coolies in Assam, and latterly to soften the rigours of the criminal law in India.

Not unfrequently a man's eminence can be measured by his unpopularity with his own kith and kin. Sir Henry was, to put it mildly, not liked by Anglo-Indian officials and non-officials and Britishers in Great Britain of their way of thinking.

There are officials, and among them, a few prominent Indians, too, who have given expression to liberal views just on the eye of their retirement or after retiring, when the holding of such views can no longer stand in the way of their reaping and other worldly official promotion advantages. But Sir Henry dared to be liberal and to speak out while still in harness. He wrote and published "New India" long before his retirement; and it may be safely said that if he had cared to conceal his pro-Indian sympathies, he could have risen higher than a Chief Commissionership. For in ability he had only a few equals among civilians and fewer superiors. The Indian Daily News writes in this connection:

Probably the most important thing in Sir Henry's life was the publication of "New India" which created in 1885 the utmost indignation among those in any way connected with India in England. Sir Henry was treated as a black leg and scaliwag and a traitor to his service but what was in 1885 rank blasphemy is almost commonplace in 1915. It is difficult to realise almost how he survived the controversy and the allaying of immagining vain things. He lived indeed to see the notorious Minto-Morley reforms of which he wrote: "The scheme came into full operation at the end of 1909 subject to grave and vital flaws which deprive it of most of its attraction to the educated classes through whose insistence alone any scheme at all came into being." Our readers know the views entertained in this journal about the Minto-Morley reforms, the most disastrous act in the history of the administration of India through which Lords Morley and Minto were humbugged by Sir Herbert Risley into a policy of "divide et impera" and of which Lord Hardinge has been the first to feel the results, while Lord Morley, contrary to Lord Clive, no doubt, look on with profound amazement at his own gullibility.

His death at the present juncture is a great loss to India and the Empire. For after the termination of the war, questions of the gravest moment concerning the constitution of the British Empire and of India will come up for consideration and solution. India will then stand at the parting of the ways as it were. It must then be decided whether India was to be a partner in the Empire or remain, as now, the Cinderella of the household,—a decision which might not stand any chance of reversal for at least a generation to come. Anglo-Indian "men on the spot" and those who had been on the spot would be a tower of strength to the anti-Indian party during the discussion. To counteract their influence there are too few liberalminded Englishmen who have been on the spot. Therefore a decrease in their small number even by one is a serious loss.

### Extent of free Primary Education in India.

At the first meeting of the autumn session of the Imperial Legislative Council Sir H. Butler laid on the table a summary, showing the steps taken during the last two years in the various Indian provinces to promote free elementary education among the poorer classes in general and Mohamedans in particular. With regard to Madras the statement says:

Under the rules now in force in the Madras Presidency no fees are levied in elementary schools under public management from pupils belonging to castes and classes declared by the Government to be backward, and Mohamedans are admitted at half-rates. In schools under private management the levy of fees is left to the discretion of the manager. During the last two years considerable additions have been made to the list of backward classes. Further, with a view to offering an incentive to the managers of alded schools freely to admit backward class pupils without payment of fees, the rate of capitation grant for a pupil of a backward class was raised from annas ten to a rupee in 1913 and the Government sanctioned the free supply of books and slates to the pupils belonging to poor and backward classes in schools under public management at a total cost of Rs. 75,700.

#### As regards Bombay we are told:

In Bombay Three schools maintained from provincial funds have been opened at certain centres children employed in factories. The percentage of free pupils admissible in local board schools of certain districts has been raised from 15 to 25, and special facilities have been provided for children of aboriginals and criminal tribes by means of grants both non-recurring and recurring and the limit of annual grant in respect of aided schools for the depressed classes has been raised from one-third to one-half of the total expenditure. As régards Mohamedans a free central Urdu girl's school has been established, with a view to preparing Mohamedan girls for the training college for women, and special scholarships have been sanctioned for Mohameden girls willing to attend the training college for wemen at Ahmedabad. Special scholarships to the value of Rs. 332 have been sanctioned for Mahamedans in primary schools in Sind, and a Committee was appointed to consider the special measures to be taken for the promotion of education among Mohamedans. A building grant of Rs, 22,000 has been sanctioned for the Mohamedan Orphanage at Poona. Finally, 35 new Urdu schools have been opened at the cost of Provincial funds and various steps have been taken to encourage the more rapid opening of new Urdu schools which provide for the instruction of a certain proportion of pupils.

#### Bengal makes a brave show.

In Bengal there has been an expansion (involving the opening of new selfools) of free education of labourers' children on tea gardens in the Darjeeling District. A scheme has been prepared for free education

among the Sonthals, which will be brought into effect as soon as funds permit. No special steps have been taken to promote free elementary education among Mahomedans. The percentage of free pupils is already far higher in Maktabs than in the ordinary Lower Primary Schools.

The United Provinces have fared much better.

In the United Provinces the proportion of free pupils admissible has been raised from 20 to 25 per cent of the total enrolment, a step which, coupled with the measures which are being taken to increase the number of elementary schools, result in an appreciable increase in the number of children to whom free education is available. Steps have been taken to and encourage special schools which cater for the poorer classes such as half-time schools and night schools, schools for special castes or trades or for the depressed classes. In these schools no fees will be levied and the grants-in-aid may extend to three-fourths of the salaries of the secular teaching staff. As regards Mahomedans the District Boards have been instructed to reserve an equitable ratio of the exemptions in their ordinary schools for Mohamedans. In addition to this the Local Government has decided that wherever the attendance of twenty Mohamedan boys can be guaranteed special Islamia schools under Mohamedan teachers shall be started by the District Board. These schools will be entirely financed from public revenues and exemption from fees will be allowed up to 50 per cent. of the average attendance. Special measures have also been taken to encourage and vitalise Maktabs which are private aided schools, attended almost entirely by Mahomedaus for which no fees are prescribed and to which District and Municipal Boards are allowed to make grants in aid up to a limit of three fourths of the total salaries of the secular teachers employed. The Boards are also allowed to assign to these schools special rewards for all boys whom they pass into classes 3 and 4 of the Board's own schools.

A special inspecting agency is being created to look after these schools and permanent provincial and district committees are being appointed to advise as to their development. A new financial settlement has been made with the District Boards which have largely increased their resources and it has been expressly stipulated that a certain portion of the increase is to be spent on education.

#### The Panjab has not been neglected.

Vernacular primary education is already free for the children of the agriculturists and village Kamins. The proportion of exemptions allowable in the case of others has been raised from 20 to 25 per cent. of the total enrolment. Certain special reductions of rates have been sanctioned in the case of Anglo-vernacular schools situated in Mohamedan districts.

#### Regarding Burma it is said:—

No special steps have been taken during the past two years to promote free elementary education amongst the nearer classes of the population or amongst Muhammadans in particular. A large and comprehensive system of free education to meet the needs of the indigenous Buddhist population is already in existence.

For this blessing, we presume, credit is due to the people and the pre-British Government of Burma.



This widespread system of free education is supplemented by the admissions of a certain number of free punils in vernacular schools maintained by District and Provincial Funds up to a limit of 10 per cent of the total number of pupils on the register. As regards Muhammadans, steps are being taken to apply (with but slight variation) to maktabs the existing provisions of the Education Code with respect to Buddhist monastic schools and to accord the same standard of treatment to both these classes of institutions

Though Bihar has fared a little better than Bengal, as much has not been done for her as for the other major provinces, as the paragraphs from the statement quoted

above and below will show.

Bihar and Orissa .- In the new rules for grant-in-aid to primary schools, the compulsory levy of fees has been abolished and every school in which fees are charged is required to receive at least 10 per cent. of the pupils without fees. Those maktabs in which ordinarily no fees are charged have been placed on the same footing as other primary schools and a proposal is under consideration to extend the same rules to

Sanskrit Pathhsalas.

· Central Provinces.-Provision has for many years been made for the free elementary education of the poorer class of the community, including Muhammadans; and inability to pay fees is not allowed to deprive any boy or girl of the opportunity of receiving elementary education. In all elementary boys' schools under District Council and Municipal management the school committee is authorised to exempt from payment of fees any pupil whose parents are in their opinion unable to pay them. The elementary education of girls in schools under public management is free. In the case of private elementary schools, the managers have power to exempt poor pupils from payment, of fees, and there is provision in the grant-in-aid rules for the award of additional grants to schools which suffer a substantial less of income on this account. In view of the provision made for the encouragement of general popular education, it has not been necessary to adopt any measures of special treatment for the promotion of free elementary education for Mussalmans as a class, and they enjoy impartially the same facilities as other classes of the community

Assam.—Education up to the close of the middle vernacular standard has been made free in all public and aided schools. Local boards have been put in a position to advance free vernacular education by the opening of between four and five hundred new schools. Provision has been made for a large increase in the number of free schools for the children of labourers on tea-gardens. Enhanced grants have been made for the encouragement of education among the hill tribes and the aboriginals resident in the plains of Kamrup. The number of Government schools in the Garo hills has been raised from 20 to Kamrup. 60. As regards Muhammadans, their education been considered in conference with the leaders of the community and it was agreed that the requirements of Muhammadans so far as elementary education is concerned, would be fully met by the general curriculum, provided arrangements were made for the instruction of such pupils in reading the Koran. Such arrangements will be made. No action is contemplated in the special interests of free vernacular education among Muhammadans, who share in the advantage of the general measures

adopted. 72 - 15

North-West Frontier Province-Elementary education was made free for all classes in Government and board schools from the beginning of the school session in 1912. Aided schools have with few exceptions followed this example, and have been partially enabled to do so by more liberal grants-in-aid.

One is glad that something has been done for the spread of rudimentary education among the poorer and backward of the community. members Butler's statement would have been more valuable if he had given us the exact total number of pupils and the number of free and half-free pupils in each province, giving the number of Mohamedan pupils separately. He should also have given the amounts of fees remitted in each province, giving the figure for Moha-

medans separately.

We are told, in the United Provinces "the Local Government has decided that, wherever an attendance of twenty Mohamedan boys can be guaranteed, special Muhammadan schools under teachers shall be started by district boards." This is a progressive step, but its application only to Musalmans is The rule should be of objectionable. general application; at any rate all backward communities, irrespective of creed, should share in its advantage. Musalmans form only some 14 or 15 per cent. of the population of the U. P. A minority should not be favoured at the expense of the majority. We welcome educational progress among each and every class of the people. For it advances their interests and at the same time promotes the national cause. But special favour shown to any, on the ground of creed, &c., is an injustice to the rest, and is injurious to the cause of nationality as it serves to keep the favoured class detached from the national movement,-though it may be only for a time.

## How Bengal has been treated.

Sir H. Butler's statement shows that the education department has not put forth equal effort in all the provinces. It also makes it conspicuous that the province which has been least favoured is Bengal. This is not surprising; as, for some time past, whereas in every other province the number of primary schools and pupils therein have increased, in Bengal there has been a decrease in both. We have brought out this fact more than once. The recent Government of India publication called "Indian Education in 1913-14" also says that "all the provinces have contributed to the increase save Bengal, where both schools and pupils have declined."

Regarding the increase of pupils in all grades and kinds of institutions the following table gives the percentage of increase (from 1912-13 to 1913-14) pro-

vince by province:

Attice DA	Protin			_	_ '	
						age of the
Province.	Pe	rcent	age of	sc		oing popula
	i	ncrea	se.	-	tion a	it school.
Madras		7.9			. 23	.7
Bombay		4.2			. 25	.3
Bengal "		1.7	***		. 25	.6
United Pr	ovinces	4.0			. 11	.6
Punjab		7.2			. 14	.7
Burma		9.9			. 27	.8
Bihar and	l Orissa	1.7		••	. 15	.6
Central F	rovinces	8.9			. 15	.6
Assam		10.7			. 20	.3
N:W.F. P	rovince :	15.5	•••		. 13	.5 •
Coorg	•••	6.5	•••		21	.0
Delhi		14.7	***	<b>`</b>	. 21	.7
7	 104-1					0.6
j	Cotal	5.0		•	15	υ.υ

. The table shows that by far the smallest amount of progress has been made in Bengal and in Bihar and Orissa. Bengal's sin one can understand, Bihar and Orissa's is more difficult to conjecture. Perhaps it is tactual, those provinces having long shared with Bengal the same

political pigeon-hole.

But joking apart, one might argue that, as backward provinces must make up leeway, it would be only natural for them now to advance more rapidly than the more advanced ones. But the table itself shows that Burma has the largest percentage of pupils at school and college, and Bengal, Bombay and Madras are almost on an equal level. Yet the percentage of progress in Burma has been 9.9, that in Madras 7.9, in Bombay 4.2 and in Bengal only 1.7. Bihar and Orissa are very backward, but the percentage of progress there has been only 1.7. have Bengal, bihar and Orissa done to deserve such conspicuous neglect? Was it for this wonderful progress that the specially qualified Mr. Hornell was brought out from England to Bengal?

Progress of Education in India.

"Indian Education in 1913-14" published by the Government of India tells us:-

"As regards the increase of pupils, it was shown in the last quinquennial review that the number under instruction was 6,780,721. At the end of 1912-13, it was 7,160,944- At the end of 1913-14, it stands at 7,518,147. Hence, in the past two years, there has been an increase of 737,426 pupils, the in-

crease in the second of those years over the first being 357,203. The percentage of those at school upon those of a school-going age is now 19.6, against 17.7 in 1911.12, and 18.7 in 1912.13. That on the total population is 3.0 against 2.7 and 2.8 in those same years.'

That we are moving forward at all inspires some hope. But it is necessary to remember how backward we are. In British India 3 per cent. of the total population are under instruction. In Travancore 6.8 per cent. of the total population are under instruction. In Baroda more than ten per cent. of the population are receiving education. In Japan more than 15 per cent. of the population are receiving instruction. In the United States of America the percentage is 21.22, and in the State of Mississippi .27.28. The proportion of the total population receiving elementary education alone is in Austria 15.30 per cent., in the German Empire 16.30, in England and Wales 16.84, in Scotland 17.74, in Ireland 16.16, in Holland 15.42, in Cape of Good Hope 15.66, in Natal 16.53, and so on.

In two years in British India the percentage of pupils and students upon the total population has increased by only ·3. At this rate of progress we shall reach the present level of Japan in eighty years. We shall be where the United States now are in 134 years. To be as adequately educated as the State of Mississippi now is, we shall require 198 years or two centuries.

## Kashmir Atmosphere.

In our first note in this issue, we have urged, among other things, that we should utilize the elevated and cool regions of India for scientific research. Our exhortation finds support from the information contained in the following paragraph from New India:

The Annual Report of the Indian Meteorological Department contains an interesting reference to the very high value of Kashmir atmosphere for astronomical observations. Their minuteness depends more upon atmospheric conditions than up n the strength of the telescope, and solar work depends largely on the ability to trace the finest markings on the Sun's surface. The discovery concerning Kashmir was made when in 1913 Mr. Evershed; the Director of the Kodaikanal Observatory, was spending his privilege leave there. His preliminary success induced the Government to send him again in the summer of 1914, and "the photographs of the Sun taken on this expedition and the careful record kept of the 'seeing' at all hours of the day have proved con-clusively that so far as is known, no other place in the world can compare with Kashmir in this respect." The Government consequently decided to send a



stronger expedition this year with more powerful instruments, and its report will be awaited with interest by the astronomical world.

#### Prof. Sahni's Researches.

Knowledge, a well-known scientific monthly of London, for August, 1915, reffering to Rai Sahib Professor Ruchi Ram Sahni's research work in connection with the photographic action of Alpha, Beta and Gama rays, says that he "has carried out a series of very interesting experiments on radio-activities by the photographic method." An account of these experiments is to be found in the Philosophical Magazine for June, 1915.

## An Indian Mathematician.

Mr. S. Ramanujan, at present of Trinity College, Cambridge, who was able to go to England two years ago with the aid of a special State scholarship granted by the Government of Madras, is doing original mathematical work there. The most important of the papers he has produced is an elaborate memoir on the theory of highly composite numbers. He has extended the results of Dirichlet and Prof. Landau of Gottingen, perhaps the greatest living authority on the subject.

"Strengthening the Empire."

Mr. H. S. Gullett contributes to the October *United Empire* an article with the above heading, in which he does not mention India at all. He says that in connection with the present great struggle the self-governing Dominions "have actually at the battle fronts and in the course of training about 250,000, more rather than less." Indian soldiers are not referred to. But even with respect to the self-governing colonies he is not without his fears. He writes: "Imperialists glibly talk of the Empire as though all the lands which fly the British flag must continue to do so indefinitely. But let us be frank about the real position. It is by no means certain that Britain will rule the whole of Australia, or the whole of Canada, fifty or even twenty-five years The loyalty of the Dominions is not in doubt. The danger is elsewhere." He fears that the majority of the population of these regions may not remain, as now, Anglo-Saxon in origin. If the majority ever be differently constituted they might not "adhere strongly and proudly to the British Crown." That is proudly to the British Crown." his apprehension.

## "The Times" on India and the Imperial Conference.

The Times describes how India has hitherto been neglected at the Imperial

At the 1907 Conference Lord Haldane made a speech on the military defence of the Empire, and never mentioned India. In the whole debate which followed, the name of India was not once spoken, although it was the contingent sent by Lord Curzon from India to Natal which saved South Africa. At th it Conference a remarkable Memorandum was presented, entitled "Military and Naval Expenditure of the British Empire, 1905-06." India was entirely omitted from the Memorandum, although during the year under review she had spent £19,413,000 upon defence, as against £3,548,000 spent by the whole of the self-governing Dominions. In 1909 the Imperial Defence Conference met in London "to discuss general questions concerning the naval and military defence of the Empire." No reptesentative of India was invited to attend, and in the official report of the proceedings the name of India was never mentioned at all. Yet Minister after Minister has admitted that the weightiest problem of Imperial defence is that of the defence of India. At the 1911 Conference the Secretary of State for India was permitted to attend, but only for explanatory purposes, as he had no official status.

The Times says that India's "representatives must necessarily be spokesmen for the Government of India," but adds that "they will probably not be fully acceptable to the Indian people unless they include at least one man of Indian blood." One or many, we do not want Indians who are creatures of the bureaucracy to be taken as our representatives.

India in Parliament.

We reproduce below certain questions and answers from the proceedings of the House of Commons published in the daily

INDIAN GENTLEMEN AND ARMY COMMISSIONS.

Sir G. Scott Robertson asked if Mr. Chamberlain was aware that in the Indian Medical Service there are Indian gentlemen commissioned as coloncls, majors, captains, and lieutenants, and that some of these gentlemen are now serving in France; is he aware that no Indian gentleman of the fighting! branches of the Indian Army now serving in France! or at the Dardanelles can ever aspire to such com-missioned rank and title; and will be consider the advisability of giving them a similar opportunity of obtaining commissioned rank?

Mr. C. Roberts (Comptroller of the Household):

I am not in a position to add to the reply I gave the hon. Member to a similar question on the 14th July.

Sir G. Scott Robertson: Does the hon. gentleman

admit the absurdity of this anomaly?

Mr. Roberts: I think the Secretary of State is not in a position to alter it.

CHAPLAINS.

Mr. King inquired: How many chaplains were appointed between 1st January 1915 and 80th June 1915, to serve on the Indian establishments on the recommendation of Board of Selection constituted in 1914; how many similar appointments were made in the corresponding period in 1914: whether all the appointments made during the present year were to offices that had become vacant; how many, if any, were to newly created offices; what was the total of the salaries attaching to all the appointments made; and whether the whole or ony part of this expenditure is being borne by the non-Christian population of the Empire of India?

Mr. Roberts: The answer to the first and second inquiries is one and six respectively. The answer to the third inquiry is Yes, and the fourth does not therefore arise. The total of the initial salaries attaching to the seven appointments I have mentioned is £2,704 a year. The expenditure is defrayed from the

general revenues of India.

Sir J. D. Rees: Is it not the case that the British Government, when they took over the government of India, took the unprecedented step of confirming the native religious vast endowments, which according to all precedents, they might have confiscated?

CHURCH GRANTS.

Mr. King asked if Mr. Chamberlain would state the total amount of the Grants (including the value of sites wholly or partially given or sold for an inadequate price) made by the Government of India from the general revenues of the Empire since 1905 for the erection, restoration, and repair of places of worship in connection with the Church of England, and of railway churches consecrated and reserved for the services of the Church of England; the total amount similarly spent on Roman Catholic, Presbyterian, Wesleyan, and other Protestant churches; and the total amount, if any, spent on the erection, restoration, and repair of places of worship for non-Christian communities?

Mr. Roberts: The Hon'ble Member has, I believe, received copies of the Returns furnished by the Government of India in compliance with his request for information. The aggregate Grants made by the Government of India from 1905 to 1913, the date of the Return, towards the cost of erection of churches were, in round figures: Church of England churches, £14,000; Anglican railway churches, £7,600; Roman Catholic churches, £13,000; Presbyterian churches, £20,500; Wesleyan churches, £1,000; other protestant churches, £17,500, Particulars of Grants subsequent to the date of the Return towards cost of erection of churches, and particulars regarding Grants for restoration and repair, are not at present available. This also applies to the particulars asked for of Grants made towards non-Christian places of worship. The Government of India state that the collection of these particulars from the local Governments would require considerable time and labour, and in existing circumstances I have not thought it desirable to press for their compilation.

press for their compilation.

Sir J. D. Rees: Will the hon. gentleman consider whether the supplementary question which I put just now is not relevant to this question also, and whether an answer is not necessary since the trend of these questions misrepresents the whole policy of the

Government of India?

Mr. Roberts: This question, if it arises out of the question on the Paper, should be addressed to the Secretary of State.

Mr. King: Will the hon, gentleman convey to the Secretary of State the extreme perturbation with

which my questions have been received by the hon. Member for East Nottingham (Sir J. D. Rees)?

### Malaria in Bengal.

The resolution on the sanitary and vaccination reports, Bengal, published in the Calcutta Gazette of the 22nd September last, is disappointing reading, specially in regard to the measures taken by the Government to combat the scourge of Bengal, Malaria. Here is an extract:—

Fever—There was a considerable rise in the mortality from fever. The number of death due to this cause increased from 965,546 to 1,061,041, the death-rates per mille for 1914,1913 and the quinquennial period 1909-13 being 23'30, 21.30 and 20'54 respectively. Seventy-four per cent. of the total mortality as against 72 per cent. in the previous years was registered under this head. The lowest rates were as usual returned by the urban areas where the

death-rate continues to decline. Anti-malarial measures were carried out in a few towns, and quinine was freely distributed in a number of districts by Sub-Assistant Surgeons from the middle of August. Unfortunately 18 of the 24 Sub-Assistant Surgeons employed on the work were early withdrawn for military duty and 12 new men were appointed only after considerable delay. The measures were, however, extended till the end of February, one month beyond the usual period.....Besides considering methods for increasing the use of quinine, the Malaria Committee enquired into the malarious nature of Manikganj, and discussed the value of sub-soil drainage as an anti-malarial measure and the danger arising from borrow-pits in proximity to dwelling-houses. The Committee decided that no benefit would accrue from jungle-cutting experiments for which the Indian Research Fund had made a grant of Rs. 50,000. It, therefore, put forward a proposal that this grant should be utilised in carrying out two experimental schemes of sub-soil drainage drawn up by Dr. Bentley. This soil drainage drawn up by Dr. Bentley. This proposal did not, however, meet with the approval of the Government of India and the grant for experimental jungle-cutting was accordingly withdrawn. The Governor in Council is disappointed to find that the Malaria Committee held only three meetings during 1914, but he is glad to learn that the efforts of the Committee to popularise quinine are meeting with success. The first step towards the elimination of malaria is the extension of the use of quinine both as a prophylactic and as a curative medicine. Much good will no doubt result from measures for the im-provement of drainage and cultivation, but these by themselves will not prevent the spread of malaria.

The measures that we would suggest for adoption are: increasing the resisting power of the people by improving their material condition, diffusing a knowledge of hygeinic rules by making education free and obligatory, jungle-cutting, improving drainage and the supply of good drinking water.

# THE MODERN REVIEW

VOL. XVIII No. 6

## DECEMBER, 1915

WHOLE No 108

## NOTES

Are Indians Educated Gratis?

Sir Richard C. Temple, Bart., C. I. E., o( Indian Army Retired ), says in the Oxford Survey of India that in India all "stateguided education," including the higher college stages, is "practically free." Even if this were true it would not be in the least a thing to be ashamed of. For, every pice that the imperial and provincial Governments, municipalities and district boards contribute towards the cost of education comes from the pockets of the people in the shape of taxes. "Public funds" do not come from any foreign country. Sir Richard C. Temple does not stand alone in labouring under the wrong impression that our education is eleemosynary. Many, other men of his race have given expression to this wrong belief. The real facts can be easily ascertained from the Statistical

Abstract for British India, Volume V. The issue published this year, for 1913-14, says that "Education is financed from two sources-from public and from private funds. Public funds represent provincial revenues, and municipal and district board funds. In 1913-14......55 per cent of the total expenditure was met from taxation. i. e., public funds. Private funds are fees, subscriptions, endowments, and other sources. In 1913-14 about 26 per cent of the total funds (public and private) was met from fees, and 19 per cent of the total subscriptions. endowments, and miscellaneous receipts." The following table shows the average annual cost of educating a pupil in each class of institution in British India, as well as the portions of the cost met from the different sources of income:

			From	prov	rincia	al From loc	al and	From fees and			
•			reve	nue	s.	municipal:	funds.	other sources.	TOTA	L CO	ST.
			Rs.	A.	Ρ.	Rs. A.	P.	Rs. A. P.	Rs.	A.	P.
Primary schools	***	•••	1	1	6	2 1	7 .	1 10 9	4	13	10
Secondary ,,	***	•••	. 5	6	1	· 2 1	5	17 8 10	25	0	4
Training ,,		•••	120	5	9	17 14	4	13 9 6	151	13	7
All other special schools	·		10	8	5	1 15	1.	10 1 7	22	9	1
Arts colleges		•••	56	10	3	1 7	5	92 11 7	150	13	3
Colleges for professional		•••	245	8	0	1 0	11	84 14 11	331	7	10
Cost per pupil of all inst	itutions	•••	2	15	3	<b>2</b> $2$	0	5, $1$ $1$	10	2	4

This shows that the cost of education in secondary schools and arts colleges is met principally from fees and other private sources.

The proportion financed from the different sources differs widely in different provinces, as will be seen from the table printed at the top of the next page, and taken from the Statistical Abstract, seventh issue, vol. V, page 1:

Bengal is the only province where the pupils pay more for their education

in the shape of fees than is spent from both provincial revenues and local and municipal funds combined. In every other province, provincial revenues alone contribute more towards the cost of education than what is received from the pupils as fees.

COST OF PUPIL

What Provincial Governments contribute.

The population of Bengal (British Territory) is more than 45 millions and the Government contribution is Rs. 64,99,336. The population of Madras

No. 3.—TOTAL EXPENDITURE on EDUCATION in BRITISH INDIA during 1913-14.

_				TOTAL EXPENDITURE ON PUBLIC INSTRUCTION FROM					
	Pro	VINCE.			Local and municipal funds	Fees	All other sources	TOTAL	
Bengal	•••	•••	•••	64,99,336	23,92,426	95,50,070	36,34,763	2,20,76,595	
Madras			•••	65,68,977	29,56,690	46,06,286	38,66,769	1,79,98,742	
Bombay		•••		70,54,227	20,06,182	29,51,260	39,41,550	1,59,53,219	
United Pro		•••	•••	46,73,875	35,19,843	25,06,925	21,29,447	1,28,30,090	
Bihar and	Orissa	•••	•••	33,71,057	12,20,314	20,59,529	13,40,685	79,91,585	
Punjab		•••		28,93,692.	27,27,001	23,03,937	17,19,497	96,44,127	
Burma			•••	25,71,544	10,14,697	18,48,457	7,19,974	61,54,672	
Central Pr	ovinces a	nd Berar	•••	13,82,034	17,67,655	3,91,429	5,88,595	41,29,713	
Assam		***	•••	10,76,324	6,5×,244	3,49,831	2,43,888	23,28,287	
North-Wes		r Province	•••	3,10,174,	2,75,469	81,692	3,58,289	10,25,624	
Ajmer-Mer	wara	•••	•••	• •	23,245	43,525	1,58,152	2,24,922	
Coorg	•••	•••	•••	53,158	18,551	14,312	5,202	91,223	
<i>'</i>	<b>POTAL</b>	***		3,64,54,418	1,85,80,317	2,67,07,253	1,87,06,811	10,04,48,799	

(British Territory) is more than 41 millions, which is less than that of Bengal, but the Government of Madras contributes more than the Bengal Government, viz., Rs. 65,68,997. The population of Bombay (British Territory) is very much less than that of either Bengal or Madras, namely, only 19 millions in round numbers, but the Bombay Government contributes more than either of the two other Governments, viz., Rs. 70,54,227. On the other hand, the population of the United Provinces (British Territory) is larger than that of any other province, namely, more than 46 millions, but the United Provinces Government contributes to educational expenditure only Rs. 46,73,875, which is much less than what the Governments of Bengal, Madras and Bombay respectively contribute. The population of Bihar and Orissa (British Territory), which is more than 34 millions, is much larger than that of Bombay; but the Bihar Government's contribution is less than half of that of Bombay. It is only Rs. 33,71,057. Bihar the contribution from local and municipal funds, too, is comparatively very small, as the Table shows. The population of the Punjah (British Territory), more than 19 millions, is roughly equal to that of Bombay. But the Punjah Government's contribution, ks. 28,93,692, is less than half of that of Bombay. The reader can draw his own conclusion regarding the other provinces when we tell him that the population of the British Territory in Burma is more than 10 millions, in C. P. and Berar more than 13 millions; in Assam more than six millions, in N.-W.F. Province more than two millions, in Aimer-Merwara more than 5 lakhs, and in Coorg more than 1 lakh.

## Education in U. P.

We have said above that though the United Provinces of Agra and Oudh constitute the most populous satrapy in India, the provincial contribution to education there is less than that in Bengal, Madras and Bombay. The Table will show that the total contribution from provincial revenues and local and municipal funds there is also less than the totals in Bengal, Madras and Bombay. In view of the Provincial Educational Conference to be held in Lucknow next month, some other facts also may be found useful.

As we have pointed out before, the population of the U. P. is larger than that of any other province in India. But the number of educational institutions which it possesses is not at all proportionate to its population, Bengal possesses 42,835 institutions, Madras 32,849, Bombay 17,-914, the United Provinces 17,656, Bihar and Orissa 30,306, and Burma 24,283. The Panjab with only 9,142 institutions is worse off than the United Provinces, but then its population is less than half of that of the United Provinces; hence proportionately to the population it is really better off than the latter. It is interesting to note that in the number of institutions for girls and women the United Provinces do not stand far behind Madras and Bombay, the figures for these three Provinces being 1401, 1675 and 1638 respectively.

From a table given in our notes in the last number the reader knows that the percentage of the school-going population (which has been quite unwarrantably fixed at 15 per cent of the total population) at school is the lowest in the United Provinces.

THE NOTES 1 575

The figures will bear repetition: Madras 23.7, Bombay 25.3, Bengal 25.6, United Provinces 11.6, Panjab 14.7, Burma 27.8, Bihar and Orissa 15.6, C. P. 15.6, Assam 20.3, N.-W. F. Province 13.5, Coorg 21, Delhi 21.7. Yet from 1912-13 to 1913-14 the United Provinces have made much less progress in education than every other Province of India, except Bengal, and Bihar and Orissa. It would have been natural if, considering the backwardness of Agra and Oudh, the U. P. Government had made the utmost effort to bring them into line with the most advanced Provinces.

### Numerical Strength of U. P. Colleges.

In this connection we are reminded of the following passage in a recent issue of the Allahabad Leader:—

WHILE it is the most notorious outstanding fact of the educational situation in these provinces that both in colleges and high schools numbers of students are refused admission year after year on the ground of lack of accommodation, one would not have thought that they were turned into the streets even when accommodation was available. Yet truth is sometimes stranger than fiction and this has been actually happening. The director of public instruction informed the hon. Munshi Mahadeo Prasad at the last meeting of the Council that 'a principal of a college' is vested with 'full discretion to refuse admission to a student irrespective of the fact that accom-modation may still be available.' The existence of this rule constitutes a public grievance. Why is not a principal similarly trusted to exercise his discretion in determining the limit of admissions, his own judgment being respected with regard to the possibility of accommodating them? The Calcutta University allows 150 students in a college class; here the maximum is 60, this being much less in science classes. The authorities of that comparatively progressive and independent University take honest pains every year to obtain admission for students in one college or another in the province; we are not aware that any such solicitude for young men aspiring to be educated and at a loss to find an institution which will open its doors to them, is shown here. They in Calcutta made a rule when Sir Asutosh Mukerji was vice-chancellor, that candidates should be admitted to examination without producing the requisite attendance certificate where they were unable to find a college which would admit them; what have they done here in this behalf? On the top of all this is the rule we have quoted above, which leaves principals free not to utilize the available accom-modation to the full. Nor can we solace ourselves by the thought that this discretion is not abused. There is Queen's College, Henares, for instance. This year there are in that institution only 15 students in the fourth year class and only 20 in the third year class, while the figures for the second and first year classes are 45 and 54 respectively. The director stated that there were four or five places vacant in the third and fourth year classes. Have these been left vacant because there were no applications for admission? And why only four or five places? Fifteen and 20, the numbers of students in the two classes, are far below the maximum limit. In the first and

second year classes too, the maximum has not been reached. Yet 'the number of refusals was approximately 150, for which 'the reasons cannot now be given.' The position is fairly exasperating and amounts to an educational scandal. Queen's College is not a private institution over which the Government has no control; although it must be said that under the educational dispensation of the past degen years there has been no lack of control over even private colleges and schools on the part of the Government, the University and the department. The taxpayer pays, and pays heavily, for maintaining Queen's College, and he has a right to demand that, in the language of our present Lieutenant-Governor, a value of sixteen annas should be got for every rupee he pays.

It is well-known that college buildings in the U. P. are among the finest and most imposing in all India, and many of them possess extensive grounds which colleges in other provinces may envy but can never hope to possess. Let us, however, see how many colleges each province has and how many students in the aggregate they taught in 1913-14, and also find out the average number of students per college in each province. We will take only the men's colleges.

	No. of	No. of	Average No.
Province.	Colleges.	Students.	of Students
			per College.
Bengal	46	17,877	388
Madras	37	8,011	216
Bombay	15	6,052	403
United Pro	vinces 44	6,428	146
Bihar & Or	issa · 11	2,205	200
Punjab	17	4,191	246
C. P. and E	Berar 6	1,056	176
Burma	2	446	223
Assam	2	441	220

It will be seen that the average number of students per college in the U. P. is the lowest in India. But it cannot be said that U. P. Colleges are hovels and their class-rooms are mere holes; nor that they have not got an adequate number of professors. Why then do they teach so few students? It cannot be said in justification of the small number they teach that they teach far better than the colleges in the other provinces. We do not know whether they ever made any such claim; but, if made, it would not be possible to establish such a claim. Of course, we do not say or suggest that they teach worse than colleges elsewhere.

Why then do they, and why do the Allahabad University and the U. P. Education Department forcibly "keep down the number of college students?" We say "forcibly" because it is an admitted fact that there is a growing demand for collegiate education in the U. P. and many students are

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refused admission to colleges. The U.P. Educational Conference must put this question quite plainly and try to get it as plainly answered.

## An Indian Ethnologist Encouraged.

Babu Sarat Chandra Roy, M. A., B. L., well known as the author of two valuable works on the Mundas and the Oraons of Chota Nagpur, has been fittingly chosen General Secretary of the Bihar and Orissa Research Society. He is also the Departmental Secretary for Anthropology and Folklore, and edits the quarterly Journal of the Bihar and Orissa Research Society. The Bihar and Orissa Government has sanctioned an annual contribution of Rs. 3,000 in aid of Ethnographic Research. As Babu Sarat Chandra is at present the



SARATCHANDRA ROY, M.A., B.L.

secretary for Anthropology, he will draw this allowance. He is a practising lawyer at Ranchi, and has hitherto had to carry on his researches at considerable sacrifice of professional income, and of health and comfort. The Bihar and Orissa Government deserves the thanks of the public for encouraging such a devoted worker by making his pecuniary, sacrifice somewhat less. A friend informs us that Babu Sarat Chandra's attention was drawn to the

subject of the manners and customs of the aborigines of Chota Nagpur in the course of his professional work. He often found that injustice was unintentionally done to them in the lawcourts because of the judges' ignorance of the past history and customs and habits of these people. Thenceforward these dwellers in the hills and forests became a subject of unremitting study with him. And his study and research have not been of the arm-chair variety. With him Anthropology being a passion, he has had to roam through hilly tracts and forests, defying the heat of summer and the cold of winter alike, forgetful of the demands of hunger and thirst, and sometimes passing sleepless nights in dangerous and pathless wilds. In trying to learn what these uncivilized people do in their Dhum-Kurias, he has often had to remain concealed at night on tree-tops and other similar places near these huts, at great risk. For there are secret orgies practised there which these people do not want any outsider to know. Should they suspect that any stranger was secretly observing them, they would not hesitate even to kill him.

The Oraons and Mundas are not a mere subject of study with Mr. Koy. He has been trying also to help them to educate themselves. There are many schools and hostels for the Christian Mundas and Oraons. Mr. Roy has been instrumental in opening a small hostel and a primary school for the non-Christian aborigines. Sixty Munda and Oraon boys reside in the hostel and pursue their studies in the Government zilla school and other schools. The primary school has two teachers.

India cannot have too many unassuming, quiet, persevering and self-sacrificing workers of the type which Mr. Roy represents. As in India we find types of the highest enlightenment and the most primitive savagery dwelling side by side almost, we have unrivalled facilities for studying Anthropology and Ethnology. Our universities and learned societies should, therefore, find no difficulty in encouraging these studies.

#### Bengalis at the Base.

It is perhaps possible that if the practice of recruiting soldiers had not been discontinued in Bengal since after the days of Clive, some Bengalis would have gone to the front as soldiers and won renown. Some, however, have gone with the Indian

Supplement to the Modern Review.



Some Famine-stricken Villagers of District Bankura.



Negative supplied by Babu Birendranath Dev.



Negative supplied by Babu Birendranath Dev.

Some Famine-stricken Children of District Bankura.



With the Indian 'Expeditionary Force "B."

Standing: Satishchandra Ghose, Abdul Rabbani, Surendranath Bandyopadhaya.
In chair: Benoybhushan Gangoly, Surapati Basu, Pramodekumar Ghose, Barodacharan Roy,
Ashutosh Ganguli.

On the floor: Jitendranath Chattopadhaya, Lalitmohan Bose.

Expeditionary Force in other capacities. We print a photograph of some of these adventurous gentlemen here.

#### Hunger and Cold.

Some time ago and quite recently, too, we received illustrated appeals and pamphlets describing what has been already done to feed and clothe the destitute Belgian men, women and children and what still remained to be done. We admire the humanity, the energy and the organising capacity of the Americans, the Britishers, and other people who are helping the people of Belgium.

We could wish we had the same kind of examples of humanity in our country. Death is death, whether in Belgium or in Bengal, whether at the hands of a ruthless conqueror or by starvation. And starvation is agonizing, whether caused by detastating and plundering hordes, or by lookend famine.

We have seen the pictures of destitute Belgian men, women and children. None of them are naked, semi-naked, or quarternaked; none look emaciated for want of food: for they have been helped before their skeletons had occasion to cry out for succour.

In the Prabasi and in the Modern Review we have reproduced photographs of our starvelings. We repeat one picture from our last issue and give two new ones in the present number. One could learn anatomy from these living skeletons without having to go to a medical school and dissecting dead bodies there. Only a few of us have been moved by the sight of these skeletons to send help,-may the God of poor and rich alike bless them! The vast majority of our literate and well-todo classes have, however, remained unresponsive. Some of them have sent their thousands and a few their lakhs for the relief of distress in foreign countries. For

that we have no quarrel with them. But if it be humanity which has prompted them to help the distant sufferers, why are they not moved to help worse sufferers nearer home? Many of the rest will say, we cannot afford to pay. Cannot afford to pay? Two pice (a half-penny) barely suffices to keep a miserable Indian soul in its wretched Indian body. The war has, no doubt, affected the incomes of all. But, nevertheless shall the world be told that Indian Maharajas, Rajas, Baronets, Knights, Judges, Barristers, Doctors, Vakils, Pleaders, Professors, Teachers, Clerks, Magistrates, Farmers, Merchants, Shop-keepers, Journalists, Land-holders, and all other persons who can afford to take two, three or four meals a day cannot pay even two pice to keep a fellow-creature alive for a day? It is not true, it is incredible. It is not our purses that are so empty, it is our hearts that are inert.

Big men are often ashamed to make small donations. If they be, for any reason, unable to make donations commensurate with their name and fame and wealth, we entreat them to send small sums anonymously. We pray all to send something. The Sadharan Brahmo Samaj, the Bengal Social Service League, the Ramkrishna Mission, the District Relief Committee, the Bankura Pleaders' Committee, the Bankura College Committee, the Nursing Brotherhood, the Bama Mission, the Bankura Sammilani, and possibly some other bodies unknown to us are working in the district of Bankura alone; but out of more than 4,000 villages affected, we do not think even a thonsand are getting relief. Some of these agencies are giving relief in the districts of Tipperah, Mymensingh, Midnapore and Manbhum also. Ladies and gentlemen who are touched by the cry of distress of the famished millions, may send help to any or all of these friends of the poor.

Hitherto there was only the wolf of hunger to combat. With the coming on of winter, the naked or at the best ragged millions will require to be protected against the ravages of cold, too. A rupee will buy a coarse blanket, though that will not be enough; women at least will require some sort of cloth. We beg all to come to the rescue of our suffering sisters and

brothers.

To those who have already given once or more than once, we again appeal. In

our own case, hunger once appeased does not remain appeased for ever; clothes purchased once do not last for ever. Even if it requires some effort to do so, we must make the effort to bear in mind that like us the starving poor get hungry every day and require their daily meal, like us they feel the cold, and require shelter and cloth-

ing every day and night.

Our appeal is not to the people alone. Government is not doing its duty in the way it ought to. When men have died of want of food, and are still dying, when mothers are selling their children for a rupee or two, when even young women are compelled to beg for food in almost a state of nudity in disregard of womanly modesty, when living skeletons are found painfully stalking like automata in the villages with the skins covering their stomachs and their backs almost touching each other,—when things have come to such a dreadful pass, we do not know why Government does not declare famine throughout the affected areas, and make adequate arrangements for gratuitous relief wherever needed. The district magistrate and his subordinates may be kindhearted, but without adequate grants what can they do? Lord Carmichael is a kind-hearted man. No doubt, he has his many onerous duties. But what duty is more urgent or more sacred than the saving of life? We appeal to His Excellency to see things with his own eyes, and, both as head of the administration and as leader of society, to set the example of charity.

## Acknowledgement of Donations.

As treasurer of the Bankura Sammilani Famine Relief Fund, the editor of this Review begs to acknowledge with thanks, on another page, the donations he has received. Further donations are earnestly solicited. The Bankura Sammilani has opened two relief centres, and will open more as soon as more help is received.

## "The people are so cowardly and callous."

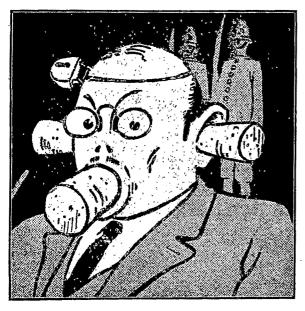
Old Edmund Burke in his antiquated way confessed that he did not know how to indict a whole nation. But people are bound to become more clever as time passes, ultimately acquiring the power to pass a wholesale verdict on a people. Hence we find Mr. R. B. Hughes-Buller, C. I. E., I. C. S., Inspector-General of Police, Bengal, indicting a whole people in the following

paragraph in his Report on the Police Administration in the Bengal Presidency for the year 1914:

THE ARMS ACT.

Much has been written in the Bengali press on the subject of the freer admission of Indians to the enjoyment of the privileges conferred on Europeans by the Arms Act in view of the frequent use of firearms by anarchists. The reply is that the people are so cowardly and callous that they will seldom use arms when they have them. In the investigation into several bhadralok dakaitis and in many ordinary professional cases it transpired that, although licensed fire-arms were available in the immediate locality, they were never used. In the Dharail dakaiti, which occurred early this year, the owner of a gun ran off with it to the back of the house leaving a number of cartridges behind which the dakaits appropriated.

We do not desire to argue with Mr. to prove that we are Hughes-Buller not cowards; -- the charge of cowardice is never disproved in that way. should thank him the contrary, we reminding us, though unintentionally, that we are wanting in many of the qualities of manhood which the British people possess. If we could acquire



A sketch from life of a perfect editor during these neutral times.

-Esquelle de la Torratxa (Madrid).

the civic courage of the British race and exercise it in a persistently and systematically constitutional manner, we should become self-ruling, say, like the British self-governing colonies. And then a Bengali might probably be Inspector-General of Police, and if he characterised the people

in the way Mr. Hughes Buller has done, he might be sent away to become a journalist in a country where the Press was gagged, sent away to enable him to learn to control the movements of an unbridled per men.

The situation is not without its humour, and its pathos, too. For Mr. Hughes-Buller is a public servant, of course theoretically, and is maintained with the money which the people pay. Yet he can abuse his real masters, the people (in theory, of course), and keep his post and obtain official praise and promotion. His Excellency the Governor of Bengal in Council has not been pleased to say anything in his resolution on the Inspector-General's characterisation of the

Bengalis.

The people of Bengal do not entertain a high opinion of the efficiency and integrity of the police force as a whole, though it is certainly not the unanimous or general public opinion of Bengal that there are no competent or honest men in the police department. In many things there is a law of reciprocity. As people do not think well of the police, the head of the police naturally retaliates by calling all Bengalis cowards. Thus are the police quits with the people. This may be natural, but it is hardly the way to win "the confidence" or secure "the co-operation" of the people. We do not, of course, presume to know whether Mr. Hughes-Buller wishes his Indian subordinates to "enjoy the confidence of their fellowcountrymen." It is only because His Excellency in Council has written in his resolution: "The Police in Bengal do not yet unfortunately enjoy the confidence of their fellow-countrymen to the same extent as in Western countries; such confidence is a plant whose growth must be slow and cannot be forced," that we refer to the matter at all.

The Hindu police officers of Bengal have been praised for their conduct. "Some have given their lives for the British Government, while many have suffered bitter social persecution." Evidently these men are not cowards. And it would also seem to be clear that Bengali dakaits and anarchists have a sort of misapplied daring. They handle firearms, too, in their wicked work. How comes it then, that all Bengalis are considered extremely timid, except when they are police

men on the one hand or dakaits and anarchists on the other? Seeing that the Indian police officers, who are the protectors of the people, are courageous, and the dakaits and anarchists, who are the plunderers and destroyers are also bold bad men, and considering that both these classes of men are Bengalis, it would seem that cowardice is not inherent in the Bengali race, but is an acquired quality, taking it for granted, of course, that we are cowards. How has it origina ed? Somehow the people may have lost the instinct and the habit of self-defence. Is it because the people have grown accustomed to too much protection, that they have lost the habit and the instinct of self-defence? We do not think. Instead of there being too much protection by the police, there is not even adequate protection. It would seem then that it was the lack both of means of self-defence and of the necessary facilities for acquiring a practical knowledge of the art of self-defence and of keeping up its practice which was mainly responsible for the emasculation of the people. Overgovernment, and subjection to petty tyranny and plundering also make a people spiritless. Perhaps there has been overgovernment. The highest officials in the land ought to enquire to what extent the petty tyranny and extortion practised by police and other underlings, and to what extent the plundering and terrorism of the dakaits and anarchists may or may not have made the people nerveless and callous.

From the officially admitted courage of Bengali police officers, we have presumed that possibly some Bengalis are born with a little courage, and that all are not born cowards, as Mr. Hughes-Buller would have us believe. But he indirectly suggests a different explanation of the origin of the courage of the Bengali police officers. He says: "I would like to add a word of acknowledgment to the British officers whose pluck and devotion to duty has been such a good example to these men" [i.e., to the Bengali officers, of whom fsome have given their lives for the British Government'']. We do not question the pluck and devotion to duty of the European officers: but as, so far as we are aware, none of them have lost their lives in putting down anarchism, it is not clear how they can have set the example of devotion to duty even at the risk of losing their lives

at the hands of the anarchists to those who did lose their lives. We do not want to disparage others. What we mean to say is that our countrymen may possibly display courage without any example being set.

Mr. Hughes-Buller quotes one specific instance in which "the owner of a gun ran off with it to the back of the house leaving a number of cartridges behind which the dakaits appropriated." In the present European war and in all past European wars, soldiers in possession of guns have been known to run away leaving quantities of munition to be appropriated by their antagonists, and there is no nation of whom the soldiers have not in some battle or other made this sort of retreat. But we do not think there is any historian who has dubbed all such pations cowards because of these retreats. Each instance should be judged on its own merits. Running away may be due to panic, to cowardice, to overwhelming odds, &c.; cowardice may not be the only cause. We do not admire those who run away, we admire those who fight even against overwhelming odds. What we assert is that it is not justifiable to call an entire nation cowards from one or even a dozen instances.

In addition to giving one specific instance, Mr. Hughes-Buller makes a general assertion that "In the investigation into several bhadralok dakaitis and in many ordinary professional cases it transpired that, although licensed firearms were available in the immediatle locality, they were never used." Both the mention of the specific instance and the general assertion have been made, we presume, on the reports of subordinate officers, as the Inspector-General does not do investigation work personally. As police veracity has not always stood the test of trials before the judges of the highest tribunal in the land. e.g., in the Musalmanpara Bomb case, in the case of the murder of Inspector Nripendra Ghosh, &c., we can only hope that the reports on which Mr. Hughes-Buller bases his sweeping conclusions were accurate in every respect, and not cooked to explain away failure and inefficiency. Supposing the reports are quite true, we may be allowed to repeat that. the instances are too few to justify a wholesale attack on the character of a people. Moreover, the mere possession of licensed fire-arms is not enough. Their

possession and use by Indians are hedged in by restrictions and surveillance which do not exist in the case of Europeans, who practise shooting so often and so freely as sometimes to kill Indians by accident. These restrictions and surveillance stand in the way of frequent practice by Indians. Comparison with Europeans in the prompt use of weapons ought, therefore, to have been considered out of the question.

Newspaper readers remember some recent instances where Bengali men and sometimes Bengali women have fought dakaits. Old files of papers need not be ransacked to quote specific instances. We forget the name of the gentleman, perhaps Satish Chandra Ghosh, whose pluck in fighting robbers was a few months ago commended by H. E. the Governor. The Sibpur dakaiti in Nadia is too recent to be forgotten. In this case one bhadralok pursuer of dakaits lost his life, and another lay wounded in a hospital for weeks. Sometimes unarmed men, too, have pursued dakaits. There are still many shikaries among us who kill big game. These, facts might have served to modify the Inspector-General's sweeping condemnation of Bengalis. But perhaps the irritation caused by newspaper criticism of the police made him forgetful and deprived him of a balanced judgment. Besides, he seems to be prejudiced against the Bengalis. For he speaks of the anarchistic leaven as "Bengali poison," forgetting that in its origin it is really European poison.

We should like to add one concluding word of comment on Mr. Hughes-Buller's blackenning of our national character. At present, no doubt, he argues that it is useless to furnish our people with arms, for they being cowards will not use them against dakaits; on the contrary, the dakaits will carry them away. But at the time when the Arms Act was passed, there were no political dakaits, and consequently no risk of their replenishing their stock by carrying away guns from their cowardly possessors. Why then were our people disarmed at that time? Government certainly, rightly or wrongly, feared some mischief if the people were allowed to freely buy, keep and use arms. But one does not apprehend mischief from utter cowards. Evidently then our immediate ancestors were not utter cowards. If now we are cowards, what is the cause?

## Sport and Crime.

As sport is increasing in popularity in India year after year, it is well to know what thoughtful men in Europe have written about its abuse. The American Journal of Sociology says that, writing on "Le sport et le crime" in "archives d'anthropologie criminelle," R.A. Reiss observes that sport in itself is a good thing, but sport, as all things else, has its abuses. kaces and concourses, with their assembled multitudes of spectators, afford opportunities for professional criminals to operate swindling games and other criminal devices. Again, overindulgence in sport, by its very development of reservoirs of surplus energy, tempts its devotees to direct that super-energy toward harmful activities. But possibly the gravest criticism in this connection is with respect to its influence upon indirect participants. Young men are sometimes tempted to lying and theft. to obtain money for indulgence of their sportive tastes. The keenness and the uncertainty of contests encourage gambling, contests which in some cases would not live without the gambling feature. Boxing matches, especially, are highly demoralizing per se, as presenting a brutal and sanguinary spectacle to the beholders. who cannot help having their sensibilities hardened by the sight. Professional sports. men themselves rarely indulge in any form of remunerative toil aside from their sport. In this they are encouraged by the notoriety and praise accorded them by the press, publicity far in excess of that given to men who distinguish themselves in worthier activities. Sexual temptations follow closely in the train of such unwholesome popularity.

## Records of Health and Sanitary Progress

Statistics are not generally considered interesting; but they have their uses, as undoubtedly they have their abuse. Writing on vital statistics, for the American Statistical Association, Mr. R. E. Chaddock says that if records of births, deaths, and sickness were more carefully kept, the result would be a distinct gain for the community, for the following reasons: (1) "Vital statistics are the bookkeeping of the health movement. Whatever affects either births or deaths conditions the very existence of the population. That which

causes sickness and disability conditions efficiency and happiness." (2) statistics show us where to look for bad health conditions and demonstrate the success or failure of a new health policy when adopted." (3) Vital statistics may be related to other social phenomena such as occupation, housing, and nationality. (4) "Vital statistics have a most important practical bearing upon the problems of widows' pensions and the minimum wage." If the causes of accidents and low wages are known, the community will be in a position to remedy them. (5) "Vital statistics make possible the wise and efficient administration of a health department." If properly collected and tabulated, and presented to the citizens, as well as to public officials, vital statistics might be much more effective than at present. For the above summary we are indebted to the American Journal of Sociology.

### German Culture and the War of 1914.

Leon Brunschvicg has contributed an the above subject to article on Paix par la droit. He observes, as we learn from the American Journal of Sociology, that culture is that which elevates a man above the animals: it refines the morals, makes the sentiments more delicate, fosters the arts, and introduces politeness into the social relations. In so far as we are able to put a precise idea into the expression "German culture" the war of 1914 is not necessary to its defence. It is very difficult to know the precise state of mind in a country not our own, but we may be quite certain that the necessity of the war in order to protect the culture of Germany is a myth invented in lieu of the true cause. This is shown, for example, in the official note of July 3, 1913, on the state of public opinion in Germany. The reality behind the myth of defending German culture in 1914 is the Prussian Hohenzollerns not only royalty. The possess material strength but presume to have moral authority as well. The incredibly crude doctrine which would identify the state with the person of the prince and grant to him the right to use or abuse the riches of his subjects as an inherent natural right is precisely the doctrine that is dominant in the present-day German constitution and gives to the war of 1914 its true character. This doctrine is the negation of all philosophy which invokes reason and

justice. It is the materialistic apology of force—of mediaeval feudalism—relieved by an eloquent use of Christian phraseology. The idea of the emperor is closely associated with the idea of God and divine providence. The idea of culture is modelled on the conduct of the soldier. They are the flower of the culture. They swear fidelity to the person of the emperor. Victory is the gift of God and they will be absolved of any crime. In the last analysis German culture is the claim of right for a German and the denial of right to other men. This is quite opposed to the French idea of human culture. It is contrary to the French instincts and tradition to make patriotism syonymous with hate.

The late Professor Beesly.

Professor Beesly, who is no more, was a lifelong friend of India and her people and his pen was always at her service. We, says India, can recall in particular how vigorously he denounced the deportations in 1907. Things are happening (he wrote in the "Positivist Review" for July of that year) which forcibly bring home to us Comte's precept that those who, being fitted by intellect and character for theoretical work, have undertaken to hold up before the public lofty ideals of conduct and have thereby acquired great moral authority, should not also attempt to take part in political government. This is a reference to Lord Morley.

Of the many evils which follow a confusion of functions so distinct, perhaps the worst is that the philosopher turned statesman is often driven to descend to compromises, the spectacle of which, exhibited by such a man, tranquillises and deadens the popular conscience, and so does infinitely greater and more enduring harm than the sacrifice of principles to temporary expediency which in the practised politicians excite no surprise. Hence, as we may see every day in the "Times," there is more joy in imperialist and mammonite circles over one moral and political philosopher who has put his principles on the shelf than over ninety-and-nine practical persons who never had any principles to shelve.

"Of course," continued Professor Beesly,

"I do not dispute that any de facto Government, as long as it exists, is entitled to repress rebellion and punish incitement to rebellion." His protest was against punishment without open trial or even specifica-

tion of offence; and he added:

I regard as even more deplorable Mr. Morley's declaration that India must expect to remain for ever under the absolute government of England. It has done more harm to his own countrymen by quieting their apprehensions and salving their conscience than any public act of hi will ever compensate for.

## Immortality.

"Immortality is not so much length as quality of life. To number our days, as the psalmist prayed to do, not arithmetically but by character, not chronologically but intensively, is to find the true length of life."

#### Oriental Justice.

Gibbon, in a passage in his Decline and Fall of the Roman Empire, reproduces the conception of Oriental justice prevalent in his time. Speaking of the Byzantine Emperor Theophilus, he says that

"The justice of Theophilus was fashioned on the model of the Ociental despots, who, in personal and irregular acts of authority, consult the reason or passion of the moment, without measuring the sentence by the law, or the penalty by the offence. A poor woman threw herself at the Emperor's feet to complain of a powerful neighbour, the brother of the Empress, who had raised his palace-wall to such an inconvenient height, that her humble dwelling was excluded from light and air! On the proof of the fact, instead of granting, like an ordinary judge, sufficient or ample damages to the plaintiff, the sovereign adjudged to her use and benefit the palace and the ground."

Had Gibbon lived in these days, when bureaucratic reign has established itself in all its glory in India, he would not have to go to the Oriental races for his analogy. We have heard of Heaven-borns who have thrown rupees into the rivers to teach an unwilling ferryman, for whom they were meant, a wholesome lesson, or offered an extravagant price for a common fruit to make a village tyrant, who wanted to have it cheap, pay dearly for it. The role of the benevolent despot, the Ma-bap of the poor rayat, has often been played in India by our white rulers, at the cost of, and to emphasise their dislike for the educated Indian, and the quality of their justice has not differed materially from that of Empéror Theophilus.

# "Gentle reproofs and substantial rewards."

The attitude of high placed officials who have to perform the uncongenial task of expressing their disapproval of the conduct of their subordinates with whom they are in secret sympathy, has been well hit off by Gibbon in a passage quoted below, where he analyses the policy of Julian the Apostate, who was outwardly tolerant towards Christianity, which had been adopted by his predecessor Constantine as the state-religion, but secretly aspired to

restore Paganism in the Eastern Empire. Here are the lines:

The temper of Julian was averse to cruelty; and the care of his reputation, which was exposed to the eyes of the universe, restrained the philosophic monarch from violating the laws of justice and toleration which he himself had so recently established. But the provincial ministers of his authority were placed in a less conspicuous station. In the exercise of arbitrary power, they consulted the wishes rather than the commands of their sovereign, and ventured to exercise a secret and vexatious tyranny against the sectaries on whom they were not permitted to confer the honors of martyrdom. The Emperor, who dissembled as long as possible his knowledge\_of the injustice that was exercised in his name, expressed his real sense of the conduct of his officers by gentle reproofs and substantial rewards.

#### The Mild Hindu.

The following extract from the Private Journal of the Marquis of Hastings (Earl of Moira), under date February 2, 1814, contains serious food for reflection:

"At Barrackpore, preparing for a short excursion above Kishnagar [Krishnagar]. Mr. Thomson, the private secretary, was one afternoon to come hither from Calcutta. His way lay through one of the narrow, crowded bazars of the city. It happened to be one of the great Hindoo festivals. He met in the bazar a prodigious concourse of people, before whom was borne on a sort of platform carried by men, a large image of one of the Hindoo deities splendidly gilt.

"The persons around it were chanting hymns to it. The postilion, with the insolence which the natives invariably show when they are in the service of any European of high station, made no attempt to leave a passage for his countrymen, but whipped his horses and drove into the middle of the procession

"The men who carried the platform, in endeavouring to get out of the way of the carriage, were thrown into a deep gutter, and the gaudy image was broken into pieces. Mr. Thomson expected all the religions indignation of the crowd to burst upon him; but to his great astonishment, instead of venting abuse upon him or even on the postilion, the people only laughed heartily, and picked up the shattered fragments with apparent good humour."

On this the noble Marquis, with his usual good nature, remarks as follows:

"The circumstance appears trifling, but it is strongly characteristic of the temper of the Hinlus, who could thus at once pardon the outrage from a conviction that an insult to them had not been intended."

It would be well, however, to remember in this connection what the observant Marquis said of the Hindu system of civilisation (with special reference to Lower Bengal) a few pages earlier and later:

"Saw another company of jugglers.....It is an unpleasant sight, as the performer obviously suffers pain. It is only in the sentity of society that these devices are imagined;.....an era decisive against the further progress of that unprofitable ingenuity which

lulled the dotage of Hindoo civilisation.....The Hindoo appears a being nearly limited to mere animal functions, and even in them indifferent......
There surely never has been an active and vigorous Hindu population.....Everything in their system bears the stamp of successful conspiracy against human genius......! should think them, from the present frame of their polity, incapable of ever having effected or even undertaken anything on an extensive scale......There never has been a really national feeling among the people of this country. The great mass of the natives have no consideration of pride or other sentiment as to who governs them, provided their superstitions and nearly vegetative comforts be not outraged......Every day more and more satisfies me that I formed a just estimate of those who inhabit Bengal at least. They are infantine in everything...... Subjugation of the intellect, that they may reign over the bodies of the multitude, is the unremitting object of that worthless and successful caste [the Brahmins]."

The incident narrated by Lord Moira gives rise to another train of reflections which may be illustrated by a quotation from the twentyeighth chapter of Gibbon's Decline and Fall, where he traces the rapid decay and downfall of Paganism in the Roman Empire.

"The experience of ages had betrayed the weakness as well as folly of Paganism; the light of reason and of faith had already exposed to the greatest part of mankind the vanity of idols. Had the Pagans been animated by the undaunted zeal which possessed the minds of the primitive believers, the triumph of the church must have been stained with blood; and the martyrs of Jupiter and Apollo might have embraced the glorious opportunity of devoting their lives and fortunes at the foot of their altars. But such obstinate zeal was not congenial to theloose and careless temper of polytheism. The violent and repeated strokes of the Orthodox [Christian] princes were broken by the soft and yielding substance against which they were directed; and the ready obedience of the Pagans protected them against the pains and penalties of the Theodosian Code."

## Feminism in Egypt.

The cry for emancipated and educated women has been lately taken up by Egypt. It has so appealed to the aristocracy of the country that the mother of the reigning khedive has gathered around herself the women notables of her race and the prominent foreign women in Cairo and formed them into the "Women's Educational Union," whose avowed objects are thus stated in the press:

"1. To unite in a common band women of all nationalities interested in education, and thus promote the cause of famels education

the cause of female education.

"2. To assist mothers and teachers to understand the best principles of education, and afford them opportunities for consultation and co-operation, so that the wisdom and experience of each may be profitable to all.

"3. To provide for this purpose lectures dealing

with education in its physical, mental, and moral

aspects.

"4. To afford to girls and young women who have been well-educated an opportunity of maintaining an interest in intellectual and literary matters, and to publish for that purpose a magazine dealing with educational subjects in a language understood by the majority."

Commenting on the formation of the influential association, The African Times and Orient Review (London), an organ of young Orientals ably conducted by Dust Mahomed, an Egyptian Nationalist, says:

The spread of cducation in Egypt has convinced the leaders of thought that the physical and moral elevation of their race and the advancement of their country are in a great measure dependent on the physical and moral elevation of the women and their emancipation from the trammels which custom, rather than religion, has imposed on them. As the men become more educated they are desirous of finding women of equal intellectual attainments for their life companions, and this is leading to monogamy, especially among the higher and titled classes. The vernacular press has energetically supported the movement for the abolition of the veil and the emancipation of women, and a general change in public opinion is easily perceptible.

"This Women's Educational Union is only one of the more prominent results of this mental movement, and it is intended to give practical effect to its ideas supplementing the existing schools for girls; the accommodation of which is already unequal to the demand. But it is felt that the education of girls should be carried further than is now possible; and that facilities should also be afforded for the further prosecution of their studies to those whose early marriage had prematurely stopt their education."

## The Bengal Central Text Book Committee.

It is a matter of vital interest to our boys that the best possible books in every subject, the writings, so far as they may be suitable for boys, of the master writers of Bengali literature, should be placed within their easy reach. The boys should be early made familiar with these writings, with the thoughts and forms, the style and diction, of the masters of Bengali literature. This not merely affects the best interests of our literature but the interests of our boys as well.

But unfortunately this principle has long been more honored in its breach than in its observance. Book makers and compilers, rather than original thinkers and writers, have been the persona grata with our educational authorities. This has done the greatest possible injury to our juvenile minds. And now that the whole question is before Government, we earnestly hope that the Government will spare no pains to remove the long standing grievance. In

this connexion, we offer a few suggestions for the consideration of the Director of Public Instruction, Bengal.

In the first place, we object to the system of first writing a book in English and then translating it into Bengali. This is especially objectionable in the case of literature. The Bengali style, in the process of translation, is bound to be outlandish, stale and insipid. Such styles degenerate and pervert the tastes of our boys, not to speak of the difficulties they experience in thoroughly comprehending the imports of many of the sentences of books thus translated.

Our second suggestion is that the Central Text Book Committee should be remodelled on altogether a different plan. The estimable gentlemen who constitute this body may be learned, upright and independent, absolutely bent upon doing justice, but we object on principle to the method of formation of the committee and its procedure. A profound Sanskrit scholar, with hardly any experience of imparting instruction to tender minds, however wellintentioned he may be, is not likely to be much useful, when the question is about selecting text books on Geography or History or Hygiene. In these days of specialisation, none but those who are actually engaged in the task of educating and supervising the education of boys, can be conversant with the rapid strides with which the education of younger children is advancing in the other civilised parts of the world. Our suggestion, therefore, is that the Central Text Book Committee ought principally to consist of those thoughtful persons who are actually engaged or concerned with the task of teaching and have a definite ideal before them and a knowledge of the aims and methods pursued in the advanced states of Europe and America. In the next place, the members should not consist, merely or principally, of the inhabitants of Calcutta. The selection of members should be provincial. That is to say, so far as possible, different parts of the province, and the different interests, should be equally represented, and Calcutta should have no predominating voice. Government inspecting officers, professors, headmasters of experience, including those of private schools and colleges, should be represented on the board.

Our third suggestion with regard to the Central Text Book Committee, is that the

names of the members should be kept quite confidential and that they should be paid small honorariums for their labours. They should be required to submit not merely hasty and superficial notes, remarks, but a thorough review of the book they will examine, setting forth their merits as well as their shortcomings, and finally stating whether in their opinion the book should be approved or not. In the present system, some mistakes are pointed out to the authors, but when they submit a revised edition, fresh objections are started. Nothing could be more harrassing to the poor authors.

As to the method of procedure, authors should be absolutely prohibited from approaching the members of the text book committee. In no case should an author be in communic ation with any member, and the present system of 'revising' a book in consultation with certain members should be totally done away with. On the contrary, any member, in any way connected with or approached by any author, should abstain from expressing an opinion on that author's books, just as a juror is regarded to be disqualified when he is in any way connected with any case under trial.

Our last suggestion with regard to the method of procedure is, that the members should never meet. It has been a matter of experience that one or two members possessing 'the gift of the gab' in a greater degree, or being more opinionative or dogmatic than others, dominate over the whole body. This should be avoided. The members should submit their written opinions, their written reviews with, as we have said, their final opinions. It ought to be the business of the Director, as their president, to collate their opinions, to compare their notes and to prepare a list of such books as may pass through this ordeal.

# "No practical co-operation from the public."

Mr. Hughes-Buller writes in his Police Administration Report for 1914:—

THE PARTICIPATION OF STUDENTS.

It will be remembered that the revelations in the Barisal Conspiracy case indicated that a widespread and most sinister movement was in existence for the recruitment and training of young anarchists in schools and colleges, and during the year the police have received further evidence that they continue to be exploited by the organizers of the revolutionary movement. Prominent Bengali gentlemen have at

length admitted that it is from the student classes that the anarchist is drawn. The evil is one with which the District Administration Committee has dealt fully and has explained the very great urgency of reform. The Commission has also fully endorsed statements which have been made in the Police Administration reports from time to time about the attitude of the public to the whole situation remarking that they had met with some evidence of a disposition to sympathize with the criminals among English-educated persons holding good positions and that passages in newspapers had seemed to them to indicate an altogether insufficient appreciation of the need of strenuously combating the cowardly and abominable propaganda which subsists on perversion of students and schoolboys, and devotes its energy to assassinations of brave and loyal servants of Government and to dakaitis committed on unguarded and helpless persons. They added that the officers of Government had, as a general rule, received no practical co-operation from the public in fighting political crime, but that this was partly due to terrorism, and proceeded to quote striking instances which had come to their notice.

In the above paragraph many charges have been brought against the public, particularly English-educated persons. It is as easy to make such vague accusations, as it is difficult to meet them. We shall not comment on them. It is only with regard to the charge that "the officers of Government had, as a general rule, received no practical co-operation from the public in fighting political crime," that we wish to say a word or two. 😕

· Some gentlemen of Serampore voluntarily formed themselves into a night patrolto prevent thefts ling body robberies in the neighbourhood. During the period that they worked, there were no thefts in the town, though previous to this period crimes against property had been very frequent. The useful work of this body of volunteers came to an abrupt close in a very unexpected manner. The police took it into thenceforth refrained from performing their self-imposed task. It will be admitted that the police did not appreciate the cooperation of the public in this instance.

Babu Surendranath Banerjea offered; in the legislative council, on behalf of the public, to co-operate with Government in putting down political dakaitis and similar crimes, and wanted to know in what particular way the public could co-operate. This offer of co-operation was not accepted.

The police are feared and distrusted. It is admitted in the Government resolution itself that the police do not enjoy the confidence of their fellow-countrymen. Hence people are afraid of approaching them even in a friendly spirit. Co-operation with the police would probably in most appearance before lawcases involve witnesses. But witnesses as courts receive such inconsiderate treatment in various ways, cases are so often adjourned, and men who would not for conscientious reasons give evidence exactly in the way the prosecution desired, that people are afraid of being summoned as witnesses.

## Combating Anarchistic Propaganda...

As to the charge of "an altogether insufficient appreciation of the need of strenuously combating" the anarchistic propaganda "which subsists on the perversion of students and school boys," we do not plead guilty to it. We admit to the fullest content the urgent need of taking steps to prevent boys from coming under the influence of the anarchists and joining them. The difficulty lies in the choice of the method of combating anarchism. It has seemed to us that the terrorists and "political" dakaits seldom read our best newspapers and periodicals; seldom do they come to hear the speeches of the most thoughtful speakers. And even if they did read the papers and hear these addresses, they would not read or hear exactly what would convince and do them good. So far as successfully combating the propaganda is concerned, it is perfectly useless merely to call these perverted young men wicked and cowardly and so on; it the gentlemen patrols. Nothing incrimis loyal." Evidently these terrorists have nating was found. All the members of the body naturally felt highly increase. but do not know these reasons. And even if we knew them, the laws against "seditious" speeches and writings are so comprehensive, vague and elastic that even in combating anarchistic propaganda one may get enmeshed in the toils of these laws. People do not like to take that risk. The existence of terrorism may also Carry agreem and and be admitted.

And supposing we knew the anarchists' arguments and succeeded in refuting them, there would still have to be found a method for the politico-economical advancement of the country which would satisfy young and eager minds. Temperance reformers may convince people that alcoholic liquors are harmful. But they do not stop short there. They tell people to drink water, and they get refreshment rooms, cases or restaurants opened where aerated waters, tea, coffee and other nonalcoholic drinks are available. The political and economical condition of our country is not what it ought to be. The anarchistic method of betterment, if any, is wrong. But surely there is a good method, and equally surely we have our political aspirations. And these are sure to find their fulfilment. Here we come to the parting of the ways. The bureaucrat tells teachers and students alike to eschew all politics as poison, though all the while the boys may be imbibing bad politics, drinking alcoholic liquors instead of water or milk. For man being a political animal, particularly the twentieth century civilized man, a politically vacant brain is now-adays difficult to manufacture. The sundried bureaucrat is of opinion that India is governed in the best of all possible ways, that it is best for Indians always to be governed, and that they are naturally unfit for self-rule. The better class of bureaucrats admit that India may have a better political future, but that it lies in so remote a future that it is useless to talk of it now.

This will never do. The leaders of the people and the rulers alike must be able to tell the boys of a process of political evolution which will lead India to the goal not more slowly than has been the case in other lands in recent years. And what is still more imperative, the process must be seen, perceived, felt to be already at work. We must be able to convince the boys that we are moving forward, progressing, at a pace not slower than in other modern countries.

Ignorance of the right kind of politics must be dispelled by a wide diffusion of knowledge, the bureaucrat ceasing in actual practice to believe that in India every other kind of politics is wrong except bureaucrat-worship. The economic condition of the country must be bettered and unemployment lessened by an active policy of promoting and encouraging industries by the State. It is absolutely useless to tell us that Government cannot supply capital,

it cannot start factories; that technical education does not precede but follows the foundation of industries, and all the other catch-words. We know what has been accomplished in other hands, and we know also how. We are convinced that India is a part of the world, Indian nature is human nature, and Indians are fit and destined to take part in the world-movements.

In a word, whatever is considered lawful, right, proper, adventurous, and enterprising in other lands, must be so considered in India.

But we desire also to tell our boys that just as when we are thirsty we do not drink poison in the absence of water, but wait and search for water itself, so if there be no legitimate channels of adventure, we must not take to wicked ways to gratify a craze for adventure; if we cannot easily hit upon methods of political work which would satisfy our reason and the moral sense, we must not have recourse to methods dictated by hatred and blind fury. We must wait, and think calmly and reason calmly.

We do not think the lessons of history support the anarchistic propaganda. But even if they did, history is not an infallible guide; it ought not to be followed blindly. To be followed, a historical precedent should square with the particular circumstances of a country, must satisfy reason and the moral sense and must not militate against the spiritual ideal of humanity.

#### Booker T. Washington.

Booker T. Washington, the famous Negro educator and leader, is no more in the land of the living. We cannot say, he is dead. His spirit lives, and his example will work for ages to uplift the people to whose elevation he devoted all the energies of his body and mind. Born a slave boy who did not know who his father was, he worked his way to success and distinction as a teacher and leader. All that he was and accomplished is told in his book "Up from Slavery."

People who believe that the world-forces are tending and must tend towards the creation of an aristocracy of the intellect, who do not, by implication, believe in knowledge, wisdom, and virtue in the widest commonalty spread, who talk of hereditary genius, talent, gifts, &c., who pin their faith on the "supreme Caucasian"

mind," will do well to reflect on Booker T. Washington's race, heredity, and achievements.

Sir Pherozeshah M. Mehta.

Sir Pherozeshah M. Mehta, whose loss is felt all over India, entered political life nearly half a century ago, and throughout this period, except for the last few years of his life, devoted the energies of his brilliant intellect and his steady zeal to the service of India. He was Bombay's greatest citizen. No one has done more to make that beautiful city what it is than Sir Pherozeshah. The work that he did for Bombay University deserves to be commemorated in some fitting manner. But his public life did not benefit the city or presidency of Bombay alone. He worked strenuously and with a mature judgment for the whole of India, in and out of the Congress, and in the Viceroy's Council. Among the Congress leaders now left no one can rival him in qualities of leadership, and perhaps no one ever did, though a superior position may be accorded to some of them in eloquence, in self-sacrifice, in knowledge of the details of politics and economics, and in that political idealism which venerates and adores India the Mother.

## The Hon'ble Mr. D. E. Wacha.

We are very glad to learn that Mr. D. E. Wacha, the veteran publicist of Bombay, has been chosen chairman of the Reception Committee of the Indian National Congress to be held this month in Bombay, in the place left vacant by the death of Sir Pherozeshah Mehta. No worthier selection can be thought of. He has been also unanimously elected a member of the Bombay legislative council, to fill the vacancy caused by the death of Sir Pherozeshah. He has long deserved this honour, such as it is, Mr. Wacha's services to the country stretch back over a period of nearly half a century; and they are sterling in their character. His activities have been incessant and ungrudging. Among Indians his knowledge of economics, statistics and industrial matters is unsurpassed. With frankness and outspokenness, he combines a winning geniality of disposition which is irresistible. He has passed the limit of three score years and ten; but-there is plenty of fight left in time still. May he live long to devote it to the cause of the country!

## "Young India."

It is not our custom to bless or ban periodicals and newspapers when they are born. If we deviate from our usual practice in the case of "Young India" it is because we think Bombay stood in need of such a weekly, to be conducted on independent, non-party lines. And when we think of it, it strikes us that other provincial capitals too, would be the better for thoughtfully written political weeklies. We understand the conductors of "Young India" will seek to voice the opinions and aspirations of our younger workers in as truthful a manner as the press laws will permit. Among these younger workers should be included men who are old in body and mature injudgment, but young in mind, and in hope and enthusiasm. To combine the sober judgment of age with the instinctive outspokenness of youth is a rare achievement. We hope "Young India" will seek to achieve this distinction.

## The World-minus-India-War against Alcohol.

In an article headed "The world-war against alcohol" Mr. Henry Carter tells in the October number of the Review of Reviews what various civilized countries are doing to scotch and ultimately to kill that insidious serpent, alcohol. He writes:—

The drink question has stirred Britain again and again during the War. Everyone knows that. Is it as generally known that this is part of a world-movement against Alcohol? Such a movement was well under way before the War. But, in these days of searching test and drastic change, its pace is quickened, its range widened, and month by month it wins a larger public assent.

#### Of France it is said:—

Thrift, efficiency and the claims of national conscience are the factors compelling change. Food must be conserved; hence the use of grain and potatoes in brewing and distilling is checked. Soldiers and civilians must give their best in service; therefore, drink, which depletes strength and blunts the edge of skill, comes under the ban of the State. As the tide of sorrow rises, as the sense of peril deepens, there wakens among the peoples a common protest against the carnal lust of intemperance; this moral factor impels and sustains the War of the Governments against their "internal enemy," as M. Finot has called the alcoholism of France.

France has suppressed absinthe with a strong hand. Prohibition is no mere matter of the law. Stocks of the absinthe weed are seized and burned. In August the campaign against alcoholism reached a new stage. A Bill was read in the Chamber of Deputies aiming to end the right of "home distillation" (a root of much mischief) imposing heavier.

taxes on alcohol, and proposing a State Monopoly of commercial alcohol.

## Regarding I taly we are told:—

Italy, like France, has prohibited absinthe. No alcoholic liquor may be sold to any young person under 16. In the Italian Army the same tendency is seen as in the Armies of other combatant nations, spirits are prohibited; the wine-ration is reduced; in "first-aid" outfits a bottle of syrup of coffee has replaced the bottle of brandy.

The Lancet affirms that the Alpini, whose daring in mountain warfare the whole world knows, are "abstainers in the strictest sense," officers and men

### Russia's recent activity is well-known.

The story of Russia's emancipation from vodka has been told again and again. With a great price she brought her freedom, and Russian sobriety has gone far to sustain the nation and maintain the morale of her Armies in the defeats which the shortage of munitions brought upon her.

When some vodka-drinkers turned to methylated spirits and other deathly drugs, and Order was at once issued imposing heavy penalties for illicit preparation and sale. The enormous advances in Saving Bank Deposits, as a result of the new Temperance of the people, and the gains to social order, are a notable vindication of the argument that to depose Strong Drink is to enthrone public welfare.

Great Britain is determined not to be left behind.

What Britain has attempted is well-known to itish readers. Military authorities, Licensing British readers. Justices, and the new Central Control Board, all armed with new legal powers, have set bounds to the drinking habit. The end of the war-time antiliquor campaign in Britain is not yet. We may see a near approach to prohibition on the national scale before many months are past.

Some of the British colonies, too, are on the war-path.

Greater Britain has also been strongly moved. In Australia "wet" canteens are not permitted in the camps of the new Army. In South Australia 6 P. M. closing of licensed premises has been estab-In Victoria the hotels now open five

hours later than before the War.
From the Provinces of Canada a series of notable reforms is reported. Ontario has fixed 7 P.M. as the closing hour for liquor-bars, and padle of liquor to soldiers in unform. Manitoba has established 7 o'clock closing. In New Brunswick the hours for the opening of liquor-bars are from 8 A.M. to 8 P. M. and soldiers in uniform are not served. In Saskatchewan all private liquor-bars have been abolished, the sale of liquor is restricted to State "Dispensaries," and liquor is sold only in sealed packages for "off" consumption. Alberta has gone even further, and by a majority of 2 to 1 has recently declared for prohibition.

The enemies of the Allies are also following suit.

#### ENEMY COUNTRIES.

Exactly what is happening in Germany we may not know, but the main facts are clear. However wild and wanton the outrages of drunken German troops in Belgium and Poland, the German genius for organisation has grappled with the waste through liquor in Germany itself. To preserve barley for bread, the quantity of beer which can be brewed throughout the Engine is limited to 40 per cent of throughout the Empire is limited to 40 per cent. of the average output; local authorities were given power last March to limit or prohibit the sale of spirits; and in certain areas spirits must not be sold to soldiers in uniform.

Austria prohibited the malting of corn, cut down the week-day hours for the sale of drink to those between 9 a.m. and 5 p.m. and imposed Sunday closing

on all shops where liquor only is sold.

Turkey, as a Mohammedan nation, ought to be free from intemperance. The strict rule of total abstinence from liquors has broken down in face of Western seductions. Hence the point of an Irade of the Sultan issued two months ago, making public drunkenness "a crime subject to trial and condemnation by court-martial."

It is not to the exigencies of war alone that this campaign against inebriety can be attributed. For

Even neutral nations have fought drink to ston waste, and increase efficiency. In the Swiss Army, no spirituous liquors are supplied; the sale of any alcoholie drink is forbidden to soldiers in railway refreshment rooms; and inn-keepers are required to sell non-alcoholic drinks to soldiers at low prices.

Denmark also forbade the use of potatoes and various kinds of corn, for the manufacture of Alcohol, and hedged round the sale of liquor with

new restrictions.

Sweden, half a century ago a notoriously drunken country, has developed in recent years an aggressive Temperance policy in legislation, and now ranks among the most sober of nations. Yet, even here, when the European strife began, the State claimed new powers against Drink, the Swedish Riksdag going to the extent last March of vesting in the Government and Provincial Boards power to prohibit entirely the sale of intoxicating drinks "in times of distress and danger of War."

In the United States the prohibition movement has gained immensely from the European demonstration in War time that Drink spells danger and want. Why, asks the American, consent to this waste of

working-power at any time ?

Mr. Carter concludes his article by saying:-

When the whole civilised world turns against the liquor habit in War time, it is something more than venturesome speculation to assert that, with the return of peace, a drastic overhauling of liquor laws will mark the domestic policy of the great nations.

Is India included in "the whole civilised "the great among world"? Is she nations?" So far as the answer to these questions depends on the excise policy and administration of the Government of India it is suggested by the following paragraph from India :-

A pamphlet has been issued by the Government of India containing the opinions received from local administrations on the points raised in the memorial addressed to the Viceroy by the ninth All-India Temperance Conference. There is not much comfort to be derived from its perusal. Sir James Meston, we see, considers that so long as India remains in its present state of transition there is no hope of really checking the growing use of stimulants by drastic preventive action. He thinks there is "still great force in the general reprobation of intoxicants among the Indian public." All the officers consulted are practically of the same opinion. There is no attempt to disprove the contention of the memorialists that consumption of intoxicants is on the increase, but apparently the Government consider that they have done all that it is incumbent upon them to do by a "steady and judicious raising of the duties on all classes of intoxicants, accompanied by a reduction in the facilities for obtaining them." The memorialists are told, in their words, that anything further must proceed from them. "Real reform must come from the people themselves."

If India were self-ruling, she, too, would have had her anti-drink campaign.

## Race and Religion.

Prof. S. H. Diggs of the University of Virginia says in the Journal of Philosophy, Psychology, and Scientific Methods New York, June) that religion is peculiarly racial. What men do and say about business is, he thinks, largely determined by surroundings. What men believe of the future and past, of life and death, are matters of "temperament" or racial set. Of course, individuals may be found who diverge from the rule for one reason or another, but such are exceptions.

In India some Sikhs say they are Hindus, some think they are not. Some Jainas are of opinion that they are Hindus, some hold they are not. There are some Brahmos who believe they are Hindus, some being of a contrary opinion. It would, therefore, be interesting to know what Prof. Diggs thinks of the relation between race and religion. He says:—

"It is often stated that Christianity is a Semitic religion adopted by non-Semitic peoples. This is argued to show that we obtained our religion from Asia, and that, therefore, in spreading Christianity in the East we are only returning borrowed capital. It may be true that, historically speaking, Christianity is of Semitic, and, therefore, of Asiatic origin; but, psychologically speaking, Christianity is neither Semitic nor Asiatic. If we accept the records of the New Testament we can not help seeing that Christianity even in its infancy was not in accord with the Jewish mental set. And if this was true at the beginning, how much more so after it has been accepted and transformed by Western minds? One of the strongest proofs that Christianity is non-Semitic is the fact that in spite of environment no Semitic people have ever been induced to accept it. The Semitic mind seems to require a strictly monotheistic religion, and this they find in Judaism or Mohammedanism. On the contrary, the Occidental peoples insist on a concrete, practical religion, and this they find in Christianity. The more typical of

the Oriental peoples, or at least the cultured among them, do not long for the concrete expression of religious belief that Western peoples do. Logical philosophical speculation appeals to their mental set—hence Buddhism and Brahmanism. It is noteworthy that after twenty centuries of effort, Christianity has scarcely made an impression in the East. The handful of native Oriental Christians is absolutely negligible in comparison with the vast number who still give expression to their religious thoughts through abhorence to some of the several Eastern religions. On the other hand, neither Mohammedanism nor any other Eastern religion has ever made headway among Western peoples. Their total following is negligible. How are these facts to be explained? We sometimes say that Eastern religions are incomprehensible to us and our religion to the Orientals. This is true. For a religion to be genuine it must be the most subtle expression of the inward mentality; and the mentalities of Eastern and of Western peoples are widely different."

Though all Occidental peoples unquestionably resemble one another, Professor Diggs goes on to say, yet, they are divided into well-marked groups. Broadly speaking, the religions of Europe and America may be divided thus: (1) Religions having a tangible head, emphasizing faith; (2) individualistic and intellectual religions, emphasizing freedom of belief; (3) emotional religions, emphasizing personal experience. To quote further:

"While all Christian religious possess to some extent all of these qualities, the emphasis is quite different. The Roman and Greek churches are the important examples of the first class given above; Lutherans, Presbyterians, and Puritans may serve as examples of the second class; Baptists and Methodists are usually representatives of the third class. Of course all overlap.

"If we make a list of the countries in which the decided majority of the people profess a religion of class one, that is, Roman and Greek Catholic class one, that is, Roman and Greek Catholic countries, we will find them peopled by Celtic or Slavonic races. Such a list of countries for the second class of religions will include Teutonic peoples only ( using that term in a broad historic sense corresponding to physical formation of the head and face ), and the more Teutonic in blood the more Protestant in the full, non-emotional sense is their religion. Ireland is an example of a brachycephalic people who through political accident speak a modified Teutonic language and who are united with a Protestant people, yet they are as Catholic as the people of Spain or Italy, with whom they have more racial kinship. The same relation holds for the Scotch Highlanders in so far as their blood remains predominantly Celtic. When for any reason a people have adopted a religion foreign to their mental set we find that they adapt it to suit their own mentality, just as they do language or material civilization. For example, the Welsh, though Protestant, have an emotional form of Protestantism which, psychologically speaking, is more akin to Roman Catholicism than to Lutheranism. Our Southern Negroes furnish another example of fitting a religion to a race. It is a fact perfectly well known to all who are familiar with Negro religions that these religions, though called by the same

names, have scarcely any points in common with the religious of the whites.

"This one mode of thought-expression is so varied and important that whole books could be written on race and religion; but we have only attempted to touch upon some of the more important and obvious

relations.

"The effect of crossing or interbreeding two dissimilar races is very different from the point of view of the individuals produced and that of the race or people produced. An individual resulting from a cross of dissimilar races may be mentally superior (or inferior) to either. When a large number of such persons exist in a country, social, political, religious, and all other institutions must be in a state of unstable equilibrium, for none of the existing institutions which were fitted to the mental set of the parent races can fit that of the new and as yet heterogeneous race."

## "The Basis of National Destiny."

Mr. Oliver Bainbridge writes in the October number of the Review of Reviews:

The moment Bulgaria attained her independence she instituted a system of free and compulsory education, for she knew that it was the basis of National destiny, and when we remember that the Bulgarian peasantry depend upon the help of their own families to till their farms we can form a faint idea of the sacrifices they make in order to send their children to school. There are agricultural schools to which model farms are attached at Sardovo and at Roustchouk, while at Philippopolis there is a school open to young men who wish to take up fruit growing. Priests and village schoolmasters are compelled to take a course in agriculture. Students, when they travel separately on the railways, are allowed a reduction of 50 per cent. on the price of the ordinary ticket, and when they travel in parties of ten or more, and are accompanied by one of their teachers, they are allowed a reduction of 75 per cent. The railways are State property and are under State management. If we take into account the new lines in course of construction and the others that are planned, Bulgaria has more lines of railway than Serbia, Greece and Turkey put together.

The adolescent University of Sofia has three faculties—History and Philology, Physics and Mathematics, and Law. It is attended by 2,000 students, of whom 300 are women, and there are 60 professors and lecturers. The 5,450 educational institutions in Bulgaria, which include some of the finest high school buildings in the world, have a staff of 13,500 teachers and are attended by 530,000 students—315,000 boys and 215,000 girls. I was much surprised with the attention and the intelligence of the students, each one of whom seemed to be imbued with the magnificent idea that they must build their character for themselves, and the State is rendering an incomparable service by enabling them to build it upon firm foundations and with enduring materials.

firm foundations and with enduring materials.

There are National libraries at Sofia and Philippopolis and over one thousand reading-rooms throughout the State. In the important centres they have courses of public lectures which are always greeted with large and enthusiastic audiences.

It is unfortunate that Mr. Buinbridge has praised a nation which is now the enemy of England; but it was neutral when he wrote his article. There is no harm, however, in pointing a moral from even what enemies do. And the moral is, in the words of Mr. Bainbridge, that "a system of free and compulsory education" is "the basis of National destiny."

## Education for an Agricutural Country.

The Hon'ble Mr. Sharp, Educational Commissioner with the Government of India, has expressed the opinion that an agricultural population does not require much education. But Mr. Bainbridge seems to be of a different opinion. For in the extracts already given, he has todius what efforts are made in Bulgaria to give education to the children of agriculturists. "Priests and village schoolmasters are compelled to take a course in agriculture." He leaves us in no doubt regarding the agricultural character of the Bulgarians. He says:

Bulgaria is pre-eminently an agricultural country. Out of a population of nearly five millions, about three millions are engaged in cultivating their own farms, which rarely ever exceed six or seven acres. They have fixity of tenure, paying one-tenth of the gross produce by way of rent, which seems a most cumbersome system. The Government is theoretically the owner, of the land, and can resume possession in the event of the holder not being able to pay his tithe. The Agricultural Bank, which has many branches and agencies throughout Bulgaria, has met with the greatest success. It not only advances sums to farmers to buy cattle, seeds and agricultural implements, but very often does the buying for them.

#### Prof. Bose's work and our duty.

The creation by the Secretary of State for India of a special appointment for Professor J. C. Bose to enable him to carry on his very important researches shows that Government understands the value of his work. It is also a happy stroke of statesmanship. To prove its enlightened character, a government must show not only that it does not seek to crush and kill the mind of the people governed, but that, on the contrary, it encourages the growth of the intellect of the people to its fullest stature,—to the height that man is capable of attaining anywhere. We can not say that Government is doing everything in its power to prove its enlightened character in this way, particularly in the field of education, or that the various public services are not filled in a way which tends to discourage and depress Indian talent. But, whatever the attitude of the officials may have been in the early years of his struggle, this particular act of Government will tell the civilized world that the

British Government of India recognises and encourages scientific genius of the highest order among the sons of India. This is important. For, though nations place their main reliance on military and naval power, the good opinion of the civilized world is not considered a negligible thing, as is clear from the efforts of the principal belligerents in the present war to convince the world that the side to which they

belong is fighting for the right.

The allowance which Dr. Bose will get is meant to enable him to carry on his work. But an allowance alone is not all that is necessary to make it possible for him to go on. There must also be a laboratory equipped with all the necessary scientific apparatus. Presidency College, which he has made famous all over the world, will, we are afraid, no longer give him all the facilities that he requires. Into the how and why of this matter we need not enter now; -they may or may not see the light hereafter. It is sufficient for our purposes to know that Dr. Bose must have a laboratory of his own. Government has helped him with an allowance. What are his countrymen going to do to help him? There are dozens of ruling chiefs and other wealthy men in India who can spend a few lakhs to give him a laboratory. We believe not more than three lakhs will be required. The Cavendish Laboratory in Cambridge commemorates the gift of William Cavendish, the seventh Duke of Devonshire. It is to be hoped that there is enough enlightened interest in science among our rich men to lead some of them to immortalise themselves by building a laboratory for Dr. Bose. Needless to say it will not be anybody's personal property, but a national institution.

It is also necessary that some promising young students of science, numbering, say, a dozen, should receive training in scientific research under Professor Bose, so that the special kind of research which the Professor has connected in an undying manner with the name of India may continue to be carried on in our country. These young men will, no doubt, require to be enthusiastic devotees of science of ascetic temper and habits; but nevertheless they will require scholarships to maintain them. Who is going to give these scholarships?

We are among the Professor's old pupils.

We know little of science, but have some enthusiasm for it. There is a plan by which we, his old pupils, may contribute something towards the construction of a laboratory or towards the endowment of some research scholarships. After 31 years of professorship in Presidency College, Dr. Bose will perhaps receive some sort of farewell entertainment from those who are now students of Presidency College. But its former students, those who have passed through his hands, numbering several thousands, many of whom now occupy distinguished positions in various walks of life in all ports of India, have also a duty. We also should meet together and ask to hear what message he has for us and for India after 31 years of professorship, and contribute our guru-dakshina towards the construction of a laboratory and the endowment of schola rships.

#### Prof. Bose's Lecture.

Professor Bose's lecture on the History of a Discovery at the Rammohun Library, of which we publish the substance elsewhere, was illustrated with many striking and original experiments. Our version is the fullest and most authentic that has yet appeared. The lecture shows the enormous difficulties through which the professor had to struggle on his way to success. It brings out his confidence in himself, his courage and perseverance, his resourcefulness, and the self-control which enabled him to refrain from retaliating when some scientists showed him the cold shoulder and even behaved in a basely hostile manner. His work shows what Indians are capable of, and has thus brought a new hope to his countrymen.

## Sir H Stuart's Madras Convocation Address

Judging from the telegraphic summary, the Madras University Convocation Address delivered by Sir Harold Stuart was interesting from many points of view. His views on the medium of instruction are entitled to weight. He pointed out

the difficulty of receiving education through the medium of a foreign language. To him it was very difficult to believe that twenty-four million Telugus and eighteen million Tamils could receive all but elementary stages of education through the medium of English. They could not change the mother tongue of populations of that magnitude and progress in education must be very seriously hampered if all teaching in higher classes were to be given in English;

but English must occupy always the most prominent place in the curriculum, for it was rich in noble ideas and glowed with inspiration to noble deeds.

On the problem of careers for our young men Sir Harold said that

his advice would be that if a young man had a decided bent for any profession or employment he should follow his inclinations and decline to be tempted by lure of more lucrative careers. To those who had no definite predilections, the service of State offered an assured position of moderate competence, but no prospect of wealth. It is full of opportunities of unostentatious work for public good, not the least of which was setting examples of incorruptible honesty, conscientious industry and courteous conduct. A great field for the exhibition of those qualities was offered by the police service. If a man was ambitious to do something for public good there could not be found finer scope for his energies than in trying to bring good will and harmony into village life, where there might be little personal ambitions and jealousies or partizan or religious factions. In England one of the careers open to young graduates absorbing a large number of them was that of the Church. In India a similar career of usefulness and self-sacrifice was offered by the police

It is true that in the higher rungs of the manufacturing or commercial or legal careers there is more money than Government service; but seeing that many and a few European public servants Indians, too, leave lakhs for their children, it cannot be said that there is no money in the public services. It is true though that there is little money in the subordinate appointments; and probably Sir Harold thought that our boys were fit only for these. If so, it is to be regretted; for, as our article on the Higher Government Posts shows, there are large numbers of well paid appointments from which our young men are all but excluded.

Sir Harold particularly mentioned the police service, and as he laid stress on bringing harmony into village life, it may be presumed that he was thinking mainly of posts like those of sub-inspectors and head-constables. Certainly no honest work is beneath anybody's dignity to perform. But there is no reason why our boys should not aspire to become assistant superintendents and superintendents of police, and actually hold many of those posts. In the whole of India there is not a single Indian assistant superintendent of police, and there are only nine Indian superintendents of police. Yet the total number of these higher police posts in India is 760. Out of 760 posts, Indians hold only 9. In our article on Higher Appointments we state that in Burma there are 15 sons of the soil among the higher police officers; but of these 14 are deputy superintendents. It is only in Burma that in the Combined Civil List deputy superintendents are included.

Incidentally it may be observed that the temporary suspension of the police examination in London does not affect Indians, as they are excluded from it; but it reminds us of the inequality under which we labour. Evidently the higher police posts are looked upon as close preserves for Europeans just as the commissioned ranks of the army are.

Sir Harold evidently wished to hold up to the police service a very high ideal, else he would not have spoken in the same breath of the Church in England and the police department in India as providing careers for young men. The duty of the police really occupied a high moral plane, but in India it is generally performed in such a manner that the mention of the church and the police in the way the speaker did seems an incongruity. We could wish policemen in India were peace-makers, and elevators of the morals of the people by the example of their own pure personal lives and by their professional conduct.

Looking merely at the pecuniary aspect of the two kinds of career in England and India open to educated young men in each country, it at once occurs to us that British young men can become bishops and archbishops too, but Indian youngmen cannot become even assistant superintendents of police.

Touching on the political situation in India, Sir Harold said:—

"This terrible war has brought us all much closer together. We were wholeheartedly joined in a great fight against the tyranny of brute force. Never mind for the moment whether some of us play one part and some another, the great thing, the essential thing is that we are united in a lofty cause. As we have perhaps never been united before, let us strive our hardest to preserve that spirit of union to carry it on into the period after the war so that it may guide and inspire our actions and deliberations with that inward friendliness which will be far more fruitful of political progress than loud denunciations of past conduct or brazen assertions of racial superiority." [The italics are ours.]

Self-respecting Indians are not opposed to the growth of true friendship between Britishers and Indians. What they hate is patronising airs on the one hand and flunkeyism on the other.

We may not, "for the moment," mind the unequal positions which Indians and

Britishers hold in the Army, but it cannot be permanently slurred over. Nor can it he considered just, or consistent with the highest statesmanship, to consider only a few Indian races fit to supply soldiers and the remainder unfit.

Aimless or unnecessary denunciations of past conduct we condemn. But the past history of the British period has a bearing on and explains and influences present history, and is, therefore, necessary for its full understanding in its political and economic aspects. Hence, not denunciation but dispassionate study of this period is recommended. We require to know the past conduct of the British people in India also because a claim is made that they came to and are in India solely for the good of Indians. That is not true, and it is always good to know the truth.

#### The I C. S. Bill.

Considering that the I. C. S. Bill will not come into effect till after the war is over, it is difficult to understand the extreme hurry with which it has been rushed through both houses of parliament. Perhaps it was thought that after the conclusion of the war the introduction of a measure like this would give rise to a stronger and more widespread agitation than during the continuation of the war. This also is a mere guess. For though Government does not like agitation, it is not much perturbed by our agitations."The new angle of vision" has made India appear so microscopically negligible an entity that the Secretary of State did not even think it necessary to publish the bill in India for the information of the public. It was only after an outery had been raised that the tiny but radium-like bill was cabled out here.

The more we think of the matter the more is it borne in upon our minds that the bill owes its origin in some measure to the recommendations of the public services commission.

In both houses of parliament the officials indulged in talk of justice to India and equal treatment of Indians. It is not possible to know exactly what the official idea of justice and equal treatment what the is. Our idea is that so long as India is looked upon as a mere dependency to be treated just as it suits the interests of the ruling classes in Great Britain,

there cannot be full justice and equal treatment. Regarding appointments to the Indian Civil Service, justice equal treatment would demand that the appointments should be made solely according to the results of a competitive examination and that this examination should be held only in India. The next most equitable arrangement would be to hold the examination simultaneously in India and England. If, however, the rulers insist upon Indian candidates proceeding to England to undergo the examina-tion, they should insist upon British candidates also coming out to India to be examined. That would be something like justice. Justice also requires that Indian classical languages should have the same number of marks allotted to them as the European classical languages. To make military experience an essential condition of nomination-without-examination, is the negation of equal treatment, seeing that Indians cannot hold commissions in the army and that those races and castes in India which are most advanced in education are excluded from the army.

The Safer Way.

Things-as-they-ought-to-be Woke up one day, Harnessed an eagle and Went on his way. "I'll choose a safe path," said Things-as-they-are; Things-as-they-ought-to-be Rode for a star. Things-as-they-are crept off Borne on a snail; "Better to creep," he said, "Than fly and fail." Things-as-they-ought-to-be Fell from the star. Safe on his journey went Things-as-they-are. -Ethel Ashton Edwards, in the English Outlook

Respectability and Borrowing Papers. A gentleman who has received his education in the United States of America once told us that in that Republic it was not considered respectable to borrow a newspaper or a magazine from others. Though when we heard of it we thought this unwritten rule of society reasonable enough, we thought that perhaps the idea was not widely prevalent in America, being unaccustomed to such a sentiment in India. But now we think it likely that large numbers of Americans consider it had form to borrow papers. For we find in the Boston Christian Regis ter the following "brevity":

Daniel Webster Guld put a book upon a centretable, walk around the table, and read continuously from the book. You can do as well with your newspaper neighbour in the trolley-car, and save your penny, if you are quick enough, keen enough,—and mean enough.

By borrowing or reading from a neighbor's paper one can save a small sum, but he defrauds the publisher to that extent;—perhaps that is the American's logic.

## Why the Czar took Command.

Owing to the censorship and other causes, it is not always possible to know the causes of important events in the belligerent countries. For instance, we could not quite understand the significance of the withdrawal of the Grand Duke Nicholas from the Chief Command of the Russian army and its assumption by the Czar. The Christian Register of Boston throws some light upon the matter.

Events of portentous magnitude are developing in the interior of Russia,......When the Czar, a few weeks ago, announced the relegation of the Grand Duke Nicholas Nicholaievitch to subordinate operations in the Caucasus, and the assumption of the chief command of the Russian armies by himself, the Douma greeted the new arrangement as a victory for liberalism, inasmuch as Nicholas Nicholaievitch was regarded as the leader of the reactionary party in the life of Russia. Close upon the elimination of the Grand Duke, the Douma, under liberal control, formulated a series of reforms aimed at the modernization of the political system of the country, including the abrogation of anti-Jewish legislation, the restoration of the ancient and guaranteed liberties of Finland, and the substitution of a ministry responsible to the Douma for the present bureaucratic rule. Alarmed by these sweeping projects of beneficent change, the autocracy last week executed a coup d'etat by proroguing the Douma and announcing that comprehensive measures had been taken for maintaining internal order in the Empire.

The prorogation of the Douma was taken by the mass of the Russiau people as a definite challenge to the growing spirit of liberalism in Russia, and there is reason to believe, despite the vigilance of the censor at Petrograd, that public feeling is attaining to an intensity of resentment which augurs ill for the tranquillity of the country in the face of the calamity which is menacing it from abroad. The arrest of eighteen members of the Douma, and the strike which has been inaugurated in the munition plants of the Empire, are only two of the isolated events which point to the imminence of a protracted internal struggle in Russia...The situation which now appears to exist in Russia had been counted upon by the invaders as a prospective factor in the world-struggle, and the allies of the Muscovite Empire are observing with increasing apprehension the progress of sinister events beyond the curtain of secrecy which the autocracy has dropped upon the internecine strife that bids fair to convulse Russia.

The Bakrid in Hyderabad.

It is said that during the last Bakrid festival His Highness the Nizam of Hyderabad gave strict orders to all his Mussalman subjects to refrain from cowkilling, and in this way respect the feelings of their Hindu fellow-subjects. His Highness was obeyed, and consequently there was no ill-will or trouble.

# Qualified Medical Men in the United Provinces.

The Tribune has compiled the following statistics relating to qualified medical men in the United Provinces from a list of medical practitioners published in the U. P. Gazette:—

Civil Assistant Surgeons in Government		
Service	•••	109
Sub-Assistant Surgeons in Government		
Service		531
Lady Doctors	•••	27
Female Sub-Assistant Surgeons	•••	-50
Medical Practitioners in Private Practice		
(Gentlemen)	•••	112
Lady Doctors in Private Practice		17
Medical Practitioners in Private Practice,		
Part. III	••• .	134
Medical Practitioners in Private Practice,		
Part IV	•••	26
Total	-	006

Further information with comments thereupon is contained in the following paragraph:

What is more important than the numerical proportion of 1,000 medical practitioners for 47 millions of people is the complete absence of any medical practitioners in very many districts. Parts 1 and 2 of the list of private practitioners ralate to medical graduates of both sexes, and 27 districts send nil returns of men doctors and 39 districts nil returns of wemen doctors. Parts 3 and 4 relate to those who possess school diplomas, and 14 districts send nil returns of men practitioners and 38 districts of women practitioners. The figures relate to districts, not to towns, and the space on the map of medical relief left blank is immense. Yet the scheme of the Medical Registration places Yunani and Ayurvedic systems under a ban, and charges qualified men helping to start free Vaidya-shalas with "infamous conduct!"

There are in the United Provinces one medical college with 84 students and two medical schools with 281 students. As there is no medical institution in the Central Provinces and Berar, these three small institutions are supposed to be able to minister to the medical needs of more than 62 millions of people.

## Salaries in England and India.

The Edinburgh Review makes it a grievance that the scale of salaries, "both for

political and for judicial services in England, is far in excess of that which obtains in either France, or Germany, or even in the United States." The prime minister of the British Empire gets £ 5,000 or Rs. 75,000 per annum. Our Viceroy gets £ 16,720 or ks. 2,50,800 per annum; the Governors of Bombay, Bengal, and Madras Rs. 1,20,000 each per annum; and the Lieutenant Governors of the United Provinces of Agra and Oudh, of Bihar and Orissa, of Burma, and of the Punjab each get Rs. 100,000 per annum; all exclusive of their sumptuary allowances. Ordinary members of the Viceroy's Council get Rs. 80,000 per annum. The Edinburgh Review calculates that each British minister gets on an average about £ 2,700 or Rs. 40,500 per annum. This is much less than what the Chief Commissioner of the Central Provinces and of Assam get, namely, Rs. 62,000 per annum each. The Chief Commissioners of N.-W. F. Province gets Rs. 54,000 and those of Ajmer-Merwara, Croog and Baluchistan each get Rs. 48,000 per annum; all more than the average of the British Cabinet Ministers. Members of the Board of Revenue here also get more, viz., Rs. 42,000 per annum.

England is a very rich country. Yet the salaries are said to be very high, higher than those in France, Germany and the United States; and these four are the richest countries in the world. India is the poorest of all countries in the world under a civilized government. But the salaries here are by far the highest in the world. To crown all, it is not unoften claimed that it is an act of great self-sacrifice on the part of covenanted civilians and others to

come out to serve in India.

## The Emperor of Japan on Patriotism.

In the course of the celebration of his coronation, His Imperial Majesty of Japan after worship before the sacred shrine containing the Divine mirror, delivered a speech in which he spoke of unity and patriotism as the highest tribute which could be paid to one's ancestors.

In our country many people think that they pay sufficient tribute to their ancestors simply by claiming descent from them and being proud of that descent. The Japanese Emperor's idea of honouring one's ancestors and the prevailing Indian idea explain to a considerable extent the difference in the condition of the two countries.

#### Corrections.

In our last number the illustration on page 472, was reproduced from a photograph by Mr. T. P. Sen. In the same number, p. 570, second column, lines 33 and 36, for the figures 134 and 198, please read 122 and 163.

In the present number, p. 669 second column, line 50, after the world because, please add the words if you do not.

#### "Christian" Justice.

M. T. contributes an editorial article on the I.C.S. Bill to the *Indian Witness*, a well-known Methodist organ. Here is the concluding passage.

All this care and trouble has been taken to prove to Indians, aspiring to the higher Civil Service appointments, and who are prepared to render full measure of the Governmental Examination demands, that their claims will not be everridden. This is very coufteous, but will it satisfy Indian claimants? Ought not the Government to be plain and outspoken, and say that the majority of men in the higher Indian Civil Service appointments must be Englishmen, Scotchmen and Irishmen, who have, in addition to mental equipment, a fear of wrong, a love of right, an ethical standard such as only Sinai and Calvary can give, and which must always take precedence wherever the Union Jack flies? It would be both true and helpful.

It is significant that the writer demands not that the majority of civilians should be Christians, no matter of whatever race, but that they should be Englishmen, Scotchmen and Irishmen. Cannot Sinai and Calvary give to Indian Christians a fear of wrong, a love of right and a high ethical standard? We do not ask the further question whether it is not possible for non-Christians to be good men and true; for sectarian bigotry will not admit that proposition,

# THE EVOLUTION OF JAPAN

# II. INDUSTRIES.

ORTY-five years ago the industrial situation in Japan was very similar to what India faced in the early days of British rule. Before the advent of western influences both the countries were, so to say, industrially self-contained and supplied the needs of their people by their own manufactures. The difference was this that in India there was no embargo on the importation of foreign goods, no restraints imposed by Government on the choice of industrial pursuits and no prohibition of foreign travel or trade with foreigners, as in Japan. Before 1868, the Japanese people were not free to choose their industrial pursuits; all industries and crafts were more or less hereditary and divided into guilds or unions; every one was bound by law to undergo apprenticeship for a certain number of years before he could set up a business for himself; no one outside a guild or union could start an industry or business of his own. Besides, the country was not open to foreigners. A few Dutch and Spaniards were allowed certain trading privileges by special permission of the ruling authorities. Nor were the sons of the soil free to go out and travel in or trade with foreign countries. What happened may best be described in the words of one of the greatest living authorities on the subject, Count Okuma, the present premier of Japan. In writing an introduction to a publication called "Japan's Industries" he remarks:

"Since the Restoration and in consequence of it, Japanese industry has undergone a great change both in regard to its nature and its extent. When, by force of circumstances, Japan was compelled to open her ports and enter into treaty obligations with foreign powers, her import duty was prescribed by the terms of the various treatics at the low average rate of 5 per cent ad valorem. ... Japan's adoption of Free Trade was done neither willingly nor voluntarily but at the instance of the Treaty powers. It was this pressure from without which helped to bring about the industrial upheaval; but the revolution was caused by pressure from within."

The pressure from within was the sudden change in the tastes of the people brought about by a sudden influx of foreign ideas and by contact with nations who held a

superior political position in the world. The adoption of the foreign dress for the army led to the civilians also taking to it as an emblem of respectability and superiority. "Those who appeared attired in European clothes", says the Count, "were saluted everywhere, with profound bows." . Throughout the whole country there was a general craze for everything European." There arose, both in those commodities which are the necessaries of life, and in those which are mere luxuries, a demand for things which had hitherto been unknown in the Japanese market. This resulted in a sudden transformation in the character of the nation's industries. Many of the old industries became extinct and numerous competent craftsmen lost their occupation. In the words of the Count,

"The Japanese industrial world was thrown into a state of consternation at this surprising revolution and the majority of the craftsmen were quite at a loss as to how best to adapt themselves to their new surroundings." "......The Japanese Government, being deprived by the treaties of her tariff autonomy, was unable to obtain revenue by a protective; system. And there were no other means by which native industries could be protected. The people had neither the knowledge nor the ability to utilise machinery nor to create new industries by the investment of capital."

The result was that "the country was flooded with goods of foreign manufacture, and Japan which for centuries had remained a self-supporting country, thus found herself forced to depend upon foreign manufacturers", even "for her daily wants and needs", not to speak of "luxuries and articles of toilet, &c." Up till 1908 her imports exceeded the exports. In 1898 her imports exceeded the exports by 112 millions of yen. In 1900 by 82 millions yen. In 1905 the figure rose to 167 million till it fell to 58 million in 1908. It was under these circumstances that the Japanese Government set about to take actual steps to protect her old arts and crafts, as well as to introduce the European industries into

<sup>\*</sup> There has taken place a great change in the sentiments of the people, in this respect, since then. A reaction is now in full swing.

<sup>†</sup> There is a rigid protective tariff now of which we shall speak in another article.

Japan, with such wonderful results. She is now a formidable rival to such manufacturing countries as Great Britain, Germany

and the United States of America.

In a few paragraphs we propose to state what those steps were. Firstly, active and energetic measures were taken to inform the world of the ancient art products of Japan and of her exquisite workmanship. Within four years of the Restoration, the Government of Japan took steps to participate in the Great International Exhibition held at Vienna in 1873. A special Bureau was created to collect exhibits and do everything necessary in connection with the exhibition. Count Okuma (now Premier of Japan) was appointed president and a Senator as Vice-President. A special official mission consisting of seventy Government officials was sent to the Exhibition to push on the sale of Japan art products, and a large number of artizans were deputed to study European tastes, as well as to make themselves acquainted with the condition of modern industries. After the exhibition some of the most able among the members of the mission were despatched to different European countries to study the various scientific subjects bearing on industry. In the year following the Vice-President returned to Japan, with samples of European piecegoods, knitted work, raw materials for dyeing and weaving and tools and machines. All these were shown to the people interested in them in

position for the centenary commemoration; of American Independence was held at Philadelphia, the Japan Government took patt "in the hope of making known to the nations of the world Japanese arts and manufactures." The advantages thus derived were manifold; for while on the one hand, the exhibition helped to introduce the latest and the most improved appliances used in western countries into Japan, on the other, with the wide spread of technical education in Japan new industries hitherto unknown there, were established. A nation alive to the importance of her industries and in a position to protect her old industries and start new ones, always benefits by participating in International expositions and by organising national On the contrary, a nation exhibitions. powerless in these respects suffers thereby. The living nations and the powerful indus-

trial and manufacturing organisarions of other countries take away the samples of articles in demand in the country and flood the latter with the cheap imitation of the same, to the ruin of the local and national craftsman. That was done by Germany by flooding India with cheap imitation shawls, phulkarees, rugs, images, etc., etc. Japan on the other hand benefited by these exhibitions. Industrial and commercial exhibitions are now an enduring feature of the national life of Japan. She never misses an opportunity of participating in International expositions also. In order to create a demand for Japanese art products and goods, the Japanese Government even established a subsidised business in Tokyo in 1874 by the name of "Keiya Kosho Kaisha" with the special object of exporting Japanese works of art to foreign countries. It is said that this company engaged in business with great energy and materially helped to advertise Japanese gold lacquer wares, metal works, textile fabrics, and ceramic products, in western markets. The direct result of this is the rejuvenating of old Japanese industries which had declined in the early years of the Meiji period.

(3) Of the steps which the Imperial Government of Japan took to introduce and encourage new industries, the first and one of the most important was the establishment of model factories at considerable expense, where experience was gained in new manufactures at the expense of the State. Some of the concerns started by the itin the hope of making known to the ions of the world Japanese arts and infactures." The advantages thus ded were manifold; for while on the one

take their place.

(4) The Imperial Household established in 1890 the institution of Imperial Artists with the object of encouraging the arts of Japan. Experts of skill and merit were honored by Imperial mandate, thus encouraging others to follow in their footsteps.

(5) The Department of Education also organised an Academy of Fine Arts in which both the theory and practise of painting, sculpture, lacquer work and modelling were and are taught

modelling were and are taught.

(6) But what was most important,

was the ample provision made for technical education. Numberless scholars were sent abroad to the different countries of Europe and to America at Government expense, and schools and colleges were established at home to produce experts and skilled workmen.

The number of students of both sexes which Japan has sent to Europe and America since the opening of the country to foreign intercourse must reach "enormous figures," specially when students who have gone abroad at their own expense are included. But what the Japanese Government is still doing in the matter may be gathered from the following figures.

At the end of the year 1905-6, the Japanese Government was maintaining 86 scholars in Europe and America. The figures for the succeeding years are as follows:

1906-7	85	1909-10	130
1907-8	98	1910-11	124
1908-9	113	1911-12	123
		1912-13	132

It might be noted that the number has been increasing. Let us now see what provision the Japanese Government has made at home for producing experts and skilled workmen.

The following figures show the aid which the Japanese Government has given to low-grade Agricultural, Fishery, Commercial, Navigation, Technical and similar schools. In 1907-08 there were 318 such schools in receipt of a total grant of 321,880 yen.

1908-09	320	Schools.	323,830	Yen.
1909-10	328	,, .	324,480	1,
1910-11	371	"	336,150	,,
1911-12	385	,,	337,730	,,

Besides the Government maintained (in 1913) 5 Higher Commercial Schools at a cost of from 64, 711 yen per year to 117, 158 yen per year. In these higher Commercial Schools provision is made for instruction in all the important languages of the world.

Besides, the Government maintains 6 Higher Technical Schools at a cost varying from 71,314 yen per year to 167,384 yen per year, one Mining School at a cost of 77219 yen per year, 2 Higher Agricultural Schools, 3 Higher Sericultural Schools, one Foreign Language School and one Fishery Institute.

In the Higher Commercial Schools the

number of instructors is 175 and that of students 2781.

In the higher Technical schools the number of instructors (in five of them only, the figures for the 6th not being available) is 216 and the number of students 2624. In the Foreign Language School there are 36 instructors and 674 students.

When reading these figures, the readers should always remember the size of the

country and its population.

The number of students who have graduated from these schools within the last 40 years will reach to enormous figures. It is they who have so materially contributed to the industrial development of Japan. In one of the small glass factories, at Tokyo, visited by me, the expert in charge was receiving only 50 yen a month and the other labourers were in receipt of 20 to 80 cents each daily (i.e. from 5 as. to 20 as.). These latter included the blowers and the moulders, &c. In a leather tanning factory working with a capital of 500,000 yen, the expert in charge, who has completed his education in America, is in receipt of 130 yen a month, while a graduate of the Higher Technical School of Tokyo was getting only 30 yen amonth. These figures give an idea of how cheap skilled knowledge in Japan is. The reason is the plentiful supply of it every year from technical schools.

As for unskilled labour it is as cheap as, if not even cheaper than, in India. A domestic servant in Tokyo can be had from 3 yen a month if female and for 4 yen if a male. The following figures taken from the latest Japan Year Book (1915) will give an idea of the conditions of skilled and unskilled labour in Japan.

Wages per week in yen.
Brick layer 7.07
Carpenter 5.60
Painter 3.26
Smith 4.69
Compositor 3.57

The average daily wages of such artizans and craftsmen as tailors, shoemakers, confectioners, tobacco-cutters, carpenters, plasterers, stone-cutters, sawyers, tile-roofers, brick-layers, ship-builders, cabinet-makers, cart-makers, harness-makers, lacquerers, jewellers, blacksmiths, potters, silk-spinners, gardeners, fishermen, farm labourers, paper-makers, plumbers, ranged in 1906 from 21 cents in the case of a female weaver to 82 cents in the case of a

bricklayer. In the majority of these cases the wages were below 60 cents a day. Since 1906 there has been some rise in the wages, but hardly worth considering. In the tables given in the year book the average daily wages of an ordinary day labourer are fixed at 58 cents but from actual enquiries in the different factories I learnt that a good many labourers received only 20 cents a day. A cent of Japanese money is equiva-

lent to a paisa of Indian money, perhaps a little less. A yen is equal to 1½ Rupee.

This cheap labour would not have benefited Japan at all, but for the plentiful supply of skilled labour and a protective tariff, both of which owe their initiatives and development to the national policy of the Japanese Government.

Tokyo, Japan. Lajpat Rai.

18th September, 1915.

# LIFE'S FUNCTIONS

(a) WORK.

(Social and Political Duty.)

BY WILFRED WELLOCK.

N the last article I dealt with the subject of work in its most important aspect, namely, as life-work. I there maintained that work ought to be a spiritual expression, a bodying forth in mechanical or Fine art, in useful and beautiful things, of such truth, beauty and meaning as we feel; and that, as such, work is the creation of spirit both subjective and objective, and a primary condition of spiritual life.

But it would be a mistake to suppose that what we commonly understand as a man's life-work includes all the activities or duties which come under the denomination—work, Indeed there are a host of duties, such as those to home and family, and to those with whom we are brought into close relationship by ties of blood or friendship, that are far too serious and exacting to be categorised as play, and that yet lie outside one's real life-work. This class of duties varies both in degree and extent with individual circumstances; but, as they concern the elementary relationship of blood or of the special affections, they are not likely to be much neglected. But besides these there are duties of a more general character, which are incumbent upon every adult person, and which therefore ought to be included in work. These are social and political duties; and it is these I propose to consider in the present article.

There are two reasons why it is not

satisfactory that a man should limit his social duty to the one definite pursuit which he calls his life-work, and devote all the rest of his life to pleasure. One is a personal reason, the other a social. It is necessary for a man's own good, his completer development, that he should come into touch with the public mind, the body politic, to a far greater extent than his ordinary daily duties would bring him. It is impossible for a man to realise his selfhood completely unless he feels his kinship with mankind, the society of which he forms a part; unless, that is, he is conscious of the thoughts and feelings which the great body of mankind are generating, has some idea of their value and reasonableness, and is anxious to secure the perpetuation of the best. Then, too, it is socially necessary that every man, especially every thoughtful man, should take some definite part in the formation of public opinion.

A man may serve well at a craft or art, win his moral self-independence thereby and gain the right to enjoy spiritual relationship with his fellows, and yet not come sufficiently into touch with the mind and heart of society, the great body of the people among whom he lives, to make such fellowship fruitful, forceful or satisfying. To live in the consciousness of what one's own country, and the world at large, is thinking and feeling, gives point

and vitality to one's own thoughts and feelings, links one to the entire world of being, creates bonds of sympathy which reach to the ends of the earth, and thus makes one's life a thousandfold more vital, significant and entrancing than it otherwise would be. But thus to come into contact with the heart and soul of a people makes one anxious for the social welfare, concerned about the ideas, aims and hopes which dominate the people's mind. And it so happens that in politics a nation reveals its ideas and ideals perhaps more than in anything else, for which reason alone it follows that every man ought to be interested in politics. Politics affords a splendid opening for the expression of public opinion, and as we have all too little public discussion of the fundamental facts and realities of life, we ought not to neglect the opportunities which politics affords of endeavouring to elevate the public mind and to break down many of

our foolish prejudices, etc.

And surely it ought to be a matter of deep concern to every man what the community of which he forms a part thinks, what its aims hopes and ideals are. Just as it matters to a batch of employees what sort of ideas their employer holds, so it matters to a nation what sort of ideas those who control the reins of power hold. If a large and wealthy employer of labour believed in the Survival of the Fittest, of the economically powerful—as so many do these days, or believed that the purpose of business, of work, was to secure unlimited wealth for pleasure, honour, etc., it is not likely he would hesitate to tyrannise over his work-people, to pay them the very lowest wages they would tolerate. In the same way, if those in power and authority, inspite of all their democratic professions, are at heart aristocrats or plutocrats, and believe in their heart of hearts that well-born or monied people are really and spiritually superior to poor people, everything they do will tend to make it more difficult for the rank and file of the nation to live as men ought to live, in liberty and in the enjoyment of many rights. The recognition, therefore, that the growth of liberty depends upon the growth of public opinion, upon the dissemination of right ideas, ought to convince us that we have social and political duties.

Moreover, while I believe so intensely

in liberty, I am compelled to recognise that liberty apart from a thoughtful mind, is a very dangerous thing; for which reason I hold that with the coming of democracy, whence liberty must increase and many new rights descend upon the people, the necessity of moral thinking, of public discussion, etc., becomes imperative. Liberty is only safe where there is an active and vital public opinion, where all the problems of existence are openly and frankly discussed. If a man chooses to live in a certain way he must be prepared to defend himself, to justify himself in so doing, and to answer the criticism that are levelled against him, (which he will do if he be honorable and his cause just), or else live in dishonour and be regarded by the public as a social castaway. For while we believe in liberty we ought not to forget that man is a social being whose welfare must be considered in relation to that of the society of which forms a part. Thus to the true democrat social and political duty will be imperative, and will consist chiefly of stimulating the habit of thought and of public discussion, of teaching and propounding true principles, of exposing bad customs, of criticising and endeavouring to purify and spiritualise the national institutions.

Democracy emerges slowly, and for a long time only a few attain to its high altitude. But it is the duty of those few popularise the ideas upon which democracy rests, to show to the people what democracy really is, and so hasten the time of its coming, and make its establishment sure. For democracy is not an outward and physical thing, but an inward and spiritual; it is an attitude of mind, without which it can never exist. Just as the tyrant can never be anything but a tyrant until he changes his views of life and man, so will democracy have to wait until the people have recognised the meaning and value of liberty, the glorious nature of the life that rests on conscious principles and vital purposes. Thus it is the duty of every intelligent member of the community to help create the mind which not only makes possible, but is democracy.

To a very large extent modern politics, all the world over, are based on physical force. Necessarily so, for only a few have attaind the level of democracy, the majo-

rity of our politicians believing in privilege and class distinctions, and thus in the subjugation of the economically poor. The result is that Government, instead of being an instrument for the creation and distribution of liberty, the making of a completer and grander life possible to the multitude, is simply a huge privilege, an instrument for the advancement of the interests of a particular class or Party at the expense of the general body of the nation. Whereas politics ought to be primarily concerned with the growth of liberty, with the intellectual moral and spiritual development of the entire people, they are at present almost wholly concerned with the growth of power, centralised power to be used by one class against another. No doubt many of those who go regularly to their respective legislatures, are under the impression that they are the makers and defenders of liberty, of justice; but the wise know that they are not; and they themselves would know if they only thought. Too many alas! inspite of their bland speeches, seek power chiefly that the people may be kept in check and that the ideas and customs whereby they, the privileged ones, have been allowed to become wealthy and powerful, may persist. And the plain fact is that none of the great political Parties possess a conception of life that could possibly stand the test of reason, that would be compatible with the general social well-being, or that they dare openly profess. The prevailing idea in the political and business world to-day is that wealth and power are life: and that to possess these in an unlimited degree is the duty of the strong and privileged. And so long as such ideas exist, and the men who hold them are allowed to remain in power, so long will injustice and tyranny be the rule, and democracy be nothing but a name. Present-day politics are manifestly "class" politics, and until we realise that, and realise also that the only way to undermine such is to diffuse enlightenment, we shall never make any advancement.

The aim of the social idealist, therefore, ought to be to disseminate truth and light rather than to possess political power. Politics are bound to go in the right direction if the mind of the nation is kept healthy. No politician or body of politicians dare go in opposition to the will of a democratic people; so that to secure an

enlightened public mind is to secure everything. Politics must be brought under the domination of ethics; by no other means can we check the present political madness, destroy social

tyranny.

At the present time politics are almost absolutely divorced from ethics, it being the custom to regard politics as a complete science. This is one of the corrupt tendencies of our modern commercialism. But to divorce politics from ethics is suicidal, as it is to play clean into the hands of the materialists, the "class" legislators. By pretending that politics is a complete science, the politician is encouraged to take for granted the most important things, his ideas of life, of human wellbeing, and to hold to just such ideas as he has been brought up with, and to go on legislating without ever realising that all his political acts are the outcome and expression of his ethical beliefs. Every political creed rests upon an ethical foundation, upon a certain view of life, of human well-being, and thus upon certain assumptions. Consequently to engage in politics without first having solved the ethical problem, attained a clear idea of the meaning and purpose of life, the nature of human well-being, is both foolish and dangerous, for it means that he will probably attempt to create conditions which will make impossible the very ends politics exist to serve.

Thus the man who is nothing but a politician is just the man who ought not to be a politician. Professionalism in politics is a curse; for prosessional politicians are first of all students of past forms, men who go to work as if mere machinery could poduce miracles. Whereas a successful politician ought to be an idealist, a man whose policy is governed by a fundamental conception of life which he is conscious of and is not afraid of, and which he openly preaches. It is often the boast of ignorant and unthinking politicians that they are "practical" men; whereas the only truly practical man is the idealist, the man who has a great spiritual idea to fight for. He has vision, the others are blind; he sees the purpose and meaning of things, is inspired by a picture of a more perfect society, the others are guided by conventional and selfish ideas. or at best by vague, generous emotions. Others again of the professional kind, talk as if perfection had been attained somewhere in the past, and that all that was to be done was to guide the nation back into some ancient Eden.

But because mankind do really progress, do become more spiritual; history can never be a complete and infallible guide of life, or do more than indicate the path that a nation ought to follow. It is the ever-enlarging heart of man, the aspiring soul that determines the future, the nature of a nation's government, its customs and institutions. Thus there is no justification for a science of politics that leaves out of account all reference to ethical considerations, that takes no account of aspiration, the deep spiritual cravings of a people. We ought to regard as inveterate enemies the politicians who judge governments by their power to maintain order, to "govern",—that is, to subdue the common people. A really democratic politician is a rarity; we have not yet begun to produce them. But we shall have to produce them, for the welfare of the modern world depends upon the diffusion of democratic ideals, the dethronement of the old aristocratic breed with their belief in rulers, and ruled, in caste and in class distinctions. Just as Plato and Aristotle, the classic thinkers of the ancient Greek nation, distrusted democracy because they believed that only the very rich and well-born were capable of self-government, so the outstanding politicians of the present day, inspite of their lip service to democracy, are at heart anti-democratic, opposed to the political and spiritual emancipation of the rank and file of the people. Plato found the ideal government in the rule of a handful of philosophers; Aristotle found it in monarchy. But the test of a government is not its power to keep order, but its power and willingness to make possible the realisation of life by every member of

To sever the art of politics from the art of life is bound to be disastrous; and it is the height of folly to suppose that politics can be just or humane which ignore the higher nature and needs of man. Ethics is the science of life, of the Good which man ought to attain; and politics, as the science of government, ought to make possible of attainment the ideal which ethics, or the study of life, foreshadows. And it will most often do this by lessening the power of the mighty and increasing the liberty of

the multitude, of the politically and economically weak.

As we have seen, the path of progress after national consolidation has taken place, is the path of devolution. Henceforward the process of civilization is a process of decentralisation, of breaking up centralised power and distributing it over a wider and wider area, thereby increasing liberty and the opportunities of social development. And the need for the devolution of power was never greater than it is to-day. Political, social and economic power is being misused on every hand by ignorant and unscrupulous magnates, while the lives of the multitude are everywhere languishing for want of it. On every hand there is waste and want-waste because the power possessed exceeds the knowledge of how to use it worthily; want because the need and desire for life exceeds the power to attain it. There are thousands of people in almost every country under the sun to-day, whose very excess of wealth (coupled with their appaling ignorance of the meaning of life), is a stumbling-block to happiness; while as a result of the poverty which this iniquitous concentration of wealth occasions, tens of thousands are prevented from living as they feel they ought to live. For in order to live ideally a man must have liberty and power, wealth and leisure for the complete development of all his powers. Yet the fact is that the people who earn the world's wealth and most need it, are precisely those who are deprived of it. both ends of the social ladder faculty and life are being stifled: at one end for want of a knowledge of the art of life; at the other chiefly for want of opportunity and encouragement. In very few cases is life natural and reasonable, idealistic.

And the cause of this condition is ignorance, sheer ignorance of the conditions of life. Were that ignorance to be replaced by knowledge, the excess of wealth that produces nausea and ennui at one end would be used to mitigate suffering and crying need at the other. For as things are, the rich man with his abundance does not, on the whole, reap as much satisfaction as the poor man with his want, as the latter by reason of honest and productive labour, does get into touch with reality, does excite sympathy, and give it, and thus enjoy true fellowship. It is ignorance, too, that has made the working.

man the dupe of the materialist, the victim of a policy whose object is to produce millionaires. During the last century the idea has prevailed throughout Europe that progress consists in the growth of capital, in an expanding commerce, etc. That it consists rather in the growth of personality and character, and in an expanding life, arithmetic and rhetoric have prevented us from seeing. And the way workingmen have worked themselves to the bone and existed on the borderland of starvation in order that a handful of unscrupulous materialists might become inconceivably rich, has been pathetic to behold.

All these facts, and many others one might mention, teach us one thing: that without a knowledge of the issues of life men will not act justly, cannot make the most of their opportunities, will therefore never realise the highest and best life. It can almost be taken for granted that anyone upholding the present condition of things, the existing social relationships, has never thought for a single hour upon the meaning and purpose of life. The problems of economics, the problem of liberty, are essentially moral problems, and can never be satisfactorily solved except by reference to spiritual truth, an adequate ideal of life. The old idea that quate ideal of life. wealth and dominion are the conditions of life will have to be broken down, and the view that life is spiritual and rests on love and service, set up in its place.

Thus every true citizen, besides being a worker at some art or craft, will be a warrior for truth, an agent in the dissemination of illuminating ideas, great and noble ideals. He will wage war on every false idea and every evil practice, no matter where he sees it. The democrat of the twentieth century must be something of a knight-errant, a valiant warrior who is ever ready to unsheath the sword of truth against materialism, in humanity, infidelity towards man, and to champion

every spiritual and uplifting cause.

Altogether our life lacks healthy and vigorous criticism; convention plays too large a part in it, specially considering that we have reached the age of democracy, the age when people assert their right to live after their own ideas. Many false assumptions lay behind hosts of our customs, many of our conventions are socially and spiritually disastrous. Truth alone can under-

mine them, save us from the ruin they are bringing. And it is from these false ideas and assumptions that all our social evilarise. From which it follows that we shall never get rid of the latter until we have got rid of the former. When th nations of the earth fully grasp tha simple truth we shall be on the road to: new and grander era, for we shall the have made democracy and brotherhood

possible.

And did we but observe more closely w should find that whatever is done by majorities, by force, is never done perma nently. A proof of this is to be found in England at the present time, where, in spite of the tremendous out-put of socia legislation during the past few years, th people are poorer and have less liberti than was the case twenty years ago What is done by force is always undon afterwards, by one means or another whereas what is done as the result of a change of ideas is done permanently. Al real reform must come through mora reform; and the conduct of a few enlight ened individuals is capable of doing mor in the way of effecting a social revolution than thousands of legislative enactments.

And so it comes about that in a demo cracy social and political duty will consis less in recording a vote and sending a representative to the national legislature than in becoming an active agent for the spread of enlightenment. Instead of look ing to a centralised legislature for the performance of miracles the democrat wil face the error and ignorance that exist in his own neighbourhood; and in the re moval of these he will find the surest way to his goal. It is possible to rely too much on the state machinery and too little or one's own. For when we realise the apal ling ignorance of even so-called educated people we are able to see the futility o legislation. The public conscience must be directly appealed to, and on a thousand questions. Men do not usually perpetrate evil, build up bad social and industria systems and thus bring suffering upor others, because they are cruel, but because they are ignorant, because they believe that by so doing they are procuring foi themselves the means of well-being. Thus were we to preach the truth of life openly and fearlessly, and with conviction, I am convinced that before very long we should get behind the crass ignorance which

everywhere abounds to-day; even behind the foolish and disastrous belief in caste, class distinctions, which is perhaps the greatest obstacle to the spiritual advance-

ment of the present age.

Thus moral enlightenment must be the immediate objective of the social reformer of the future, as only by that means can liberty be permanently secured and the vast stores of unused and misused wealth and power be converted into the means of life. It is not enough to record a vote. We in Britain are accustomed to boast of our franchise, and to regard it as a symbol of liberty; but because we have expected too much from it, it has become the symbol of slavery. In laying too much stress on the vote we have forgotten to use our voices, vainly imagining that the passage of a few Bills through Parliament would by some mysterious means elevate us into an Arcadia of happiness. With many the vote has become a veritable superstition, a sort of charm capable of anything. Before they received the vote Britons used their voices; but they use them no longer; they simply vote. In the old days if there was tyranny they protested, and in the end they ever prevailed; but the vote has silenced them, and now they neither protest nor prevail. And there can be no hope for the salvation of Britain until the illusion of the ballotbox has been dispelled. What the average British elector fails to realise is that a silent vote is not nearly so powerful as an active voice, that an opinion forcibly expressed, an argument well thrust, especially if it be backed by strong conviction carries with it more reformative power than a thousand silent votes.

The politics of the present day are earthbound: they take too much for granted, and need to be brought into touch with fundamental truth and reality. Every modern legislature spends several months each year discussing how to raise money for objects which are scarcely discussed at all; and then quietly extracts from the people it controls small sums of money to pay for forced or imaginary wars; to support a religion they may not believe in; to train and pay teachers to instruct their children in hateful and anti-democratic deas; and in many ways to treat the lown-trodden in an inhuman manner; etc.

Thus the hope of the modern world, of lemocracy, is in an awakened moral consciousness, which only a personal crusade

can bring about. We cannot afford to leave the task of teaching life, of disseminating truth and light, to the Church, as has been so often done in the past; that function must be democratised, made incumbent upon every enlightened member of the state.

The problem of the hour is whether materialism and plutocracy or spiritualism and democracy shall ultimately prevail. Ours is manifestly an age of transition. No great ideas permeate it; thought is in liquidation. Ideals that once exercised a mighty influence are losing their ascendency; while those that we believe are destined to make and fashion the future are only just beginning to take root. And it largely rests with this generation to say what the future history of the world shall be, whether selfishness, materialism and the rule of force, or love, brotherhood and the rule of reason, shall triumph. And we certainly believe in the possibility of overcoming the existing materialistic and selfish tendencies, and of establishing the principles of a finer social idealism in the mind and heart of this generation; for already we can see unmistakable signs of a great spiritual awakening.

If we would serve the cause of progress. of life and liberty, we can only do so by helping to spread broadcast finer and saner ideas. The energy that is now being spent in futile political agitation must be used to combat and dispel ignorance and prejudice, and to establish truth. It is foolish and wrong to shout "war" from the house-tops, and to fire the blood of our political friends, withthe object of preventing our political enemies from doing what they cannot help doing so long as they retain their conventional ideas. Far better to spend our time teaching them lofty spiritual ideals. Both in high circles and low such ideals are needed; for the idle and powerful rich are as depraved and as much in need of the ministry of spiritual truth as the impotent and downtrodden poor.

Thus in the work of social reformation and advancement there is a task for all. Each man must work in the sphere where he has greatest influence, whether it be among the benighted hosts of the poor or the equally benighted hosts of the rich; on the mart or in the drawing-room. And if the work be entered into deliberately and with determination it will succeed; for light is more powerful than darkness; it only requires to be freed.

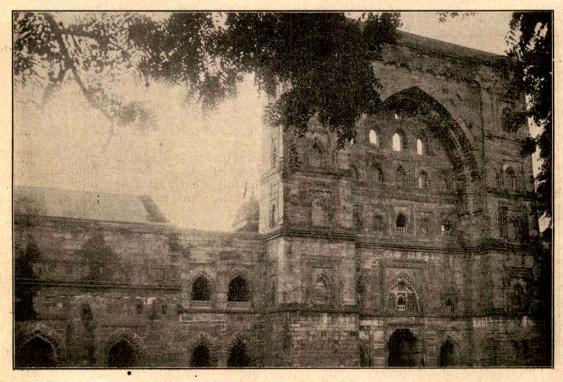
# THE CITY OF JAUNPUR

THE CAPITAL OF AN INDEPENDENT MUHAMMADAN KINGDOM

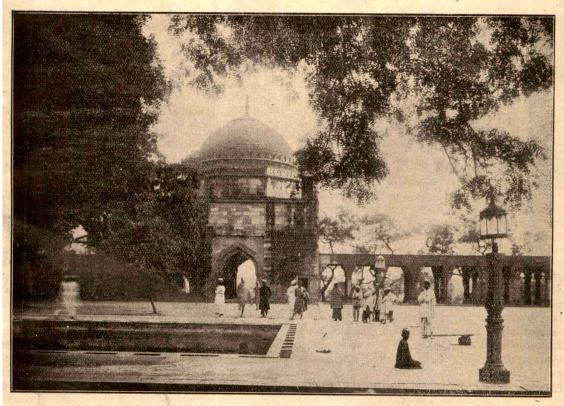
BY SHIRLEY.

Jaunpur is off the beaten track and there are few travellers who include this place in their tour. It is situated on the line that runs from Benares to Fyzabad so that it is not at all difficult to reach. And it is certainly worthy of a visit for some of its mosques are deserving of a very high place in Muhammadan architecture. True, much of its former glory has departed, and the town itself has little to show of very striking interest. There are structures which will well repay examination, and places whose history dates back as far as 1360, and which have been the scene of many struggles. In the year 1397 the ancient Sharki dynasty, independent of the other Muham-

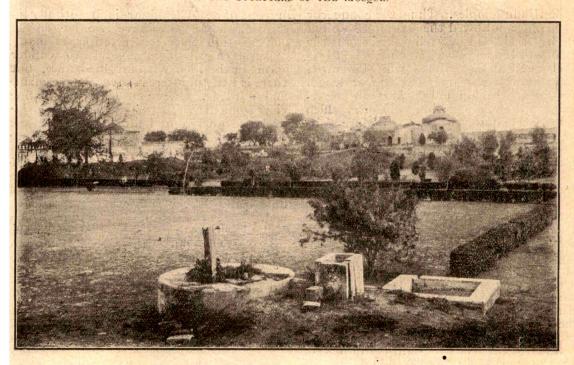
madan states, was founded, and stood for nearly one hundred years when Akbar stepped in, and though he did not completely destroy its independence, they had to submit to his overlordship. Previous to the occupation of the city by the Muhammadan dynasty there had been a Hindu town which was demolished and the stones of the temples and other buildings confiscated for the construction of the new capital. There appears to be little doubt as to the fact that the oldest building in the city of any importance is the old Fort which stands overlooking the River Goomti, and was built in 1360. The greater part of this building was constructed from the stones which had formed a part



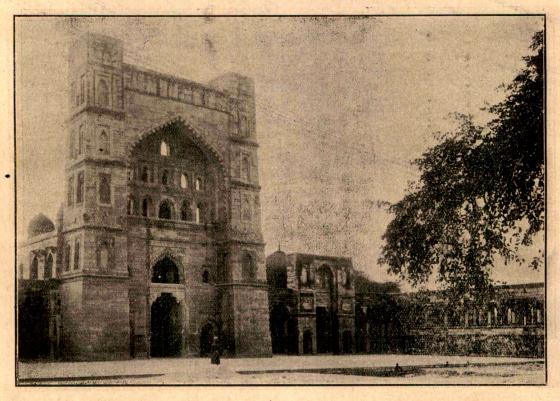
THE JAMA MUSJID.



IN THE COURTYARD OF THE MOSQUE.



INSIDE THE FORT,

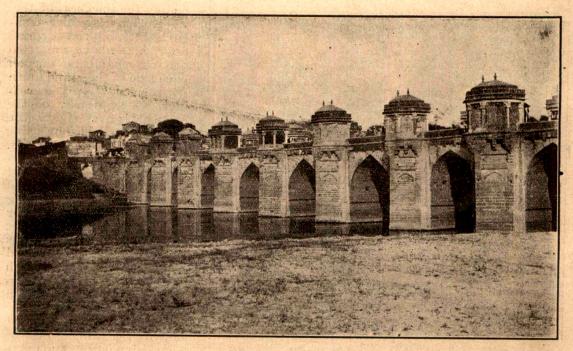


ATALA MUSJID.

of the Hindu temples. Thus the conqueror of the place followed the example so often set by their fellow religionists in the history of India. There is now little to remind one of that old Hindu kingdom, while on all hands one sees the evidences of a fallen Muhammadan State in the remains of the strikingly built mosques which have a style quite their own. Before visiting the most important of these mosques it may be well to visit the Fort to which reference has been made.

There is an outer entrance gateway into this fort, and the (kass) kashani hak, a sort of blue and yellow enamelled brick, with which it is covered, reminds one of a similar decoration on the walls of the famous palace of Man Sing in Gwalior. The inner gateway is an imposing structure, and the bells carved on the stones which make up the structure, confirm the statement that the materials of the Hindu temples were appropriated for the later buildings of the new capital. Entering the Fort through this strong gateway, near which a guard is still placed, we pass a small mosque of special interest because of the Lat or pillar which stands

in front of it. The minar is beautifully inscribed, and seems to have remained in the one position since its erection so many centuries ago. It is possible to wander about in the fort without hindrance, but there is little of interest save the magazine and gardens. One can get a really fine view from the walls of the fort which rise over one hundred and fifty feet above the river's bed. In this view the main feature is the bridge across the Goomti, erected by Akbar soon after he subjugated the kingdom. There are ten spans besides those standing on the land; the middle group of four being larger than the three at each end. The architect of this bridge was a Kabuli, Afzal Ali, and he acted under the instructions of one of the highest officers in Akbar's service, Munim Khan, who also bore all the expense, no light one, for it is calculated to have cost the sum of three hundred thousand pounds. The bridge was completed in four years and was built almost entirely of stone. Since its foundation it has been severely tested, for on several occasions the river has risen to a high flood, one of so great strength as to wash away all the shops which were pre-

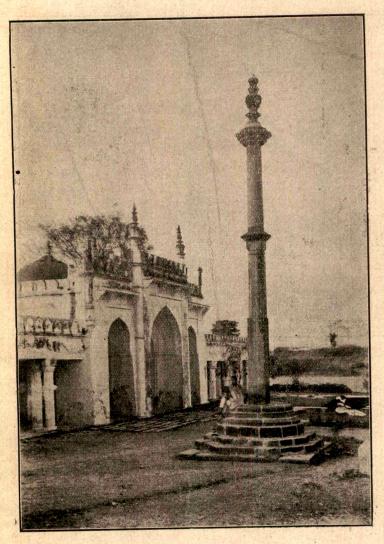


THE BRIDGE ACROSS THE RIVER GOOMTI.

viously to be found on both sides of the bridge. Since that flood of 1774 no attempt has been made to rebuild shops on the bridge, though there are many adjoining it. If the traveller crosses from the Station side of the bridge he will pass through several archways of no particular architectural beauty, but on one of which he will find a mark which shows the height the river reached in the great flood referred to. The water rose to a height of 18 feet, and resulted in the loss of much life and property. On the bridge near this arch there is a small enclosure containing the figure of a lion carved in stone, and which was found some years ago in the Fort. Underneath is a small elephant which the lion is supposed to have seized. This spot is used as a centre from which all distances in the neighbourhood are marked. Recrossing the bridge, and proceeding along dusty roads for about a quarter of a mile, the Atala Musjid is reached. Again there is a close connection between this and the previous Hindu buildings, for it is erected on a site on which a Hindu temple once stood, and its very name is taken from the goddess to which it was dedicated. The Atala Devi was the deity of the temple, but Sultan Ibrahim ordered it to be destroyed and the mosque to be erected in its

stead, the available materials to be used in the structure. The exterior is very suggestive of Hindu architecture, especially in the corridors which run round the whole. "On the principal Mihrab, built of black marble, immediately in the centre of the main west wall of the Musjid proper in which the prayers are said, is a verse from the Koran, and above it the creed. The facade is 75 feet high. Almost in the centre of the large courtyard and to the north-east of the mussalah or praying ground is a well with a fine citronleaved Indian fig tree. At the south-west corner of the large square is a chamber screened by a lattice of stone, intended for women. Leading from it to the roof is a staircase. Behind the propylon screening the dome from the courtyard and surrounding three sides of the drum of the dome is a chamber some eleven feet high and six feet wide.'

Before reaching the Jama Musjid it is necessary to drive through narrow streets which are kept in a bad condition. The magnificent building stands on a high platform which is reached by a flight of broad steps. This building, certainly the most impressive in the city, was built by Husain Sharki from 1438 to 1478. The credit of the design has been given to



A LAT IN JAUNPUR FORT.

Ibrahim whose family are buried within the precincts. The dilapidated appearance of one or two parts of the building seem to point to rough usage on the part of some enemy of the faith, but it is not unlikely that in the course of the conflict between the Sharki dynasty and the other Muhammadan powers some parts of the building were damaged. Some attention has been paid to the preservation of the Mosque for the north and south gates have been restored and surmounted with domes. Here the witness of the past is seen in the many Hindu stones which find a place in the walls. The mosque proper which is a massive structure measures fifty-nine feet by two hundred and thirty five, including the thickness of the walls. There are five compartments on the ground floor and above are two Zenana chambers one on each side of the grand dome with splendid carved ceilings. The gateway on the east side is over eighty feet high and is divided by string courses into five stories. The whole place seems to be kept in good order and there were numbers Muhammadans walking quietly about the place, or praying in front of the great mosque. In the centre is a square tank of water used by the worshippers, which covered, as it is, with overhanging boughs, makes a pretty sight.

Near to this mosque are buried the kings of the Sharkidynasty, but no particular attention seems to be paid to the place, and all about it seemed to be untidy. In the quadrangle is the tomb of Ghulam Ali with a fine Persian inscrip-

tion.

In addition to the buildings already described there are five or six other mosques but the one of most interest is the Lal Darwazah, so called in memory of "the high gate pained with vermillion"

belonging to the palace erected close by at the same time by Bibi Raja, Queen of Sultan Muhammad, son of Ibrahim. Though small it is a pretty mosque, having a number of columns in the cloisters on which are inscribed various inscriptions. The buildings in this city approach more nearly to the type of the Hindu temple than any others we have seen, and in several points they appear to differ Muhammadan structures. from other The dome, so characteristic of the Moslem architecture, is present, but on a diminutive scale; the arch is also present, but not in so pronounced a degree as is usually found in the great mosques of North India; the materials of the old Pandu temples

have been used more freely than perhaps any other place. Jaunpur presents many objects of interest, and though its buildings are not so wonderful as those of the great

show places of the north, it presents a style of architecture not without a measure of beauty and grandeur.

# THE NIGHT WATCH

BY HELEN WALLACE,

AUTHOR OF "BLIND HOPES," "THE YOKE OF CIRCUMSTANCE,"

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YNLESS they had been a mating pair of ling," Michel said eagerly. the sea-birds, which swooped and clanged around them, two lovers could hardly have had a wilder, more lonesome meeting-place than the lad and lass who stood together on the narrow balcony that surrounded the lantern atop of the tall lighthouse tower. Above was the blue infinity of sky, far away down beneath, the blue breadth of ocean on the one hand, and on the other, a mile-wide stretch of broken reef and jagged rock and foaming, churning water, and beyond that the white houses of the fishing town of Latour. But the young couple were accustomed to that aerial perch, and what did the bluest sky matter to a young fellow with the hot blood of five-and-twenty running quick in every vein, when he could look into the blue eyes of Babette of the Lighthouse? That was heaven enough for

They made a gallant pair as they stood there together, true children of the sea, blue-eyed both, and with hair as bright as the yellow tangle which clothed the rocks below, but while the man was bronzed and ruddy with the sun and the salt spray, the, girl was as white as the foam curling on the crests of the breakers. It was that' pure pallor which had won her the name of the Lily of Latour, by which she was known far and near. Under young Michel's eyes the lily had given place to the blush rose, but the blush faded, as, far away down in the tower, the sound of a heavy step was heard, slowly ascending the steep, spiral stairs.

"Your father can't object, Babette dar-

worthy of you, but then who is? and there's no man could love you better, and I'll be part-owner of the boat soon, and then—then, Babette!—

"Eh, what's all this?" broke in a loud, hearty voice, as a burly, jovial-looking man appeared, his broad face wearing so broad a smile that few noticed that the eyes under the heavy brows were cold and shifty.

Babette instantly slipped away to her task of polishing the reflectors, and Michel. after an eager, passionate interview found himself retreating down the long stair, a baffled, disappointed suitor. Yet all the time Jean Duval had been most sympathetic in his bluff way.

"No one I'd sooner give my girl to than you, Michel," he had declared. "All Latour knows you to be a fine honest fellow, but fishing's a risky trade. A gale at sea and pouf?—Babette might be left to fend for herself, and others too! But till you can show me that you've a good nest-egg gathered, a thousand francs in hand, say, that you'll pay into my keeping for Babette, we'll say no more of it.'

No protests of Michel's could move him from this position, though the young man continued his arguments and entreaties. while he rowed the lighthouse-keeper ashore through the winding, dangerous channels amid the rocks.

"Shall I wait and row you back? I can easily do it, as we don't sail till night," said Michel, as the boat touched the harbour steps.

"No need to keep you hanging about.

I've to see old Pierre Laporte about fresh stores. It'll be a good long job, and young Pierre will be glad to row me back."

"Glad!" uttered Michel between his teeth, and the word sounded like a curse.

"No doubt he will be glad !"

"Come, come!" with a resounding slap on the young man's shoulder, "I can't have had blood between you two young fellows. I'm an honest man and a good father; all I want is to see my girl well provided for."

"And is Babette to have no say in the matter? Will she be quite willing to be handed over to the highest bidder? If it's Pierre, you know she won't," said Michel

hotly.

"A girl's whim! But I don't say it'll be Pierre. I'd as lief it were you, and you've got your chance just as he has—make the best of it, and good luck to you," and with his rolling laugh, Duval strolled away, while Michel started after him with

a black brow and clenched hands.

A thousand francs! As well ask for a million! What chance had he against Pierre, whose uncle was the biggest man in Latour, the inn-keeper, and the chief merchant too, who supplied the stores to the fishing fleet, and even to the lighthouse steamer on her rounds. Old Laporte had. neither chick nor child, Pierre was his heir, and a father's word was law as to his daughter's future. And yet, not an hour ago, Michel had held Babette in his arms, had felt her heart beating against his own, and seen her lily-fairness drowned in sweet blushes! With a passionate gesture the young man turned away, his brown fists clenched still tighter. Well, they had him to reckon with yet, aye, and Babette too, brave heart!

"Ah, M. Duval, were you meaning to honour us to-day?" said an ingratiating voice, as a swarthy young man emerged from the inn-door. "If it's about the stores, my uncle has gone to the great wine sale at Duvernay, but perhaps I can serve you."

Pierre Laporte was always pleased to pose as his uncle's representative, but never more so than with Babette's father, and to-day, as he led him through the big store, he felt that he was rapidly strengthening his position with him. And all the time he talked of the great wine sale, and old Laporte's possible purchases, till his hearer's eyes twinkled greedily, and the smiling mouth twitched.

"He hopes to secure a bottle or two of the famous Duvernay liqueur, though I don't know what he'll do with it here, as nobody could afford to buy it. Meantime this is not a bad vintage," said Pierre as he led his guest into the inn-parlour and set wine of a hot and heady brand before him. "Perhaps he means the liqueur for a few special friends," with a wink at Duval. "I may be able to get a bottle out of him, and if I row across with it, Mademoiselle Babette will perhaps sing me a song, and we'll have a night of it."

"No fear, Babette will do as she's bid,"

said Duval meaningly.

"I doubt she's more inclined to welcome that six feet of tar and brine, Michel

Cartier," said Pierre.

"You come and try," nodded Duval, over his glass, which Pierre never allowed to be empty, till when he rose at last he leaned pretty heavily on the younger man, and on reaching the boat soon ceased to make any pretence at steering.

Pierre had the sinister gift of divining a man's failing, and he had at once put a ruthless finger on the lightkeeper's weak spot. Now, as he rowed him out to his lonely dwelling place amid the waves, he watched him with a smile on his dark face

more ominous than a frown.

From that day all Latour was conscious of an electric thrill in the air when Michel and Pierre met, for the rivalry between them was open and declared, and meantime Babette was having a bitter time of The landing of the stores for the coming winter gave Pierre an excellent pretext for frequent visits, and prisoned in the tower, how could Babette escape him? If she sought shelter in her room, her father speedily summoned her forth, and her only other refuge was the lantern, to which Pierre soon found his way. Perhaps he read the dread and desperation under her cold looks and curt words, for one day he suddenly caught her in his arms in a fierce

"Ah, my pretty caged bird," he cried, "you can't escape me. It's only papa, and the priest—and I, who can open the door

-it is no use to struggle."

But his hot breath on her face, his greedy lips seeking her own gave the slight girl a strength akin to that of madness. Breathless, she wrenched herself free, and dashed out on to the balcony.

"You think I can't escape you—that you have me safe," she panted. "I tell you I'll find refuge there sooner than let you touch me again," flinging out a passionate hand towards the breakers hissing against the rocks so far below.

Pierre only laughed—a dreadful laugh. Willing or unwilling, once let him have the Lily of Latour in his hands, and it would be strange if he could not bend the proud, slender stem to his will, ay, or even break it if need be. To compass that and to defeat Michel, he was ready for any desperate measures, and as the summer waned, a plan began to take grim and definite

shape in his mind.

If Duval could have brought it about, the marriage would have been forced on before now. There was urgent need. The big, jovial man, as everyone considered him, had another secret beside the one on which Pierre was remorselessly trading. His dead brother's savings had been entrusted to him; he had squandered them, and now the children were growing up, and account must be rendered. He saw no way of restitution save through Babette's marriage. Hence his demand upon Michel and his expectations from Pierre. But now old Laporte hung back. His nephew would likely step into his shoes when he no longer needed them, but meantime he was not inclined to pay over good money to the young pair, or rather to Duval. If the Lily of Latour could only be got upon these terms, then Pierre must wait. But Pierre could not wait. man's passion had wholly mastered him. And why should he wait? If his scheme succeeded, if Duval lost his post, he would be only too thankful to get his daughter married on any terms. Nor was that all, Pierre's rival, the fair, splendid young sailor, would be for ever out of his way.

The last of the stores were being conveyed to the lighthouse on a brilliant day of late autumn. The sea was mirror-like, the sky clear till afternoon, when an ominous cloudbank loomed up from the west. The men worked with a will; they must get back to land before the storm would break. In the bustle no one noticed that Pierre hade disappeared for a time, no one save Babette, who from her chamber, saw him stealing down from the lantern, and thanked God fervently that he had missed her. The boats were almost ready to start when Pierre drew Duval aside.

"Here's the nectar at last," he said in a hasty whisper. "The old fellow's a miser with it, but I've got a bottle out of him after all. I wish I could have stayed to taste it with you, but I must be off. It's strong stuff though. I'd be cautious with it at first," with a smile.

"No fear of me," said Duval, hurriedly pocketing the little flask. "I've a good sound head, as I need to have here. I'll tell you what I think of it when you come to settle matters—and the sooner the bet-

ter, my boy."

"They'll be settled for me by the morning," smiled Pierre to himself as he swung

himself into the waiting boat.

When the outer door clanged, Babette drew a long breath of relief. Pierre was gone for to-day at least! But relief was soon swallowed up in a new fear, as from the lantern she watched the clouds mounting the sky, while a few fishing boats drifted out on the tide. There were very few, for the season was almost over, but Babette knew that Michel's would be among them. He had been working desperately all summer in the hope of partly satisfying Duval's demands, and he would not miss a chance to-night in spite of the impending storm. With her father's powerful glass she soon read the familiar number on the lazily-flapping sail, then with straining, tearless eyes, she watched it slowly lessen and vanish away.

But it was time the lamp was lit; and there was no sound of her father's foot on the stair! She hurried down to the livingroom, where Duval was sunk in his big-

chair, apparently asleep.

"Father!" she called sharply, but he did not move. In a strange, sudden panic, she caught his arm and shook it. His head sank on his shoulder. By the firelight his face showed darkly discoloured; through the open, hanging mouth the breath came slow and laboured. For a moment Babette stood struck still with terror, but the lamp must be lighted before she could even think of her father, and she sped up the stairs again.

The great lamp lit, she essayed to start the machinery which would keep it revolving till dawn. Grudgingly the wheel moved, faitered, stopped like a clock run down. What could have happened? Again she tried. There was but a slight quiver, then a dead stop. She stood aghast, plunged in a deeper horror, while the memory of the

sinister figure of Pierre creeping downstairs flashed into her mind. He must have deliberately tampered with the machinery. This frightful wickedness was his doing, there was but one way she could outwit him. If God gave her strength to stand there the long night through, the wheel could be turned by hand and the light kept revolving. If it ceased turning, it would be mistaken for the fixed light at the safe harbour of Dole.

But her father, downstairs, was ill—dying. He might die for want of aid while she stood bound to the wheel. But Michel was out on the rising waves, in the darkening night, and not Michel only, but all the poor souls far out at sea, who for lack of the revolving ray might perish miserably ere the dawn. She flung herself on her knees and lifted agonized hands; crying,

"Oh, my God! what must I do?" Dumbly the battle raged, convulsing her slight form; then she rose slowly to her feet, and, with a set, despairing face, took her stand by the great wheel, and sent the light slowly circling round on its ceaseless,

night-long career.

Ten—eleven—twelve o'clock! Only twelve o'clock—six hours and more of darkness yet! Could she live it out? Not a sound within the tower, though without the wind shrieked and the scourging spray thrashed white against the lantern. Was her father still alive? What of the boats—what of Michel out in that fell tumult of wind and waves?

One o'clock! The cramped position, the mechanical movement were becoming a torture, her brain was reeling with the

slowly-turning wheel.

Two—three o'clock! Mind and thought were no longer clear. Was it her father or she who was dead? Was it her spirit which was blindly circling with the circling earth alone in the dark void? No, she couldn't be dead—she mustn't die yet! She must keep on turning—turning. If she stopped turning the world would stop turning, and if the world stopped—

There was no sleep in Latour that night in the houses where the men were on the sea. Now and again a woman would rise from her knees and peer out into the night, to be greeted by the gleam from the lighthouse, darkening next moment, then appearing again; but their anxious hearts hardly noticed it. It was a matter of

course. But one man at least watched it, hour after hour, in a deepening paroxysm of dumb fury. That steadily revolving ray told Pierre: Laporte that by some means his plot had failed. But to seek the lighthouse in the dark would have been to court death. Rage and bewilderment grew well-nigh to madness as the night waned, and still that watchful eye turned its mocking glare on him. Was it faltering at last, as slowly, slowly the gloom lightened to grey dawn? It was—it was! He could restrain himself no longer. He rushed frenzied to the shore and thrust his boat out into the surf.

Steering for the harbour, Michel glanced round, and his hand all but dropped from the tiller. In the clear dawn, the light, which had been his salvation through the black perils of the night, was still burning, and was stationary. With blank dread in his heart, he drove the big boat on to the harbour. Already the town was astir. The lighthouse steamer had run in unextedly for shelter in the night, all eyes were turned to that strange, steady ray, paling now before the rising sun. Michel was frantically casting loose the dinghy, when an authoritative voice hailed him:

"Can you pilot us through the reefs to

the lighthouse? I hear you are the best hand at it here," and next moment he was with the captain in the steamer's boat, with six stout sailors, pulling for the

ower

"There's a boat ahead of us," cried Michel as they neared the tower; and the men bent to their oars. It was a mad race, but the solitary rower had had a long start, and vanished into the lighthouse ere the sailors reached the rock. Michel hardly needed to glance at the boat. He knew that it was Pierre's.

"After him!" he cried, and, bursting the door, they broke into the dead silence within. Sunk in a heap in his chair was Duval, his face a ghastly, livid pallor, a quaint little flask still clutched in his rigid hand. Vaguely Michel heard the words, "Still breathing—drugged—foul play," as he dashed by. Foul play! Where was Pierre, and what of Babette?

Breathless he raced up to the lantern, the others following. At the door he stopped dead, and at the sight within the men behind instinctively bared their heads. In the strong glare of the lamp and the first golden sunray, a girl, white, and

fragile as a broken lily, lay lifeless, her hand still clinging to the now motionless wheel. A cry burst from the group—of admiration from the men, who instantly divined the story of the night-of anguish from Michel, as he sprang to Babette's side, crying:

"Babette, my love, my life! you have saved all our lives. But come back—look at me, darling, or I would rather you had

let me drown!"

Suddenly, frightfully, his voice changed. "Stop that man !" he cried, and the cry was like the snarl of a tiger ere it leaps.

Baffled, outwitted, caught helpless in his own trap, too late to hide the traces of his villainy, Pierre as a last hope, had rushed to the lantern to crave mercy and shelter from Babette. Lurking unnoticed for a moment, while all eyes and hearts were fixed on the fainting girl, he was making a swift, stealthy dash for the stair, when at Michel's cry the way was barred. At bay, he rushed madly to the balcony. Blind and desperate, he struck

against the low parapet, and before the arresting hands could clutch him the dark body had shot out into the empty air. There was a dead pause of horror, then slowly the men took breath and peered over. Far away down, amid the black, fangs of the rocks and the white curdled foam, something dark lay huddled. It moved once, and then lay still-very still.

"It is the judgment of God!" said the captain, in a low, awed voice, as, shuddering he turned back into the lantern. There in Michel's strong clasp, lay Babette, in her whiteness a broken lily still, but slowly, slowly the blue eyes had opened, as if her lover's voice had indeed called her spirit back from its far wandering. The captain stooped and kissed her hand saying:

"God alone knows how many owe their lives to you this day. The country will know how to pay such a debt."

She looked vaguely at him, then her gaze passed to Michel's face, and rested there with a smile. The night-watch was over—joy had indeed come in the morning.

#### HUNDRED YEARS AGO

HE Private Journal of the Marquess of Hastings," Earl of Moira, Governor-General and Commander-in-Chief of the East India Company's possessions in India from 1813 to 1823, is an extremely interesting book. The Journal was kept for five years, from 1814 to 1818, and contains many illuminating glimpses into the state of the country and of its people just a century ago. The three great campaigns in which Lord Hastings took part are the Nepalese War, the Pindari War, and the last Marhatta War, as the result of which the Peshwa Baji Rao was compelled to surrender and was kept in captivity at Bithur on a pension of eight lakhs of rupees per annum, and the Marhatta confederacy was broken ip for ever. Lord Hastings also entered nto treaty alliances with the Rajput States, and broke the back of the Marhatta bowers of Central India, and Nagpore was brought under British suzerainty during his regime. "Henceforth" says a school

history, "the British became the acknowledged masters of India, and there remained no other power, either European or native, to question their dominant authority." The East India Company acknowledged their sense of Lord Hastings' services by bestowing on his family two grants of money, in sums. of £ 60,000 and £ 20,000 respectively.

A perusal of the book reveals to us at a glance why Great Britain became the master of India, and how the princes and peoples of India came to be placed under the yoke of the foreigners from beyond the seas. On the one side were hopeless incompetency and degeneration, dense ignorance. absence of high principles and noble conduct, disruption, disunion, and treachery, and on the other great foresight guided by accurate scientific knowledge, a consistent and comprehensive policy controlled by enlightened selfishness, and a power of concerted action and a patriotic zeal altogether new to the country. Lord Hastings, as dis.

closed in his journal, is a noble man of highly polished manners and of generous and upright character, concealing the mailed fist under a silken glove, highly observant, cool and collected, taking note of everything, but keeping his own counsel, and dealing by everybody according to his deserts. The natural history of the country, its flora and fauna, the manners and customs of the people, their history, civilisation and religion, as well as the high politics in which he played so successful and distinguished a part, all alike engaged his attention. Nothing was too great or too small to attract his notice. The accounts of his two journeys, one of which was a tour of inspection and the other a military campaign, in the course of which he undertook a long excursion by boat up the Ganges to the confines of the kingdom of Delhi, and thence visited Hardwar at the foot of the hills and returned via Lucknow and Agra in one trip, and through Rajputana, Muttra and Brindabun in the other, occupy the greater part of the volume. Lucknow was then the capital of the Nawab Vizier, who was styled as His-Excellency, being nominally the representative of the Moghul Emperor at Delhi. But it was part of Hastings' policy to treat him as an independent sovereign, and thus any pretensions to preto extinguish eminence over all other sovereign powers in India, the Company included, which was claimed by the Court of Delhi. The journal contains a vivid account of the Court of Lucknow, which was in alliance with the. Company represented by a resident, Major Baillie, who dictated to the Nawab Vizier in the merest trifles, and dominated him to such an extent as to prevent him from setting up a Nahabat at his palace. Lord Hastings believed that some sort of intimidation was practised, but he observes: "if the power which Major Baillie possesses over the Vizier's mind....be exerted beneficially for the furtherance of public affairs, I have no call to make objections." The influence of Major Baillie was certainly beneficial to the Company. The Nawab offered a present of a crore of rupees, which Lord Hastings took as a loan. He says in the Journal—

"Nothing could be more opportune, for this command of ready cash emancipated the Government from many urgent fluancial difficulties."

The principal of this debt was repaid in the following way: The Nawab had set

his heart upon acquiring the district of Khairagar, between the dominions of the Vizier and the Gurkha territories, which was famous for tiger-hunting. 'The district is of no benefit to us...The possession is...a trouble to us, and makes little return to the treasury.'

"I conceived the Vizier might be well inclined to wipe off one crore from the debt which we had recently incurred towards him. The minister said that he looked on the proposition as perfectly just, and that he had no doubt of the Vizier's cheerful acquiescence. If I can accomplish this arrangement, it will be a prodigious point gained for the Company."

The treaty was shortly afterwards signed on the above terms, and secured the Nawab of Oudh a shooting preserve for

one crore of rupees.

The Governor-General's camp consisted of 10,000 men, a bazaar was attached to: the camp, and all trades, even working jewellers, were to be found in the camp. The principal barges of the fleet, were the Sonamukhee and the Fulchari, used by the Marquis and his wife, Lady Loudoun, (who, in the courtly language of the period, is always styled as such, and never as wife, even in the noble Marquis's private journal). Many were the accidents that attended the fleet and the camp. Several of the boats capsized, for the tour was undertaken during the monsoons, when the current is strong and storms are frequent, and there were several casualties from drowning. Occasionally an elephant would run amuck, and cause great devastation in the camp. In November 1817, the Governor General's camp was deci-mated by a pestilence. 'It is a sort of cholera morbus.' then evidently an unfami-Even Lord Hastings did not liar disease. know that its germs were carried by water, for he says:

"There is an opinion that the water of the tanks... may be unwholesome and add to the disease. I do not think there is anything in the supposition, yet the feelings of the men should be consulted."....'It is ascertained that above five hundred have died since sunset yesterday evening.' 'Numbers of dead and dying camp followers met the eye in every direction'."

The medicine used was a mixture of laudanum, spirit of hartshorn, and camphor, properly diluted with water. It appeared to do no good, and 'many deaths have taken place among the Europeans and sepoys last night.' 'The numbers sent to the hospitals are great.' Despondency seems to invite the infection, confidence, on the other hand, is not a security;

for I have seen several persons fall, suddenly struck, while they were walking and conversing with cheerful vigour. Some of them died in a few minutes, before assistance could be procured.' Even the Governor General, inspite of his vigorous constitution, did not escape scot-free. 'For three days I had repeated sensations of giddiness with faint sickness... I believe few persons have escaped without some little indisposition." By and by however the pestilence abated, and normal life was resumed. "No one who had not witnessed the dismay and melancholy which have lately pervaded our people, can comprehend my sensations on hearing laughter in several parts of the camp to-day," says the Governor General. Occationally shooting excursions were organised, and there is a lively account in the journal of a hunting party in the deserts of Rajputana off Alwar where Lord Hastings shot a lioness, but could never shoot a tiger, though he tried several times.

Lord Hastings was fond of visiting ancient architectural remains, and made some laudable attempts to preserve the Secundra (Akbar's tomb near Agra) and other noble monuments from decay. He often deplores the indifference of the Indians, Hindus and Mahamedans alike, to splendid monuments of art. "To any sepulchral monument they pay superstitions veneration, though they would not contribute a rupee to secure the handsomest from destruction." He visited the ruins of Gour and Rajmahal and Monghyr, but did not think much of them; whereas he was full of admiration for the Secundra, the Taj, and the deserted palaces at Fatehpur Sikri. Of the last place he says, "I know not if I have ever felt the sense of desolation more strongly......Many of the patterns and traceries are highly worthy of being adopted in our ornamental architecture. I took measures to have copies from the most striking of these." Visiting the Secundra he says:

"The memory of Akbar does not belong to a particular race or country; it is the property of mankind. All that can promote the recollection of one who employed power to benefit his kind, must interest man, in as much as the reverence paid in such a reminiscence says, 'Go and do likewise,' to those on whom the comfort of millions depends."

Approaching near the Taj, "one is filled with admiration.....it may bedoubted if genius ever conceived and executed another fabrie of equal taste or elegance." The

theory that the Taj was built by Italian architects is not new.

"Mr. Turner, the magistrate, informs me that in the Christian burying ground there are several tombstones, bearing Italian names, with the date corresponding to the erecting of the Taj. The circumstance strongly confirms the supposition that artists had been procured from Europe to plan and execute the building."

The reflections of the Marquess of Hastings, on entering the fort at Agra, are worth quoting—

"The first sensation I felt in passing through its tall and massive gateways, was wonder at what had become of the race of men by whom such a pile had been raised. The magnitude of the plan, the size of the stones, which composed the walls, and the style of the finishing, do not belong to the class of citizens now seen in these regions. So true it is that the character of a sovereign imparts itself speedily to all whom he sways. As long as the Mussalman Empares preserved, their individual contents. whom he sways. As long as the Mussanhan Emperors preserved their individual energy, the people over whom they ruled were capable of proud and dignified exertions. The higher classes, in fact, became rapidly vitiated and effiminate, not so the lower orders. These lost, indeed, a sense of national pride, but the constant call for millinational pride, . . . but the constant call for military service, to which they thought themselves born, has kept them from generation to generation in-dividually martial. In truth, the Mussalman part of the population must have felt itself as at all times living only under an armed truce amid the more numerous Hindoos. Thence the attachment to the sabre has been maintained, and this disposition in the Mussalman has caused the Hindoo to habituate himself to arms in self-defence. This is what has occasioned the manly spirit observed by me as so prevalent in these upper provinces. It is, luckily for us, a spirit unsustained by scope of mind; so that for an enterprise of magnitude in any line, these people require our guidance. Such was not the case when their forefathers built this fort. The help contribute! by the multitude in raising it has not been mere bodily labour. The execution of every part of it indicates workmen conversant with the principles and best practice of their arts."

The temple of Baladev at Muttra is, according to Lord Hastings, a poor one, but the remains of a temple at Brindaban impressed him greatly. This is upon the best scale of any building I have seen appropriated to Hindoo purposes. It is built of red sandstone, laboriously carved on the outside, and 'reminds one strikingly' of our old cathedrals.' Lord Hastings even refers to 'a dissertation which Dr. Robert Tyler has lately published, on the remains of temples to Siva, in the island of Java. These are represented as still exhibiting great magnificence with regard to size and architecture!' From this, as well' as from the fact that whereas the Hooghly is a sacred stream, no sanctity is attached to the Ganges eastward of the spot at which the comparatively small channel

of the former separates from the main river, the Governor-General draws, the broad conclusion that 'the Brahmanical religion did not originate in the provinces towards the Indus, but made its progress from the maritime parts of Bengal!'

Lord Hastings' description of some of the cities he passed through in the course of his itirenany is interesting. Mr. Brooke was then the Agent of the Governor-General for the Nizamat. He agreed with the Governor-General as to the necessity of extinguishing the fiction of the Mogul Government.' 'The Nawab arrived at about nine in bar-The mixture of trappings, baric state. really handsome, with appendages ludi-crously shabby, had a strange effect on our eyes.' 'The town of Cossimbagar, from which the river has now considerably receded, may almost be said to connect Berhampore on one side and Moorshidabad on the other, so with as to form a continuous population. The latter, though exceedingly extensive, has little the look of a city. It consists of a number of villages clustered together with several small patches of tree jungle 'among them. The people, however, on the banks were well-dressed, and had an air of polish.' The palace was however anything but impressive. 'There was not the least attempt at neatness in anything we saw-'-Here many splendid jewels, shawls and brocades, and diamond necklaces were pressed upon the Governar-General and Lady Loudoun, all of which they refused, from their invincible resolution not to accept any present of intrinsic value. Similar offers were made almost everywhere, and were strongly pressed, but as steadily refused. Elsewhere Lord Hastings speaks of 'the extraordinary unhealthiness of Moorshidabad, due to the city being 'full of thick copses of bamboo, which prevent a circulation of the air; and in the midst of these masses there are multitudes of little stagnant pools.' Hastings directed the bamboos to be extirpated and the pools to be filled up or enlarged into tanks. 'So incorrectly. do large bodies of men judge of attentions to their welfare, that it is probable this operation will be looked upon rather as an oppression than as an act of kindness. He speaks of Jagat Seth as 'a banker, perhaps the richest in the world, whose firm had in times past been useful to Govern-Of the Nawab he says, 'I. am glad have seen his Highness again. He is a

mild and gentlemanly young man, but in all instances there is an advantage arising from these interviews between the Governor-General and natives of rank; for the courtesy which naturally must be exhibited on those occasions has a tendency to obviate many misunderstandings; and tempers the opinion generally entertained of a repulsive dryness in our government. Here is a description of the capital of the new province of Bihar and Orissa:

"The people were very respectful, for which the inhabitants of Patna are not famous. The population consists very much of Moghuls; and as the better families of them are barred from most of the advantageous lines of life by the system of our Government, they are very apt to sow dissatisfaction among the lower classes...The town is long and narrow. Its population is estimated at above 200,000. It has more the air of a city than anything which I have before seen in India. The part of Calcutta, in the vicinity of the Government House is splendid. But the remainder of the city consists of huts composed chiefly with mats and thatch. Here almost all the houses are substantial. The richer natives have good brick houses. The mansions of the lower classes are principally mud-walled (the pise of France) with good tiled roofs."

The city of Benares "makes a splendid appearance from the river. The proportion of houses of good masonry, and of many stories, is, I believe, greater here than in any other Indian city.". The province of Oudh, the Nawab Vizier's country, is well-cultivated. The city of Lucknow 'has a better appearance than any other town I have seen in India.' The Imambarah is 'a truly magnificent and elegant build-The silk factory at Jungipore in Moorshidabad is mentioned, and at Monghyr Lord Hastings noticed that "the natives have imitated British fowlingpieces and rifles with great skill. These fire-arms are very neatly made...The articles which I saw did great credit to the ingenuity of the workmen." Passing Chinsurah and Hooghly, he says:

"There are handsome houses in each, which look upon the river and are pleasing objects from it."

We now turn to political matters. One of the earliest entries in the Journal relates to the policy which the Governor General intended to pursue in India. He says:

"Our object ought to be, to render the British Government paramount in effect, if not declaredly so. We should hold the other States as vassals, in substance though not in name; not precisely as they stood in the Moghul Government; but possessed of perfect internal sovereignty, and only bound to repay the guarantee and protection of their possessions by the British Government with the pledge of the two great feudal duties. First, they should support

it with all their forces on any call. Second, they should submit their mutual differences to the head of the confederacy (our Government), without attacking each other's territories.....the difficulties bequeathed to me are imminent, and might break upon me'at any instant. I have endeavoured to improve the juncture by consteous and conciliatory language to the native Powers; and I do hope I may remove considerable soreness. As for the rest fortune and opportunities must determine; but it is always well to ascertain to oneself what one would precisely desire had one the means of commanding the issue."

The following extracts will show the attitude which Lord Hastings resolved to maintain towards the King of Delhi:

"Mr. Metcalfe [Resident] arrived from Delhi. The King had been carrying on a wearisome negotiation with him to obtain that I should visit him. Mr. Metcalfe always returned the same answer,—namely, that I had expressed myself as very desirous of paying my personal attentions to his majesty; but had told him (Mr. Metcalfe) that I was restrained from doing so by the knowledge that his majesty expected my acquiescence in a ceremonial which was to imply his Majesty's being the liege lord of the British possessions. This dependent tenure, Mr. Metcalfe assured him, could never be acknowledged by me. The King tried a variety of modifications as to the particular form in which his suzerainty over the Company's territories was to be asserted; but at length, after Mr. Metcalfe's assuring him that the more or the less of the distinctions to be shown to me could have no effect where my resistance was to the admission of any foreign supremacy over our dominions, his Majesty at length gave us the hope of a meeting [which never came off, though Lady Loudoun visited Delhi]...It is dangerous to uphold for the Mussalmans a rallying point, sanctioned by our own acknowledgment that a just title to supremacy exists in the King of Delhi."

Again,

"It used to be the etiquette for the Resident on particular occasions to present to the king a nuzzur from the Governor-General, as a homage to the latter from his liege lord. This custom I have abrogated considering such a public testimony of dependence and subservience as irreconcilable to any rational policy."

The abuse of power by the Residents posted at the courts of Native Princes was well-known to the Marquis of Hastings, though in the case of Major Baillie we have seen that, largely owing to the weakness of the Nawab Vizier himself, the Governor-General did not exert himself to remove the grievance:

'In our treaties with them, we recognise them as dependent sovereigns. Then we send a resident to their courts. Instead of acting in the character of ambassador, he assumes the functions of a dictator; interferes in all their private concerns; countenances refractory subjects against them; and makes the most ostentatious exhibition of this exercise of authority. To secure to himself the support of our government, he urges some interest which under the colour thrown upon it by him, is strenuously taken up by our Council; and the government

identifies itself with the Resident not only on the single point but on the whole tenor of his conduct. In nothing do we violate the feelings of the native princes so much as in the decisions which we claim the privilege of pronouncing with regard to the succession to the musual."

The Raj Guru to compliment the Governor-General.

"The general knowledge of the politics of India which the Guru exhibited in his conversations with Mr. Wellesley, struck the latter strongly. On one occasion the Guru observed, that whether we wished it or not, the British must carry their sway up to the Indús. "One after another," said he, "the native sovereigns will be urged, by folly, or overweening pride, to attack you; and then you must, in self-defence, conquer; and then you are much the stronger, whether you intended it or not."

# At Safeedan, in Jheend,

"I rode out in the evening to examine the neighbouring country. It did not pass unobserved; for one of our officers overheard some of the Jheend soldiers, who were walking in our camp and noticing my distant movements, say, "These English will know everything."

The Journal is full of bitter complaints against the outrages of the Pindaries, who were supported by the Central Indian Marhatta powers.

'The Pindaries, professed freebooters, existing upon plunder, can to a certainty bring above 20,000 horse into the field, part of it excellent in quality. Luckily, bitter dissensions among themselves insure us against their acting as one body.'

Karim Khan, Chetu or Setu, and Namdar Khan, were the principal Pindarl Chiefs. The bitter animosity between Jean Baptiste and Jaswant Rao, generals commanding two of Scindiah's armies, is referred to by Lord Hastings in January 1815 as affording the Company's possessions a temporary respite.

"The unfortunate Rajput states of Jaipur, Jodhpur and Udaipur, mercilessly wasted by Scindiah, Holkar, Ameer Khan, Mahamed Shah Khan, and the Pindaries, have assailed me with repeated petitions to take them under protection as feudatories to the British government. Bajee Rao's family being Brahmanical, a member of it cannot be a sovereign; but Bajee Rao reigns under the title of Peshwa, equivalent to Vizier, and keeps up the farce of asking once a year the orders of the Rajah, whom he retains in captivity."

Runjeet Singh,

"aware of the awkward colour which his assembling an army on the Sutlei must bear, endeavours to remove the impression of his projected hostility by exaggerated attentions. The Vakeel is charged to express Raujeet Singh's regret that I had not approached near enough to the Sutlei to allow of his coming in person to see me. The most earnest assurances of his friendship are given, and he has sent presents more than ordinarily splendid, which, of course, are accepted by the Company. I, with a

sincerity equal to his own, (the italics are ours) professed the most unbounded confidence in the Maharajah's amicable dispositions, was as courteous as possible to the Vakeel and clothed him in a very rich Khilat."

The following illustrations of the diplomatic meetings and negotiations of the times will prove interesting:

"The next morning the Resident attempted to - make Atmaram Pundit sensible of the benefits the Maharajah would desire from a frank cooperation with me. Atmaram Pundit, who is Minister for foreign affairs, shrugged up his shoulders and said: "The weakest must obey the stronger." It was a curious avowal of incapacity for effectual resistance. The Resident caught at the expression, and asked him whether he thought we meditated any unprovoked hostility to Scindiah: Atmaram answered eagerly that he could have no suspicion; the customs of the British Government were too well known for anything insidious to be apprehended; the salutary course for his master (Doulat Rao Scindiah) was, under present circumstances, to accede unreservedly to the purposes of the Governor General, but it was still humiliating to appear to act through constraint. The Resident assured him everything would be avoided which would give his Highness's union with us such a semblance in the eyes of the country. The minister said that the delicacy would be duly appreciated, and we should find his Highness sincere.

Meeting Rajah Rundheer Sing of Bharat-

I said it would be a gross injustice to the British character were anyone to imagine that, from our having been foiled at Bharatpur (under Lord Lake), we were capable of an unworthy sentiment towards those who had gallantly resisted us. I professed that we knew how to honour valour, though exercised against ourselves, that I rejoiced in making personal acquaintance with men who had so proved their martial quality, and that I would depend on their showing as much intrepidity by my side, if I solicited their assistance, as they had done against us. The relief which this tone seemed to give to all the principal persons was extraordinary."

The want of kindness and courteous treatment by the Company's servants towards the natives of the country is often referred to as a cause of grave discontent.

"Our people are too dry with the natives. The latter give us high credit for justice, but I fear they regard us in general as very repulsive." "Again and again I say that men are to be gratified not by what we think important, but by what comes home to their habitual feelings and prejudices, however trifling it may appear to us. This is a policy sadly neglected by the British in this country, and the consequence is visible in the very little approach to assimilation towards which our long dominion over the country has led the natives."

From time to time the Governor-General during his tours, received deputations from the Princes and nobility of the neighbourhood.

"They were all splendid in retinue and dress, and it was impossible not to observe in their air and manners the tone of highly-polished society."

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From the names recorded in the Journal we find that there were several high functionaries of the King of Delhi and the Vizier of Oudh who were Hindus, and conversely, many of the high officials under the Marhattas were Musalmans. The only political feeling in the country existed among the Marhattas, who were linked into a sort of confederacy under the Peshwa, but it was a vague and nebulous sentiment and broke down in practice when opposed to the British determination to attain hegemony over all the Indian chiefs and princes. Toolsi Bai, the stepmother and guardian of young Holkar, appears from Hastings's Journal to be the only reigning monarch who took up arms in the cause of the Peshwa actuated by this sentiment, but the old lady was soon reduced, and Holkar's dominions were considerably cut up in consequence, and apportioned among faithful chiefs. Reference is made everywhere to the Golandazes, or native artillery men in the Company's service,—a branch of the Sepoy Army which has been discontinued since the Mutiny. At one place Hastings alludes to "the excessive depression in which the half-castes are held by the Company's servants. Till Lady Loudoun gave a private hint that colour never would be noticed, halfcaste ladies, though of the best education and conduct, and married to men in prominent, stations, were not admitted to the Government House." Lord Hastings' views regarding the Permanent Settlement are opposed to the popular notions on the subject. He considered it 'more specious than really beneficial.' Referring to the hardships caused by the Sunset Law, he says:

"Our ordinances in this country have been generally instigated by some casual occurrence. In other countries, laws are only recognitions and enforcements of settled opinions of the community, and these opinions are the result of long observation and practical experience; there is little danger that an edict founded on them should be inconvenient to society. From the want of a comprehensive view in our system, many of our regulations, while they correct one evil, institute many sources of oppression."

There are only two references in the Journal to affairs in Europe. Under date August 1814, we find:—

"The news that the allies had entered Paris reached us this morning. It came by way of Constantinople to Bombay."

On November 11, 1815 the only entry is as follows:

"Received from Ceylon the news of the important



ictory gained by the Duke of Wellington over Napocon at Waterloo. The guns of the fort have opened re, and we are planning a grand entertainment on he occasion."

Lord Hastings' views on the Brahmins, pecially of Bengal, are anything but comolimentary. The Brahmins are 'a conideracy of interested sensualists.' Hindu my and forecasting Hindu mythology is 'a wild, ncoherent and stupidly absurd pack of ancies devised by the Brahmins to occupy the minds of the people.' For these supericial views, the general ignorance of Sanscrit literature that prevailed at that time among Europeans, and 'the dotage of Hindu civilisation,' as Lord Hastings erms it, were largely responsible. That civilisation had indeed reached its nadir in his time, and he had considerable justification for saying that 'the Hindoo appears a being nearly limited to mere animal functions, and even in them indifferent'; 'everything in their system bears the stamp of successful conspiracy against human genius'; 'they are infantine in everything'; there never has been a really national feeling among the people of the country. The great mass of the natives have no consideration of pride or other sentiment as to who governs them, provided their superstitions and nearly vegetative comforts are not outraged'; 'subjugation of the intellect, that they may reign over the bodies of the multitude, is the unremitting object of that worthless and successful caste' [the Brahmins]. No wonder that he says:

"I should think them, from the present frame of their polity, incapable of having ever effected or even undertaken anything on an extensive scale," and the following is a good reason: 'One would imagine that the habitual veneration which a Brahmin receives from his earliest years was calculated to elevate his mind and make him strive to appear as worthy of his high distinction by the dignified purity of his conduct. But this is so far from being the case, that in no class does one meet more frequent instances of vile and grovelling turpitude, as well as of deep atrocity,' and this is borne out by several instances quoted in the book.

Of the various races of men inhabiting northern India, here are some of the Governor-General's personal impressions:

'These Pathans are stout, frank-looking men, with much martial air.' 'These Afgans are fine-looking men.' [They were residents of Rohilkhund]. 'The Sikhs came in great, but truly military pomp.......they adopted a tone of cheerful but most polite freedom, equally distant from the cautious reserve of the Mahomedan, or the timidity of the Hindoo.... From the specimen

which I have seen of the Sikhs, I should describe them as a bold, athletic and animated race.' I this day remarked what I had indeed observed on many former occasions, what a fine race of men the Sikhs and Jats are. They are not bulky, but they are tall and energetic. Their step is firm and elastic; their countenances frank, confident and manly; and their address has much natural politeness. I had noticed the same appearance in the Rohillas and Pathans, but with less of cheerful air than what I observe in the Sikhs. More active, brave and sturdy fellows can nowhere be found than these tribes present."

As for Bengalees, here is something which will show in what esteem they were held in the Upper Provinces:

"We dined with the Nawab Vizier [at Lucknow]. At the dessert a space was cleared... A gang of buffoons were introduced ... but what seemed to give the greatest delight to the company was a man who represented a Bengalee, and got a prodigious number of slaps in the face for various acts of stupidity. The caricaturing the poor inhabitant of Bengal as a fool seemed to tickle the fancy of the Nawab Vizier and all his kinsmen, no less than it excited the glee of all the up-country servants who were attending behind our chairs."

During his journeys up and down the Governor-General and his Ganges the party beheld some cases of what seems to be the custom of Antarjali, which is described as endeavouring to smother a dying man by filling his mouth and nose with the holy mud. Several cases of suttee were either witnessed, or brought to the notice of the Governor-General, some taking place quite close to his residence at Barrackpore. The ascetics at Brindabun and Mathura were notoriously licentious. The practice of committing suicide, on the part of women, by throwing themselves into wells was quite common; so also 'the deliberate premeditated murder of a poor infant for the sake of stealing its little ornaments, worth a few shillings at most,' and the cold-blooded murder of sepoys by one another to gain four or five rupees, or to gratify the most petty pique. A Brahmin applied to Lord Hastings for permission to sacrifice himself before the temple of Kali near Moorshidabad. Life was held so cheap that taking it by violence, e.g., poisoning, &c., was not considered a heinous sin. Animals were frequently brought for exhibition or sale with their backs or legs broken, so that they might not run away.

"There is a strange inconsistency with these people. They have great reluctance to kill anything; but short of putting it to death, they will without compunction exercise any cruelty on it."

The Governor-General encamped at Hardwar about Christmas time in 1814,

and celebrated Christmas there, distributing a thousand rupees among the Brahmins. At the ghats, during the bathing festivals, pilgrims 'flock in such numbers that the concourse is estimated at above one million.' On his way the Governor-General met with multitudes of pilgrim-parties (though it was not the season) who were either going to, or returning from Hardwar.

"One perceives the policy of the Brahmins in enjoining these pilgrimages to the extremities of the territory as a duty imperative on everyone who professes to fulfil the articles of his faith. Uniformity of superstition is kept up by this intercourse between the remotest quarters; and the devotee receives at these distant points of his veneration a revived impression which rivets the influence of his own local Brahmin over him."

The social and political aspect of pilgrimages has been correctly hit off in the above, inspite of the undeserved fling on Brahminism. The absence of purdah among Marhatta women is thus noticed:

"Lady Loudoun found the Bai [Amrit Rao's wife] and two ladies, who were with her, not at all subjected to the ordinary Hindustanee restraints; for they lifted the Purdah and came forward to receive Lady Loudoun, without seeming to mind the gentleman who accompanied her. On the marches of the Marhattas the women ride; so that, being at times necessarily exposed to view, they have not that difficulty about showing themselves which is observed by other Hindu females."

The apathy of the Indian camp-followers towards the distress of one another led the Marquis to observe: 'the insensibility of the natives towards each other is astonishing.' Again, 'these people have no mercy for each other.' The following curious observation on the sacred ulu is interesting:

"Crowds of people assembled in front of the villages [near Hooghly and Chinsurah] to look at us; and the women saluted us with a sort of tremulous hooting which I might have thought expressive of distaste had I not been forewarned that such was their complimentary expression of welcome. This is the sound which Dr. Buchanan, by the aid of a lively fancy, describes as indicative of a lascivious feeling, on the occasion of his hearing: it uttered when the idol was drawn forth from the temple of Jagaunath: so readily do our prejudices impose on our perception."

The following extract will prove instructive. So far as we are aware, no one except Babu Rabindranath Tagore, in his novel, Gora, has noticed the same peculiarity:

"No observation is trifling which marks a peculiarity in the feelings of any people. We passed to-day a shore where for a great length the chain of villages was continued. Of course crowds of people collected on the bank to see the fleet. It rained smartly. Al-

most every man was provided with an umbrella, with which he sheltered himself; but I did not see a single instance in which a man offered that protection to a woman, though many of them had infants in their arms. The umbrella is an appendage which women rarely carry in this country. Their want of it on this occasion seemed calculated to call forth a humane attention; there did not, however, appear any symptom of sensibility towards the fair sex."

It will certainly be instructive to us in India, even in these enlightened times, to find that the Governor-General of India, a hundred years ago, immersed as he was in the cares of his exalted office, could yet think it worth his while to record in his journal observations on the habits and intelligence of common animals, down to ants. In November 1818, there is a lengthy entry in which he lays down the results of his personal observation and experiments, carried on with no costly apparatus, but only with his hands and feet, regarding the swarms of ants in his Barrackpore residence.

'How these ants..... can so suddenly assemble in numbers to attack their prey is a curious question. That they do give each other intimation cannot be doubted.'

Then he relates some experiments by himself, and says:

'Two facts seem settled by the experiment; first, that intimation of danger was distinctly conveyed; secondly, that the ants were not bearing their burden to any fixed domicile.'

Similar observations on the peculiarities of other animals and plants are interspersed throughout the journal, Anything that might add to the knowledge, enlightenment, or amusement of mankind, however minute or humble, was considered worthy of record by the ruler of the vast Indian Empire. Only once in this journal covering a period of five years, is there an intimate personal touch to be found, and that was when Hastings was separated from his wife. On January 1, 1816, the entry begins:

"Never before did a year open to me with such chilling prospects. In a few days my wife and children, the only comforts by which I am attached to this world, are to embark for England. Nothing will remain to cheer me under unremitting and thankless labour; yet I feel a bond that will never allow me to relax in effort as long as my health will suffice. I at times endeavour to arouse myself with the hope that I may succeed in establishing such institutions, and still more such dispositions, as will promote the happiness of the vast population of this country; but when the thought has glowed for a moment it is dissipated by the austere verdict of reason against the efficacy of exertion from an atom like me. The Almighty wills it; it is done without the mediation of an instrument. The notion of being useful is only one

of those self-delusions with which one works oneself through the essentially inept vision of life."

This (1915) has been a year of distressing floods in Bengal. On October 11, 1816 the Marquis of Hastings makes the following note in his journal:

"A dreadful inundation has taken place at Beerbhoom. A river which comes down from the hills, was banked up on both sides with mounds of great height and thickness, to prevent its casual overflowing from injuring the cultivation of the country. The showers fell scantily during the rainy season, but of late they have been uncommonly heavy; in consequence the river became so swollen as to burst its banks in many places. The torrents have swept away a great number of villages with their inhabitants, and cattle to an immense amount have been drowned. We have directed the public functionaries to distribute money for the present support of individuals who have survived the wreck of their property. The system of embankments must be always liable to produce these accidents,"

and he suggests a system of canals, which besides being useful in ordinary seasons,

"would safely carry off by a gradual discharge the water so dangerous in a state of accumulation."

The remarkable cheapness of living, as compared with the high prices prevailing now-a-days, will appear from the following casual observation.

"Since we have anchored this evening, the hilsa have been sold in the fleet at sixty-four for a rupee.... The lowness of the price, when the crews of our large fleet must have added so prodigiously to the purchasers, shows the wonderful plenty of the fish."

The following first-hand account of Begum Somroo, will be read with interest:

"January 26 [1815]. Marched to Nareela [in the neighbourhood of the Delhi district]... We here met the Begum Somroo, who had advanced thus far from her jaigeer on the other side of the Jumna, to pay her compliments. This extraordinary woman was pur-chased when a girl by Somers, the German, infamous for having lent himself as an instrument for murderprisoners at ing the British Patna... man was one of the description of Europeans frequent at the time, who used to hire themselves to the Indian princes, with a little band of native troops better armed and disciplined than was the case with the rest of the soldiery composing the armies.....Somers, however atrocious, appears to have been acute and sagacious. He gradually improved his fortunes, till his assistance became a matter of importance to the Emperor. The naturally quick understanding wife had been strengthened and expanded by the education which he had given her the means of attaining, and she became a most artive and judicious assistant to him in all his most intricate concerns. She took the field with him, and in action was borne in her palankeen from rank to rank, encouraging the men, who were enchanted with her heroism. essential service which she rendered to Shah Allum made him confer on her life-interest, in survivance to her husband, in the considerable district assigned to Somers for the maintenance of his troops; Shah Allum further dignified her with the title of Begum or

Princess. Since the death of her husband, she has managed the jaigeer, the revenues of which exceed £ 150,000 a year, with great ability; maintaining in good order a considerable number of troops, preserving a tolerable police in the district, and keeping up her own authority firmly. The jaigeer being within the territory ceded to the Company, the Begum is now our feudatory... The Begum dined with us. As she is a Christian, none of our dishes came amiss to her; and good Madeira wine is peculiarly acceptable to her palate. She has the remains of a fine face, with a fairer complexion than is frequent among the natives, and peculiarly intelligent eyes..... She insists on escorting me across her district to Meerut. I expected she would rather have accompained Lady Loudoun to Delhi, but she roundly told us she did not like to go near the royal family, as she, in that case, must pay her visit in the Zenana, and would be mercilessly squeezed for presents..... The Begum encamped about a quarter of a mile from our tents. In the afternoon I rode to pay her a visit: Her tent was small and simple; and the troops of her escort, well drawn out for show, made a good appearance."

13:1

Referring to the frequency of suicide among women by drowning in wells, Lord Hastings observes:

"An extraordinary confirmation has just occurred of the persuasion entertained by me respecting the melancholy tone of life which is the lot of women in this country........Some momentary impulse of vexation acting on minds sick of a vapid nothingly existence has most likely been the cause of this strange circumstance. Incapacitated from mental resources by want of education and want of intercourse with others, at the same time debarred from corporeal activity by their inflexible customs, they feel so oppressive a void that the superaddition of any incidental disgust renders the facility of indulging despondency irresistible. The magistrate, with reason, thinks that such a barrier round the well as would require the lapse of a second or two to clamber over, might restrain many of these acts, by giving time for a suggestion of fear to intervene."

One wonders how far this analysis is applicable to the practice of burning one self in kerosene oil which is becoming so common among Bengali girls.

The immolation of a girl on the funeral pyre of her husband furnishes theme for many of the entries in the journal. The Raja of Jaipur died, and two of his wives and a couple of female slaves burned themselves on the funeral pyre with his body. Similarly with the Raja of Nepal.

"Despair,.....conspires with bigotry and enthusiasm to make her take a step reconciled to the contemplation of women in this country from their earliest youth; while the absolute incapacity of such an uninformed mind as hers to have any distinct sense of the pangs she must undergo promotes the obstinacy of her resolution."

Adverting to an occurrence of this kind near Barrackpore, Hastings observes:

"The merit and dignity of the act are so continually inculcated by the Brahmins, that these poor ignorant victims are bewildered by indistinct notions of piety and sublimity. The hapless creatures are peculiarly exposed to the operations of the delusive sentiments so studiously instilled into them. The charities of life are here so little exercised, or indeed comprehended, that a woman has, on the death of her husband, the most disconsolate prospect. The son's wife, or perhaps her own married daughter, becomes legally mistress of the house, and the widow, degraded into a kind of servant, is usually treated with tyrannical impatience as a burden on the family. The existence of the women is at all times dreary. They have none of that society with their nearest neighbours which cheers even the lowest classes in Burope. They have not either mental food or do-mestic occupation to fill their time in their almost unbroken confinement within their dark, inconvenient dwellings. Their incapacity to instruct their children precludes the amount of resource which that would afford, so that their minds are in complete stagnation, and suffer all the irksome lassitude of such a state. A licit excuse for breaking forth from that torpidity is, therefore, to them a fascinating opportunity; and when they give way to the impulse they do it with an exaggeration arising from their being unaccustomed to measure an exertion of their spirits. The death of their husband sanctions a vehemence of energy which is a relief to the saddened heart. The woman has been taught that it is praiseworthy to encourage herself in the intoxication, and she does so, enjoying too much the novel pleasure of it to look aside. In this temper she professes the resolution of immolating herself on the funeral pile. Should she recede when she has once made the declaration, the utmost degree of public shame and opprobium attaches not only to the woman but to her family; so that her own dread of disgrace, and still more the instigations of her kin, will operate almost irresistibly to prevent her from faltering. But she has in truth no time for her passion to subside. The preparations for burning the body of the deceased are very simple, and are made with the utmost dispatch; often not more than two or three hours elapse. The intended ceremony is not three hours elapse. The intended geremony is not frequently known in the next village, whence there is rarely any concourse of people at it. Should the woman's spirits appear to flag, she is aided by bhang, or some other intoxicating drug... At all events, she perishes in complete absence of all reflection."

It is in the department of education and public instruction that the name of the Bengali is honourably mentioned even so early as Lord Hastings' time. At Barrackpore Lady Loudoun had established a school.

'The most anxious interest is made to get boys admitted into the school, and the children of Brahmins are among the most solicitous.....It must at the same time be said that the Brahmins near Calcutta are becoming oblivious of their caste, and indifferent about their customs, with a rapidity not observed by themselves.' 'The dispositiou to learn English is strong among the natives.' Dr. Hare informs me that, before our departure from Calcutta, having found a proper instructor, he had fixed a dayschool for teaching English...and that three young Brahmins had immediately enrolled themselves among the students.' 'Jainarain Ghosal, a rich native inhabitant of Benarcs, has begun a considerable

building on a lot of ground belonging to him in the suburbs. He desires to make over to trustees, to be appointed by Government, this ground, with the building which he will complete on it, as the establishment of a school for instructing native children in the English language. He proposes to make over at the same time landed property, producing 1,200 rupees annually, and Company's paper yielding interest to the same amount for the salaries of the English master and his assistants. All that is required by him in return is a pledge, on the part of Government, that the funds shall not be diverted to any other purpose. I have put this into formal train."

Jainarain was a worthy predecessor of Sir Taraknath Palit and Sir Rashbehari Ghose. The Bengali youths taught in the school at Barrackpore were sent, under a son of Ir. Carey of Seerampore, by Lord Hastings, to act as pioneers of education in Rajputana.

"The want of instruction in the vast territory of Rajputana, containing several independent states, may be judged by this: the first minister of Jaipur, a man otherwise of ability, cannot write, and can scarcely read. The unremitting course of spoliation which has ravaged those fine countries for the last fifty years produced a sort of despair, which made everyone neglect all concerns but that of living through the passing day."

The dense ignorance which prevailed was the breeding ground of superstition, where unmeaning, and often degrading, ritualistic practices were fostered by the priesthood, but the observance of the elementary rules of morality was at a discount. This is largely the case even now among the lower classes. Our last quotations will show the Marquis of Hastings as a great champion of mass education:

"I have been long satisfied that under no other Government is there such incessant and laborious application to the business of the office. The humanity and justice towards the natives with which the functions are fulfilled, are no less exemplary. Where we fail is, in our want of any attempt to inculcate principles of morality into the natives, who are strangely destitute of any such instruction. This has arisen from a fear that we might excite in the people a supposition of our endeavouring to convert them to Christianity; but this jealousy could never arise from our putting into the hands of village schoolmasters small tracts of ethic injunctions extracted from the sacred books of the Hindoos. The Brahmins never make any exhibition of the sort to the lower classes, restricting themselves to enforce a blind observance of ceremonies." "It is surprising how frequent are the occurrences in this country which bring home to the mind irresistible refutation of the hypothesis maintained by some able men in England, that it is inexpedient to enlighten the lower classes. Their assumption is, that by letting men in humble station see too distinctly the advantages of higher positions in life, you make them discontented with their natural occupations, and ready to seek melioration of their condition by violence, while you further vitiate their

minds by enabling them to question the principles of that tranquil morality in which prejudice and habit would otherwise constrain them to walk. In the first place the passions of the multitude are not in any country to be restrained, but by the conviction of each individual in the mass that there exists a force ready to control him if he proceed to turbulence. This curb, however, will assuredly be less necessary over a community where the discriminations between right and wrong are well defined and generally understood. In respect to public tranquility, therefore, great benefit is gained by disseminating instruction. With regard to the imagined morality attendant on narrow information, everyday's experience here contradicts the notion. Nowhere is the perpetration of horrid acts more frequent than in this country, though the natives are mild in character, and urbane towards each other in manners. Their crimes arise from the want of any principle which can correct impulses of revenge, jealousy or capidity."

Finally, we shall quote almost the closing lines of the Journal which anticipated by nearly thirty years a famous speech of Lord Macaulay:

"Absence of instruction necessarily implies destitution of morality. God be praised, we have been successful in extinguishing a system of rapine which was not only the unremitting scourge of an immense population, but depraved its habits by example and inflicted necessities, while it stood an obstacle to every kind of improvement. It is befitting the British name and character that advantage should be taken of the opening which we have effected, and that establishments should be introduced or stimulated by us which may rear a rising generation in some knowledge of social duties. A time not very remote will arrive when England will, on sound principles of policy, wish to relinquish the domination which she has gradually and unintentionally assumed over this country, and from which she cannot at present recede. In that hour it would be the proudest boast and most delightful reflection that she used her sovereignty towards enlightening her temporary subjects, so as to enable the native communities to walk alone in the paths of justice and to maintain with probity towards her benefactress that commercial intercourse in which she would then find a solid interest.'

We would respectfully invite the attention of the present Governor-General of India, whose sympathy for the country is so well-known, to this generous forecast on the part of one of his great predecessors who filled the same exalted station just a hundred years ago; and the enquiry naturally forces itself upon us, How long will it take for the forecast to fulfil itself?

Politicus.

## WINNING THE ORIENT \*

By Sudhindra Bose, M.A., Ph. d. Lecturer in Political Science at the State University of Iowa.

OUNT Okuma, prime minister of Japan, speaking before the Indo-Japanese Association, declared the other day that one of the significant results of the present European conflict "will be a splendid chance to the races of the East to achieve success in all departments of life and to overtake the West in the race of progress." These prophetic words of the Japanese statesman are but the faint echo of the deep conviction which is now shared by the entire thinking Orient. When the warring nations of Europe have sheathed their blood-dripping swords, the Occident will find a new Orient. She will be more conscious of her potential powers, more ready to be self-assertive, and more determined to maintain her inherent rights. It will then mark a new epoch in the history of the world. The time is, therefore, at hand when the Orient and the Occident

should know and understand each other; when the New World and the Old World should meet face to face, lay aside prejudice, and become friends for the best interest of both.

The chief obstacle in the way of better understanding between the East and West is the apparent failure of the recognition that whether in the Orient or in the Occident, fundamental human qualities—such as love, hope, reason, intellect—are substantially alike. A Chinese lyric has well said that though the brown and yellow men, red and white men are different in their "outer look" they are

"Alike in heart and head, The self-same earth before their birth, The self-same dust when dead."

\* The following paper was prepared for a session of the World's Student Reunion at the World's Panama-Pacific Exposition last August.

It is an unfortunate but nevertheless a true fact that little serious attempt has been made to understand-much less to appreciate—the underlying spirit that dominates the Orient. Too often Asia has been looked at through the distorting lense of prejudice, too often she has been regarded as a happy hunting-ground of the adventurous Western exploiters. The conclusion of the present world-wide cataclysm will, however, make the aggressive nations of the earth revise their ethical code, and will doubtless bring about a new political re-adjustment, which will be consistent with honesty and righteousness. If in the past ruthless war and conquest. and fatal zest for the dominion of the East has characterized more or less the relation of the Occident to the Orient, the near future will probably see an ending of it. The policy of "give and take" will be the mainspring of contact between the East and West. Just as the Western people will have something to learn from the Eastern. so will the Asian from the American and the European.

It is the prevailing opinion of the Orien-

tals that there is something of special value for the world in their civilization. India, Japan, China, and other Oriental countries made important contributions in the past to the sum total of human culture and will make still greater contributions in the future. To their profound philosophy, their great religions, their inful scientific inventions and discoveries the world owes an everlasting debt of grati-tude. The West has tried its "iron fist," it has applied its teachings of "might is right"; but competent Western observers of current European history are now lamenting that they are to-day witnessing a dismal bankruptcy of Occidental civilization. If that be true, who shall say that the noblest and most inspiring ideals of the East have not a healing, soul-satisfying message for the bleeding West? If the faith of Western men and women is destroyed by the appalling tragedy of the war, can not that faith be built anew? If Christianity is tottering to its fall, can not another religion be enthroned in its place? The Western nations have always pointed out to us with pride their material prosperity; but can any one prove that

comfort, ease, and luxury are the true signs

of inward peace, are the real fruits of spiri-

tual content? Speaking of the conditions of the Western world the Christian editor of the New York *Outlook* recently observed:

"There has been an immense increase of corrupting luxury and debilitating ease. Hosts of men and women are bartering their souls for pleasure and ease. Art in many countries has lost that spirituality which is the very soul of beauty. Immorality has become respectable. In some of the countries the absorption of society in the work of the hands has been tragical in its intensity and its growing blindness to the beauty of life. The soul of the modern world has been in danger of becoming the slave of materialism; and in the end materialism is both brutal and savage."

The Orient is grieved to find the Occident face to face with such an awful spiritual disaster. The Orient however holds out hope for the stricken Occident. Indeed. the Orient with its religions of peace and love, its philosophy of unity in diversity, its compelling belief in the essential brotherhood of man is now challenging the world to try its teachings and practise its

precepts.

It is worse than folly to think that there is an impassable gulf between the Orient and the Occident. Human nature is the same the world over. And as time goes on the world will be drawn together closer and closer, and the various races and nations of the earth will come to know one another better and better. Now, the Corda Fratres Association of Cosmopolitan Clubs, under whose auspices the World's Student Reunion is being held, has a very positive definite work to do in promoting a better understanding and in developing spiring literature, and their many wonder a more sincere friendship between the East and the West, especially between America and Asia. I should like to suggest that the Association should work out a plan with a view to interchange of professors among the leading universities of America and Asia. This plan, in its modified form, is already in operation between the United. States and Japan. What is needed to give it a wider scope and secure larger beneficent results is to extend its operation to China as well as to India. I also suggest that Corda Fratres Association should immediately take vigorous steps to affiliate: itself with the prominent student societies. in the Orient, whose central purpose is in harmony with this organization. It may be desirable to send a delegate from America to the East in the furtherance of the object of the Association. Finally, I call your serious attention to the urgent necessity of arriving at an understanding with the Immigration Department at Washing-

ton, which will let Oriental students enter America unmolested. During the past few years a large number of instances have come to my notice where students from Asian countries, after they had incurred heavy expense and undergone much hardship incident to a long voyage, were not even permitted to land in America. The Association should come to a working agreement with the Washington government, which will allow duly accredited students from Asia to enter American colleges and universities without let or hindrance. In view of the fact that the Oriental students who will be trained in America today will be the leaders of Asia, and the friends of America to-morrow, this phase of

the courteous treatment to the Asian students can not be overemphasized.

The work just sketched is perhaps a bit-large; but not too difficult. As "brothers all", the Orient and the Occident must go forward hand in hand. Prejudice will melt away in the warmth of mutual sympathy and friendship. In the awakened Asia there will be no longer any room for the "white man's burden"; there will be neither "yellow peril" nor "white peril". The Orient will be eventually won as a friend for the Occident. The Orient will be finally united with the Occident not through hate, prejudice aud suspicion; but through what Lord Gautama Buddha has said, that is, by returning love for hatred.

# INDIANS AND HIGHER GOVERNMENT POSTS

HE combined Civil List for India" is published every quarter by the Pioneer Press of Allahabad. The latest issued is corrected up to 1st July, 1915. It is described as a "List of the Civil Services and Higher European Services under the Government of India." By the Proclamation of Queen-Empress Victoria, confirmed by her son and her grandson, Indians are entitled to hold all and any government posts. By law they are not debarred from any, nor are any offices or services reserved by any statute for Europeans. Therefore, legally no service can be styled "European"; and the Pioneer Press should not describe any as such. The combined civil list, if we are not mistaken, is not an official publication. But it may be one subsidized by Government, in which case the use of the expression "Higher European Services" ought to be discontinued. The true facts may be ascertained by asking a question in the Viceroy's Council.

Not to speak of the Viceroy and Governor-General, the Governors of Bombay, Madras and Bengal, the Lieutenant Governors of the Punjab, the United Provinces, Bihar, and Orrisa, and Burma, and the Chief Commissioners of the Central Provinces and Berar, Assam, N.-W., Frontier Province, Ajmir-Merwara,

Coorg, Baluchistan, Delhi, and Andaman and Nicobar Islands, who are all Europeans, no divisional commissioner in India is an Indian. The highest executive office filled by Indians is that of a district magistrate.

In the personal staff of the governorgeneral there are 11 Europeans and 2 Indians, the latter being only Indian Aidesde-Camp. In his Council, there are among ordinary members 7 Europeans and 1-Indian.

In the Government of India. Secretariat, in the foreign and political department, there are 17 Europeans and 1 Indian (being the Indian attache); in the home department, 9 Europeans and 3 Indians (all three being superintendents); in the finance department, 9 Europeans and 6 Indians (one being an assistant secretary, one on special duty, and 4 superintendents); in the military finance department, all 12 are Europeans; in the public works department all 14 are Europeans; in the department of education, 8 Europeans and 2 Indians (1 an assistant secretary and 1 a superintendent); in the legislative department, 4 Europeans and 2 Indians (one legal assistant and 1 a superintendent); in the department of commerce and industry, 7 Europeans and 3 Indians (all three superintendents); and in the army department, 13 Europeans and 1 Indian (a superintendent). In all the departments of the Imperial secretariat there is no Indian who

is a secretary.

In the Government of India railway department, Railway Board, there are 20 Europeans and 3 Indians (all 3 superintendents). In the office of account-general, railways, all the 10 officers are Europeans.

In the personal staff of the Governor of Bengal, there are 14 Europeans and 2 Indians (one an officiating Indian aide-decamp and 1 honorary Indian aide-decamp). Among members of the executive council 2 are Europeans and 1 Indian. In the Bengal secretariat, there are 19 Europeans and 6 Indians (1 officiating secretary, 1 temporary under-secretary, 1 officiating assistant secretary, 1 under-secretary, 1 temporary registrar, 1 registrar).

In the personal staff of the Governor of Bombay, there are 9 Europeans and 3 Indians (2 honorary aides-de-camp and 1 Indian aide-de-camp.) Among members of the Executive Council 3 are Europeans (1 on deputation and temporary) and 1 Indian (temporary). In the secretariat there are 16 Europeans and 5 Indians (all 5 assis-

tant secretaries).

In the personal staff of the Governor of Madras, there are 7 Europeans and 2 Indians (Indian aide-de-camp and honorary Indian aide-de-camp). Two members of the executive council are Europeans and 1 Indian. In the secretariat 15 are Europeans and 5 Indians (1 secretary, 1 under-secretary, and 3 registrars).

The one officer who constitutes the personal staff of the Chief Commissioner of Assam is a European. In the secretariat, there are 10 Europeans and 1 Indian (a

secretary).

The personal staff of the Lieutenant Governor of Bihar and Orissa consists of 4 Europeans and 2 Indians (honorary Indian aide-de-camp and honorary aide-de-camp). The executive council is formed of 2 Europeans and 1 Indian. The secretariat contains 14 Europeans and 2 Indians (1 registrar and 1 officiating).

The Burma Lieutenant-Governor's personal staff consists of 4 Europeans and 2 Indians (Indian aides-de-camp). The secretariat contains 19 Europeans and 1 Indian

(a registrar).

The personal assistant to the Chief Commissioner of the Central Provinces is a European. The secretariat consists of 12 Europeans and 2 Indians (1 an officiating assistant secretary and 1 the oriental translator)

translator).

In the N. W. Frontier Province Chief Comissioner's personal staff there is one European and one Indian. In the secretariat there are 8 Europeans and 3 Indians (1 assistant financial secretary, 1 personal assistant to Commissioner and one Mir Munshi.)

The personal staff of the Lieutenant-Governor of the Panjab consists of 3 Europeans and 3 Indians (all three honorary aides-de-camp). In the secretariat 27 officers are Europeans and 1 Indian (Mir Munshi.)

In the personal staff of the Lieutenant-Governor of the United Provinces of Agra and Oudh, there are 5 Europeans and 2 Indians (both honorary aides-de-camp). In the secretariat all the 15 officers are

Europeans.

In the police department of Delhi, 4 are Europeans and 1 Indian (deputy superintendent, C. I. D.); in the medical department 2 Europeans and 1 Indian assistant surgeon; in the public works department, 25 Europeans and 8 Indians; miscellaneous, 3 Europeans and 1 Indian (officiating district inspector of schools.)

## THE INDIAN CIVIL SERVICE.

In Bengal there are 178 I. C. S. officers, of whom 165 are Europeans and 13 Indians. There is no statutory civilian. In Bombay there are 185 I. C. S. officers, of whom 173 are Europeans and 12 Indians. There is one Indian statutory civilian. In Madras there are 176 I. C. S. officers, 165 of them being Europeans and 11 Indians. There is one Indian statutory civilian. In Assam there are 43 covenanted civilians, all Europeans. There are besides 8 military officers in the commission, all, of course, being Europeans. In Bihar and Orissa there are 116 I. C. S. officers, 111 Europeans and 5 Indians. There is one Indian statutory civilian. In Burma there are 125 I. C. S. officers, of whom 123 are Europeans and 2 Indians. There are besides 49 military and other officers in the commission, all of whom are Europeans. The Central Provinces contain 97 covenanted civilians, 93 of whom are Europeans and 4 Indians. There is one Indian statutory civilian. Besides there are 8 military and other officers in the commission, of whom 6 are Europeans and

2 Indians. In the North-West Frontier Province there are 33 officers, all of whom are Europeans. Of these 17 are military men, 12 I. C. S. men and 4 do not seem to belong to any service. But in the Panjab Gradation List we find that 15 I. C. S. men are serving in the N. W. Frontier Province. We do not know how this discrepancy can be accounted for. In the Panjab out of 150 covenanted civilians, 145 are Europeans and 5 Indians. There are three Indian statutory civilians There are besides 23 military and other officers in the commission and 5 special assistant commissioners all of whom are Europeans. Two hundred and thirty-nine covenanted civil servants serve in the United Provinces, of whom 227 are Europeans and 12 Indians. There are two Indian statutory civilians.

The table given below shows the total number of I.C.S. officers in the different provinces and the number of Europeans and Indians among them.

Province.	Total I.C.S.	Europeans.	Indians.
Bengal	178	165	13 .
Bombay .	185	173	12
Madras	176	165	11
Assam.	43	43	0
Bihar and Ori	ssa 116	111	<b>5</b> .
Burma Central Provi	125	123	$2^{\perp}$
Central Provi	nces 97	93	4.
Punjab	150	145	5
NWF. Prov	rince 15	15	0
United Provin	ices 239	227	12
•			
Total	1324	1260	64

Only 4.8 per cent, of covenanted civilians are Indians.

MEMBERS OF THE PROVINCIAL SERVICE HOLDING POSTS ORDINARILY RESERVED FOR THE I. C. S.

In Bengal there are 12 Indians, in Madras 8 Indians and 1 European or Anglo-Indian, in Bihar and Orissa 5 Indians, in Burma 4 Europeans and 2 Indians (Burmese), in the Central Provinces 4 Indians and 1 European, in the N.-W. F. Province 2 Indians, in the Punjab 2 Europeans and 9 Indians, and in the United Provinces 12 Indians who belong to the Provincial Service but who hold posts "ordinarily reserved for the civil ervice of India." In this field, too, there been European encroachment in some inces.

# GOVERNMENT OF INDIA FOREIGN DEPARTMENT.

Under the Government of India Foreign Department there are employed in Ajmer-Merwara 4 Europeans and 2 Indians (1 extra assistant commissioner and 1 officiating judicial assistant commissioner), in Baluchistan 20 Europeans, in Baroda 3 Europeans, in Central India 14 Europeans, in Gilgit 3 Europeans, in Hyderabad 4 Europeans, in Kashmir 6 Europeans, in Khorasan and Sistan 4 Europeans, in Mysore 5 Europeans, in Nepal 2 Europeans, in the Persian Gulf 9 Europeans, and in Rajputana 14 Europeans.

Three Europeans and 1 Indian hold miscellaneous appointments under the political department.

# ARCHÆOLOGICAL DEPARTMENT.

In this department there are 9 Europeans and 6 Indians.

IMPERIAL FOREST DEPARTMENT.

All the three officers of this department are Europeans.

BOTANICAL SURVEY OF INDIA.

Five Europeans and 2 Indians are employed in this department, the latter holding the posts of systematic assistant.

GEOLOGICAL SURVEY OF INDIA.

This department has now become a close preserve for Europeans, all the 18 officers being Europeans.

ROYAL INDIAN MARINE.

All the 13 officers are Europeans.

IMPERIAL DEPARTMENT OF AGRICULTURE.

There are 13 Europeans and 1 Indian in this department, the latter being a supernumerary agricultural chemist.

#### SURVEY OF INDIA.

In this department all the eight officers are Europeans.

IMPERIAL CIVIL VETERINARY DEPARTMENT.

All the three officers are Europeans.

IMPERIAL METEOROLOGICAL DEPARTMENT.

Nine Europeans and three Indians are employed under this department. FOREST RESEARCH INSTITUTE AND COLLEGE.

Ten Europeans and 3 Indians find employment here.

POSTS AND TELEGRAPHS.

Both the permanent Director-General of Posts and Telegraphs and the officer

officiating for him are Europeans. Out of the 9 other directing officers of the Post office 6 are Europeans and 3 Indians. In Telegraphs, engineering all the 9 officers are Europeans; and in traffic all the three are Europeans. In the office of the accountant-general, post office and telegraphs, 4 officers are Europeans and 6 Indians. In Telegraph stores and workhops 5 are Europeans and 1 Indian. In the Railway Mail Service 5 are Europeans and 3 Indians, all the three being personal assistants.

## POSTAL CIRCLES.

In the postal circles of the different provinces there are 56 European officers and 10 Indian, none of the latter being a postmaster-general.

TELEGRAPH CIRCLES (ENGINEERING). In these circles there are 76 European officers and 12 Indian officers.

AGRICULTURE DEPARTMENTS.

In the Bengal Department there are 7 Europeans and 2 Indians, in Bombay 11 Europeans, in Madras 10 Europeans and 2 Indians, in Assam 4 Europeans, in Bihar and Orissa 7 Europeans and 2 Indians, in Burma 5 Europeans, in the Central Provinces 9 Europeans, in N.-W. F. Province 1 European, in the Panjab 6 Europeans and 1 Indian and in the United Provinces: 10 Europeans and 2 Indians. These Provincial departments are or ought to be meant for the benefit of agriculturists, who in India are for the most partilliterate peasants. But here, too, those who preponderate are Europeans, who are not famous for a knowledge of Indian vernaculars, literary or colloquial.

# FOREST DEPARTMENTS.

In the forest departments of the different provinces of India there are 226 European and 2 Indian officers: In Bengal, Assam, Bihar and Orissa, Burma, Central Provinces, Punjab and the United Provinces, the Indian element is entirely absent. In Bombay there is one Indian deputy conservator of forests and in Madras 1 district forest officer, both being Parsis.

EXCISE, SALT, CUSTOMS, OPIUM.

In the Bengal excise, salt, customs and opium departments, there are 33 Europeans and five Indians; in the customs there being 28 Europeans and 1 solitary Bengali, a cashier.

In the Bombay customs, salt, opium, and Abkari departments there are 37 Europeans and 6 Indians.

In the Madras excise, salt, custom there

are 28 Europeans and 2 Indians.

In the Assam excise there are two

Europeans and two Indians.

In the Bihar and Orissa excise and salt departments there are 4 Europeans and 13 Indians.

In the Burma excise, customs and opium, there are 35 Europeans and 2 Indians.

In the Central Provinces, and the N.-W. F. Provinces, there are 4 Europeans each.

In the Punjab salt department there are 8 Europeans.

The United Provinces excise, salt and opium departments entertain the services of 24 European officers and 1 Indian.

#### SURVEY OF INDIA.

In the Bengal, Madras, Assam, Bihar and Orissa, and Central Provinces Survey of India departments, there are 9,7,5,2 and 2 European officers respectively, but no Indians. In the Punjab there are 17 European and 2 Indian officers.

## FINANCE DEPARTMENTS

The Indian Finance Department employs

57 Europeans and 12 Indians.

The Bengal Finance Department has 4 European and 8 Indian officers. Bombay has 8 and 3, Madras 6 and 7, Assam 4 and 1, Bihar and Orissa 5 and 1, Burma 9 and 4, the Central Provinces 4 and 3, N. W. F. Province 1 and 0, Punjab 10 and 3, and the United Provinces 6 and 7 European and Indian officers respectively.

## HIGH COURTS, &c.

The Calcutta High Court has 14 European and 7 Indian judges; Bombay has 5 European and 2 Indian judges; and Madras has six and six, Europeans and Indians respectively; in every case including those on furlough, privilege leave or deputation, and officiating or temporary. Among Indian judges, in Bengal is a temporary additional judge, and in Madras 1 is on furlough, 1 on deputation, 1 is officiating and two are officiating temporary (additional) judges.

In the Assam judicial department there are 3 European judges and 1 Indian. It the Burma Chief Court all the six judare European. In the Central Provall the 5 Judicial Commissioners are

peans. The single Judicial Commissioner in the N.-W. Frontier Province is a European. In the Punjab Chief Court there are six European and 2 Indian judges (one of the latter being officiating). In the Allahabad High Court there are 2 Indian and 5 European judges, one of the latter being on combined leave. In the court of the Judicial Commissioner of Oudh, the Judicial Commissioner and the first additional Judicial Commissioner are Europeans, the second is an Indian.

JAIL DEPARTMENTS.

Among the jail departments, in Bengal all the 10 officers are European, in Bombay 4 are European and 1 Indian, in Madras all the 11 are European, in Assam 6 are European and 2 Indian, in Bihar and Orissa 4 are European and 1 Indian, in Burma 10 are European and 1 Indian, in the Central Provinces all the 6 are European, in the North-West Frontier Province the single officer is a European, in the Punjab all the 8 are European, and in the United Provinces all the 11 are European.

REGISTRATION DEPARTMENTS.
In the nine provincial registration departments there are 8 European and 3

Indian officers.

Police.

In the Bengal Police, 101 officers are European and 2 Indian. The Bombay Police are staffed by 74 European officers and 1 Indian. In Madras 75 are Europeans and 3 Indians. Assam has given all the 41 appointments to Europeans. Bihar and Orissa has given one appointment to Bihari and 56 to Europeans. In Burma there are 123 European officers. and 15 sons of the soil (the latter including deputy superintendents of police). The Central Provinces entertain the services of 57 European and 2 Indian officers. In the N.-W. F. Province all the 21 men are Europeans. In the Punjab Police 94 men are Europeans and 1 Indian. The United Provinces have given all the 112 posts to Europeans.

MARINE DEPARTMENTS.

In the six marine departments of Bengal,
Bombay, Madras, Assam and Burma
there are 44 officers, all Europeans.

Educational appointments under the Foreign Department.

These number 22, of whom only one is held by an Indian, who is acting vice-principal, Government College, Ajmer.

DEPARTMENTS OF PUBLIC INSTRUCTION.

In the Bengal Department of Public Instruction 45 officers are European and 6 Indian; in Bombay 37 are European and 1 Indian; in Madras 32 are European and 2 Indian; in Assam 9 are European and 1 Indian (an assistant inspectress drawing Rs. 260 a month); in Bihar and Orissa 23 are Europeans and 1 Indian; in Burma 15 are Europeans and 5 Indians (1 inspector, 1 officiating inspector and 3 assistant inspector); in the Central Provinces 24 are Europeans and 2 Indians; in the N.-W. F. Province 2 are Europeans and 1 Indian (drawing Rs. 170 per mensem); in the Punjab all the 28 and in the U. P. all the 34 are Europeans.

#### ECCLESIASTICAL DEPARTMENTS.

In the ten provincial ecclesiastical departments there are 219 Europeans and 2 Indians.

MEDICAL DEPARTMENTS.

In the 10 provincial medical departments one finds the same preponderance of Europeans as in other departments. The figures for Europeans and Indians respectively are: in Bengal 42,1; in Bombay 57,7; in Madras 50,5; in Assam 11,2; in Bihar and Orissa 23,1; in Burma 56,1; in the Central Provinces 26,1; in the North-West Fontier 11,0; in the Punjab 44,3; and in the United Provinces 59,2.

#### . POLITICAL DEPARTMENTS.

In the nine provincial political departments (the N.-W. F. has no separate department) there are 99 European officers and 5 Indian. Of the Indians 1 is a registrar of Resident's court and small cause court judge drawing Ns. 290 per month, 2 subtreasury officers, 1 assistant superintendent, and one special agent, French settlement.

Public Works.

In the ten provincial public works departments the figures for European and Indian officers (including assistant engineers) are: in Bengal 44,18; in Bombay 71,30; in Madras 73,28; in Assam 22,2; in Bihar and Orissa 33,18; in Burma 105,5; in the Central Provinces 38,18; in the N.-W. F. 30,1; in the Panjab 279,49; and in the United Provinces 136,29.

In Thomason College, Roorkee, 18 professors, lecturers, instructors, &c., are Europeans. The only Indian professor (of physics), a Bengali, is on deputation to Field Service.

In the Central Research Institute at Kasauli 8 officers are Europeans, and 1 Indian.

In the Andaman Commission 23 officers are Europeans, and 3 Indians (drawing Rs. 330, 320 and 250 respectively.)

MISCELLANEOUS APPOINTMENTS.

The figures for miscellaneous appointments held by Europeans and Indians respectively are: under the Government of of India 47,2; in Bengal 15,0; in Bombay 14,0; in Madras 15,0; in Assam 6,0; in Bihar and Orissa 8,0; in Burma 11,0; in the Central Provinces 9,1; in N.-W. F. 1,0; in the Panjab, 10,0; and in the United Provinces 28,0.

The figures given in this article are no doubt depressing. But they are also stimulating, as they ought to lead to redoubled efforts to gradually win all the appointments, which are our birthright. That Indians are practically excluded from

the Indian civil service by the competitive examination being held only in London, is considered a grievance. That Indians are absolutely excluded from the police examination in London is another grievance. But a perusal of this article will show that there are numerous other departments where Indians are in a glaring minority, some from which they are practically absent and some where they are not at all to be found.

We do not take into account the commissioned ranks of the army from which Indians are excluded; nor the navy which is entirely closed to our countrymen.

When our boys are told by European officers of high rank that Government cannot possibly provide every educated Indian with an appointment, both parties may with advantage bear in mind the facts and figures given in this article.

GIRIDIH, 3 November, 1915.

# ENGLISH GIRLS AND THEIR CONVERSATION

By Babu Lal Sud, B.A., Bar-at-Law, London.

T is a trite saying that persons are very much more particular as to what they put into their mouths than as to what comes from their mouths. This is the day for loquacious talkers. If you can talkit matters not what rubbish you talkyou are supposed to be possessed of the power to give pleasure in any circle where

you may have to move.

Dr. Johnson and Coleridge both were apt to "corner" the conversation and turn it into a monologue. Lord Macaulay was so fond of talking that occasionally he tired the patience of his friends. Even Carlyle, who is the author of the wellknown saying, "Silence is gold, speech is silver," is said to have spoken, according to Darwin, for over three-quarters of an hour on the virtue of silence. Charles Dickens was the only great author who was always down like a ton of bricks on those who made it their special mission to enlighten others on any and every subject in the world. Now-a-days girls seem to think it their special mission to talk on any and every subject that is supposed to pass muster for conversation. In this direction men have taken a back seat, and women, especially girls, have come to the fore. Persiflage seems to be the beginning and end of their conversation, while it is quite out of date among men, who hate it as much as they hate an elaborately ornate and flowery style in writing. Personally, I have a great admiration for the conversation of the English girl, and consider her conversation as one of her gifts which helps to make her so charming.

Thackeray in one of his famous novels named Pendennis remarks that it is not national prejudicce which makes him believe that an English girl, if properly educated and accomplished, is one of the finest girls in the world. My own idea is that if there is anything which differentiate an English girl from a girl of any other nationality and makes her most sweet and charming it is her conversation. Many

might say that she is the best fire-side companion, or that she is most alive, sprightly, graceful and elegant; others might think that she is most active, alert and intelligent. Some might remark that brilliancy, swiftness, subtlety and dash are her chief characteristics. But at the top of all her characteristics, I believe, comes her conversation, which is an engine so powerful and influential upon the minds and characters of mankind in general that beauty fades before it, and wealth in comparison is but a leaden coin. A girl might appeal to a man because of her youth and beauty, or in some cases for her personal qualities, but I am inclined to think that if she lacks the art of conversation, she becomes "weary, stale, flat and unprofitable." But I have observed the following f trifling abuses of conversation:

(a) Some girls are what they call "hobby riders," that is, they are given to annoy others with their pet subjects. The reason is that they have little or no opportunity of studying any particular branch of art or knowledge. As regards politics, which is the most prevalent and necessary absorbent of conversation now-a-days, it is not a favourite subject with them.

(b) Some of the girls are talkers of mere commonplace, that is, they can not give utterance to a new idea. They consider it as an accomplishment to talk, and no symptoms of inattention, no impatient answer, no averted ear nor even the dull and drab monotony of their prattle can hush them into silence. One might naturally ask, in what consists commonplace, to which I am referring: The talk of commonplace is always interested in the weather, which forms an all-sufficient resource when other subjects fail. The disease, nay mania, of talking about the weather is so prevalent and frequent that one might naturally think that girls study the rising of clouds and the falling of rain more than any other subject. If one coughs, the girl hopes you have not taken cold, but really colds are extremely prevalent. But conversation always flags when the talk on weather turns, because it elicits nothing, touches no

responsive chord, nor conveys any other idea then that of bare sound to the ear.

(c) Some girls are fond of coversing on subjects interesting to themselves, without regard to general appropriateness. Elderly women especially are liable to this error.

(d) Some girls are random talkers, that is they talk from impulse only. Whatever comes in their minds, they pour forth the jargon without caring to know whether the hearer is sad or merry.

(e) Some girls while talking take pride in indulging in an ill-timed jest. They forget that the sting of a taunt sometimes kills the friendship which it is not easy to revive again. They should remember that when once the bloom of friendship is gone, it would be as vain and idle to restore it, as "to raise again the blighted flower, or to give wings to the butterfly which the storm had beaten down." So girls while conversing should be careful to avoid an ill-timed jest. In fact they should not let slip the envenomed shaft, or speak daggers where they are not to use them.

(f) Some girls make use of conversation as the means of telling people of their faults. Conversation is not an aggreeable way of telling people's faults. Conversation should be the means of giving pleasure and warding off pain.

To sum up, conversation should be the surest means of giving pleasure as well as receiving it, that is, it should be agreeable, appropriate and lively. But it should be made an art and rendered an important part of female education. Then and then only it will serve the said object of pleasing oneself and others. A girl who cultivates the art of conversation for the sake of increasing her sphere of usefulness and activity, of giving wholesome counsels to those who stand in need of them, of consoling the distressed, of instructing the ignorant and illiterate, and of beguiling of their heaviness the necessary cares of life will prove a better woman and wife in life than a girl with youth and beauty alone in her favour.

### ANTHROPOLOGY OF THE-SYRIAN CHRISTIANS-II

Traditions connected with the Churches founded by St. Thomas.

(All rights reserved.)

ENTION has already been made of the seven churches established by St. Thomas. The traditions connected with each of them may not be without interest here.

1. Kodungallur.—It was called Cranganore by the Portuguese, and is situated at a distance of twenty miles north of Cochin. This was one of the earliest settlements of the Jews, Christians and the Muhammadans. Within a distance of two miles is the island of Malankara, held sacred as the landing place of St. Thomas. It also gives the name to the diocese. The church erected by the apostle is no longer there, nor has any vestige of its former glory survived. Gouvea mentions that there was a Syrian Church there at the end of the fifteenth century, and that it bore testimony to the population, wealth and power of the Syrian Christian community in ancient times. "There was," he says, "one chapel open on one side and approached by steps in the midst of which stood an ancient cross, much venerated by them and said to have been placed there by St. Thomas." This miraculous cross possessed strange powers, and Christians could not prostrate themselves before it without a spirit of compunction for sin being awakened in their hearts, Hindus made their vows there, brought offerings of oil and wax to replenish the lamp that burned before it, and returned gladdened by the recovery of their lost health or property, but still unwilling to become Christians. It is said that at times. this wonderful cross became so elevated in the air that few could see it, and so resplendant that those who gazed at it, ran: the risk of losing their sight.\*

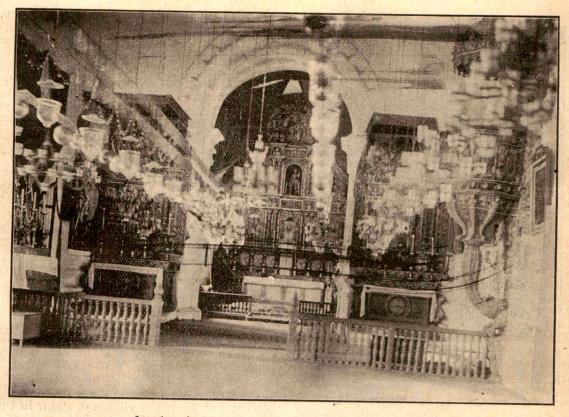
In 1536, the Muhammadans destroyed and burned the shrine of St. Thomas. Immediately afterwards the king of Cranganore gave the land to the Portuguese, who on the same spot built a church dedicated to St. Thomas. It is also said that there were two churches, the upkeep of which was borne by the Portuguese; and that there were many native converts engaged in their service. The clergy must have come either from St. Francis Vincent College, established in 1540, or from that of St. Francis in Goa founded in 1541 for candidates from Canara, the Deccan, Malabar and other places.\*

2. Quilon—The town is called Kollam by the natives. It commands one of the entrances into the beautiful backwater Fravancore. Tradition says that St. Thomas preached here, and in aftertimes a party of Christian immigrants from Syria landed in the neighbourhood of the modern town at a place now engulfed in the sea, just as a similar party did at Cranganore. "Whether they came for the purpose of trade or driven to seek shelter from the sword of Muhammad or for; other reasons cannot now be determined."† Nor can the date of their arrival be known with any degree of certainty. This much is known that at the arrival of the Portuguese, there was a flourishing settlement of native Christians whose forefathers had resided there for many centuries. Tradition makes mention of the foundation of a church by St. Thomas, the death of two saints there and of its being a holy place on that account. Baldeaus ascertained from the traditions then current that St. Thomas preached first at Cranganore, and then went to Quilon where upon a rock near the seashore was to be seen as late as 1662 a stone pillar which according to the Christians had been erected by the apostle. This ancient church is now no more, and the encroaching sea has covered even its site, and the old pillar must either have been removed or destroyed.

3. Parur.—There are two Syrian parishes

- Indice Chronologioe, pages 163-165.
- † Lingerings of Light in a Dark Land, page 29.

<sup>\*</sup> Lingerings of Light in a Dark Land, pages 25-28.



Interior of a Romo-Syrian Church in the Cochin State.

bearing the names Thekkan Parur and Vadakkan Parur (Southern and Northern Parur). The latter is regarded as one of the seven churches founded by St. Thomas in Kerala. Geddes says that Parur was the metropolis of a kingdom in which the noblest body of all the Christians of St. Thomas lived. In his Christian Researches Buchanan says, "Not far from Cranganore is the town of Parur, where is an ancient church which bears the name of the apostle St. Thomas." It is supposed to be the oldest in Malabar and is still used for divine service. There is still a tradition that the apostle lived here before he went to preach at Mailapur and St. Thomas' Mount, where he was put to death. Bishop Middleton who visited the place in 1816 speaks of it in his journal. This old church was one of the many burnt by Tippu Sultan in his invasion of Travancore. Parur is even at this day a stronghold of Syrianism.

ram.—This parish is situated at a distance of twenty miles south-east of Cochin and the old church is only a short walk through

cocoanut plantations from Kokamangalam. According to the traditions current among the people, the first settlement is said to have been formed two or three miles off where a cross was erected from where they were compelled to remove, and this necessitated their settlement near the present church. An image of St. Thomas with a book in one hand and a highly decorated carpenter's square in the other was then enclosed in a tabernacle. In the upper compartment of this building appears a cross said to be the work of St. Thomas, though it is now covered over with a heavy coating of green paint. An inscription in Roman letters Come Cov Naer A. D. 1705 Cabu Naer, 1712, is cut in wood in a verandah on the northern side of the Church.\*

5. Neernam.—This was another of the seven primitive settlements, lying some thirty miles to the south of Pallipuram on the side of the backwater. The old church and the relics are said to have disappeared in the long lapse of time.

<sup>\*</sup> Lingerings of Light in a Dark Land.



Interior of a Jacobite Syrian Church.

6. Chayil-It lies about thirty-six miles due east of Rany, at present one of the most eastern Syrian settlements on the road to the famous temple of Chourimala in the dense mountainous jungle infested by tigers and other wild beasts. The Syrians were said to have emigrated to Kadambanad and Kaniyarapally, where their descendants followed the Syrian These were the chief centres of ritual. trade in ancient times. It is said that the ruins of the old church, situated on a high table-land commanding an extensive view, are still discernible, and that the old baptismal font is still there in the depths of the sacred tank beside the temple site.

7. Palur.—This was the most northerly of the seven churches, as Quilon was the most southerly. It is in the Pannani taluk of South Malabar, and is about a mile south-east of Chavakad. The old church is said to have been destroyed by Tippu Sultan. The present one on the same site is dedicated to Macarius. The town must have been a trading colony in ancient times like Quilon and Cranganore.

Tradition says that the apostle came here, converted many Nambuthiris and destroved many of their temples, in the site of the chief of which stands the present church.\* Near this are also two tanks said to have been formerly used by the Nambuthiris. On a recent visit to the village I was shown the site of the old temple, the tanks adjoining it, some ruinous wells here and there, an image of one of the Hindu deities, some broken slabs of carved stone, and the remains of the foundations of old edifices which once belonged to them. It is believed that in consequence of the desecration of the village by the apostle, the Brahmans who then remained true to their faith cursed the place as Sapakad (forest of curse), and removed to the neighbouring villages, where they settled in the hope of performing their daily ceremonies without hindrance. In remembrance of this event, they even to this day avoid chewing betel leaves and arecanuts within the limits of the profaned locality. Some of the members of the Christian community told me that they were the descendants of the old Nambu-thiri converts and still bore their old housenames.

Not far from the village of Palur in the Syrian town of Kunnamkulam, settled the descendants of the Brahman converts from the abandoned village among whom many of the old social customs were once in vogue, some being still observed.

From the foregoing account of the seven churches said to have been established by the apostle, it may be seen that they have all disappeared either by destruction or otherwise, and on their sites new ones have been erected. The traditions concerning them, as handed to the Syrian community by their forefathers, are firmly believed even in these days, and the conversion is said to have taken place in the first century.

L. K. ANANTHAKRISHNA IYER. Trichur, 7-8-15.

\* On the south of the present church, there is a paramba or waste land called ottu paramba with survey number 27 and subdivision 39. This indicates a building adjoining the temple in which the Brahmin youths of the village in ancient times used to recite Vedas. No-body now dares to occupy it, in the belief that it is haunted and that Vedic recitation is heard on dark nights.

## THE PREM MAHA VIDYALAYA, BRINDABAN

S our present universities did not represent Indian thought and culture they should be correctly named as "Western Universities in India" rather than be known as "Indian Universities." The centres of learning should always represent the ideals and culture of the nation if the salutary effect of education is to be felt by that nation. Thus the forest universities of ancient India gave birth to the spiritual treasures and wisdom on which all the Indian Philosophies have had their foundation. The great universities of the Buddhistic period represented the monastic ideals of the age and drew seekers after truth and knowledge from all parts of the world.

When the destiny of India fell into the hands of a western power, that power being England, the universities introduced by the British government became mere imitations of London University. They did not and could not represent the national ideals and culture. They aimed at creating a generation of clerks and pleaders, and never attempted to revive the national foundation of culture and education. The education of the people has been controlled by foreign hands and to a very great extent by those Englishmen who have no conception even of the meaning of national culture of India.

The contact with the West has created new problems in all spheres of our life. In ancient civilization the need of education was principally based on religious and spiritual grounds, while present-day civilization demands its basis to be chiefly economical. Thus we are confronted with a problem at once complicated and extremely difficult to solve. On the one hand it is necessary to make education national in tone and spiritual in character, on the other hand the demand of the modern civilized life cannot be ignored. In all sound systems of education a combination of academic and Industrial training should be incorporated and the traditions of national life and thought should not be overlooked. We are on the verge of that happy conception of life and civilization

which will no longer involve a dislocation of the moral equilibrium of life, but will always seek a balance between secular and spiritual education. It is in that balance that civilization is to be tested.

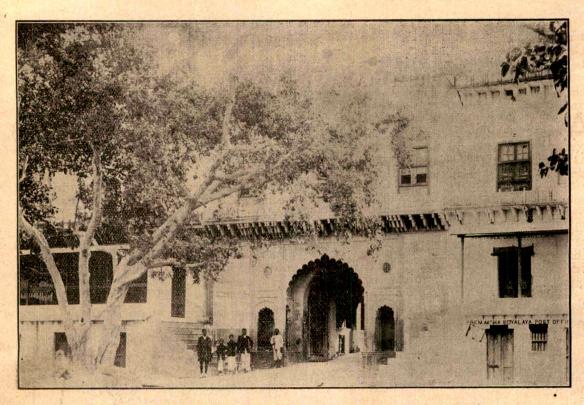
In India everywhere a new spirit has been awakened, a new life has manifested itself and the new light of the 'Indian Renaissance' is visible in the distant horizon. Many educated noblemen among the upper classes of society have realised that a foreign institution conducted by a group



Kumar Mohendra Pratap Singh Sahib, The Founder of the Prem Maha Vidyalaya, Brindaban.

of foreigners can hardly touch the *life* of a nation, and therefore, to cut out new channels of education indigenous individual enterprises are launched and successfully steered with that spirit of self-sacrifice and devotion which the pioneers of education should possess.

It was one of these enterprises which drew us to Brindaban, where a patriotic landlord founded the Prem Maha Vidyalaya in the year 1909. He endowed the institution with a large portion of his pro-



Entrance to the Prem Maha Vidyalaya, Brindaban.

perty and gave for its use his own private residence at Brindaban.

As the principle of free education has been adhered to I should ask my readers to realise that the only source of the funds for such an ambitious educational scheme is the trust property of Kunwar Mohendra Pratap, whose annual gross income comes to more than half a lac of rupees. Besides this, he is ever ready to meet the occasional demands of the Vidyalaya from the barely sufficient income that he has retained for himself and children. A noble example this!

Kunwar Mohendra Pratap Singh Sahib has not been merely a donor but he has devoted his whole energy and spirit to the guidance and development of the vidyalaya. He is actually in the heart of all the affairs of the vidyalaya and works as laboriously as the members of his qualified staff.

The vidyalaya has a beautiful position overlooking a wide stretch of the historic river Jumna. It is interesting that a non-sectarian modern institution should find its location amid the old temples and surroundings of orthodox religious tradi-

tions. The vidyalaya admits boys of all castes and creeds. The management of the vidyalaya is in the hands of respectable Hindus, but there has been no difficulty in keeping the institution free from the taints of dogmatism and sectarianism.

On entering the building one is struck by a large open courtyard in front of which stands a beautiful marble hall. Here boys assemble to join in prayer before the commencement of the day's work.

Within the short space of five years the number of boys attending the vidyalaya has reached more than two hundred. This seems to be very satisfactory and indicates the presence of the active co-operation of the citizens of Brindaban.

There are several class-rooms, and we visited everyone of them with Seth Narain Dass, the honorary secretary, who kindly conducted us on our tour of inspection. The class-rooms are clean and well-ventilated. The extravagant use of chairs, tables, stools in the class-rooms affords an example of the Europeanisation of India. How artistic would it be to let the boys squat on the small pieces of carpets woven by the boys themselves!

Of course, where table and tools facilitate class work they should by all means be used.

The vidyalaya aims at the combination of academic and vocational education. The study of languages, Science, Mathematics, is considered here as essential as that of the industrial and technical subjects.

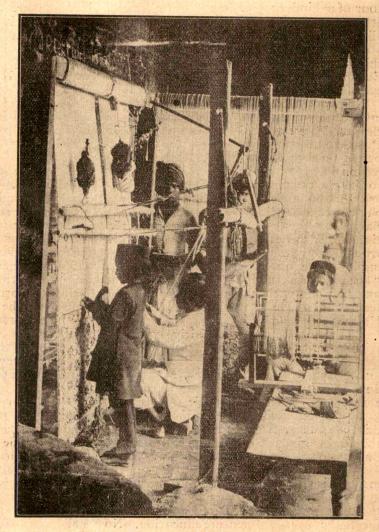
There is no doubt that spread of vocational education among the educated classes would pave the way of our emancipation from the present economic slavery. The industrial history of India records among its series of misfortunes, the sad tale of the estrangement of the artisan class from the educated. Such a scheme as that followed by the vidyalaya would not only make the pupil realise the dignity of labour but it also would break the artificial barrier now existing between the industrial and educated classes.

It is obvious that the Prem Maha Vidyalaya is not affiliated to any University. The affiliation to the University implies conformity to the stereotyped form; it means stagnation and is consequently fatal to the national aspirations of Indians.

In suggesting courses of study the Vidyalaya keeps the different aims of its pupils in view. So in the training of the boy who must earn his living as soon as possible, the vocational education predominates. Those boys who have a natural aptitude for surveying, drawing and building construction, are instructed in the special crafts of overseers' contractors.

A certain number of students are, of course, permitted to learn an industry only; but the usual course includes two hours a day working at an industry, the remainder being occupied by the study of general literary subjects.

To those who are sceptical as regards the success of such a scheme of education



Carpet-weaving Class.

and to the Anglo-Indian officials who "are keenly watching this experiment in industrial education," I may say that such a scheme has already been tried and proved to be a success in some of the advanced countries of Europe. Sweden was the first country in the world where manual work was developed as a means of education. Children's workshops were first established at Stockholm in 1887; and these are now numerous all over the country.

I was very much impressed with our visit to the kindergarten classes. Inspite of numerous difficulties, the authorities could induce parents to send their little boys. A lady teacher has been appointed to look after the girls. As we passed from one room to the other, we passed by the

door of a kindergarten class. The bright little faces looked at us curiously. They all looked happy and cheerful. Kunwar Mohendra Pratap is fond of these little children and brought with him from Europe a large consignment of toys for the

use of the kindergarten classes.

No problem is more difficult than adapting suitable methods of teaching the infant classes. I have noticed that in our schools this is sometimes overlooked, and incompetent teachers are generally engaged in the responsible task of giving first impressions to the plastic minds. I hope Kunwar Mohendra Pratap and his worthy staff would pay closer attention to the kindergarten classes, and instead of following the directions of Froebel so closely, the teachers would evolve a system of their own basing it on the observation of their pupils. "The child and the child alone, can point out to the teacher the goal which the teacher is to help him to reach." (Edmund Holmes).

The vidyalaya has been fairly equipped with a suitable laboratory for teaching elementary Chemistry and Physics. The authorities realise that much is yet to be done to place the laboratory in a suitable condition for efficient scientific training.

I quite expected that in an institution of this character, a good deal of importance should be given to the study of Botany, Entomology, Zoology, Astronomy (just a brief simple outline). These are the most efficient media of giving the young minds a scientific turn and of increasing their power of observation, which really forms the basis of scientific education. No studies are more healthy to the young minds than Nature Study. Attempt should be made to arouse the interest of the pupil in Nature and especially in the common plants of the locality. Instruction in the cultivation of the commonest flowers and vegetables, raising shrubs and saplings and their improvement by grafting and pruning should be considered not less important than language studies. My experience as a teacher of Botany in Shantiniketan, Bolpur, and my association with children lead me to believe that the educational value of such instructions cannot be overestimated.

I must congratulate Kunwar Mohendra Pratap on his scheme of imparting education through the medium of the vernacular. The importance of the vernacular

basis of education cannot be adequately emphasised. It is the most sane and natural arrangement and without it no knowledge can be regarded as "a permanent national possession." I beg to refer my readers to the masterly article in the "Modern Review"—May, 1915, by the Editor.

Drawing forms a compulsory subject in all stages of a boy's training. We were conducted upstairs to the drawing classes which occupied a large and airy room. We observed at one end a group of models and at the other a freehand copy on the blackboard. The drawings of former students and instructors decorate the

walls of the room.

Drawing is recognised by the eminent educationists in Europe and America to be one of the best means of developing the child intelligence. It stimulates the faculty of observation, deepens impressions and helps to form clear ideas. But the pupils must not be encouraged to copy photographic portraits, models and magazine pictures. It should be remembered that we possess the living traditions of *Indian art* and they should afford us a valuable guide in art teaching.

On leaving the main building we were conducted to the workshops. They were thoroughly equipped with necessary tools and accessories. There is a foundry and smithy. The boys showed us the process of melting iron and casting it in moulds. There is a carpentry shop, and equipment for carpet weaving. It was a pleasure to see the young boys working diligently at their respective places and turning out solid and substantial articles of commercial value. The ceramic department has been doing work mostly of a theoretical character. It is advisable to go at a slow speed feeling one's way. I believe the substantial help which Sj. Matilal Sen Gupta, the expert in Ceramics, receives from the vidalaya should encourage him to go, through the initial stage with diligence and perseverance, and I hope in the long run he will succeed in placing this industry on a profitable basis.

The sale proceeds of articles made in the workshops came to Rupeees eight hundred last year. An annual exhibition is held in August, and this is surely an encouragement to the young manufac-

turers.

The extension of the present workshop is contemplated, and when it is finished,

attempts will be made to turn out inexpensive machinery like the fret-saw, lathe, etc. These would no doubt form useful additions to many native cerpenters' shops.

There is a show-room in which the articles manufactured by the boys are

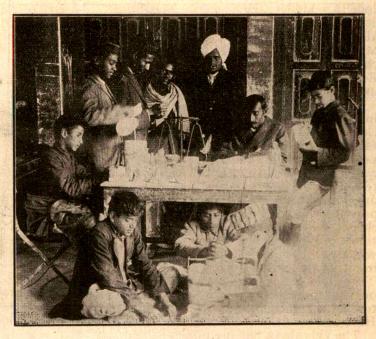
exhibited.

The vidyalaya has not lost sight of the importance of athletic games. A suitable playground in the vicinity of the vidyalaya cannot be secured, but the authorities spare no expense and attention to keep up a lively interest in sports. The vidyalaya contributed Rs. 576 last year towards the purchase of sporting materials.

Considering the rank illiteracy and the lack of educational facilities in India the principle of free educa-

tion . seems reasonable. I quite appreciate the spirit of the founder, but I believe if the ideal of self-support is kept in view, the risk of dwarfing the growth of healthy independence character in the pupils, and the danger of 'pauperisation' may be avoided. Similar pioneer institutions in Europe and America kept this ideal of self-support in view. Children's workshops in Sweden not only train a large number of poor children in various industries, but they are taught to support themselves by the sale of the articles they manufacture. The history of the struggles of the American Negroes to obtain education serves as an example which the educationists in India may well consider. I do not wish to go into details as to the methods adopted in the University of Tuskegee to provide education to the poorest of the Negroes not losing sight of the ideal of self-support.

As soon as the pioneers of Negro education could collect a few hundred dollars and a shed, they purchased a piece of land. "All the industries at Tuskegee, says Mr. Booker T. Washington, started in natural and logical order," growing out of the needs of the locality. They began with farming, and gradually started an industrial system which would help the students



Ceramics class.

to earn money enough to pay for the academic education.

Let me suggest a few steps that could be taken to introduce a system of self-

supporting education:

(1). Let each student above the age of twelve have an account with the vidyalaya in which all that the vidyalaya contributes for his education will be debited to him and all that he earns by manual work be put to his credit. The students should remember that his debt to the institution is a debt of honour.

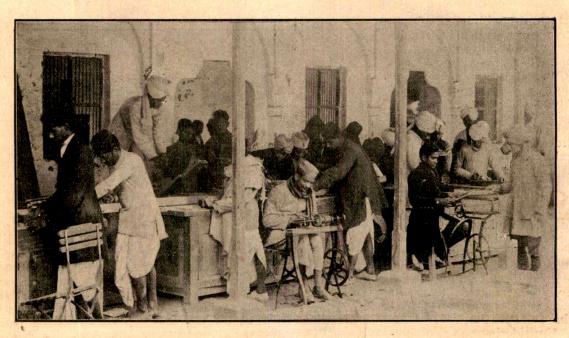
(2). Let each student take part, according to his age and ability, in all manual works of the vidyalaya, from the sweeping of the class rooms to the dusting of the book shelves in the library. Whatever a boy earns will be credited to his account.

(3). Let each individual pupil be paid a portion out of the sale proceeds of the commodities in the production of which

he has taken some part.

(4). Predominance should be given to the production of those commodities for which there is a ready market in the community.

(5). Let those students who are not capable of helping in the production of any industrial produce, work in a vegetable



Carpentry and fret-work.

garden or in a dairy farm (a suitable and appropriate thing for Brindaban) under the supervision of competent teachers. The agricultural produce will always find ready market; and there is no reason why it should not secure a handsome return. In an American city a philanthropist started a vegetable garden with street boys between the age of twelve and sixteen, and in the last year one thousand boys worked in this garden near Philadelphia and produced vegetables yielding a gross income of Sixty thousand Dollars.

(6) In construction and repair works of the Vidyalaya, let students take part as far as possible, and be paid for the work each of them does. In the Negro University, referred to above, most of the buildings were built by the students with the help of masons, and the bricks were made exclusively by the co-operation of the stu-

dents and teachers.

Such a system is in harmony with the true conception of Brahmacharya. It means true discipline of character; it maintains the self-respect of the pupils and Application of the contraction o

teaches him from his boyhood that he must "carve his own way through the world."

The Prem Maha Vidyalaya has a glorious future, and will occupy a prominent place among the pioneer national industrial institutions.

There is a printing press where a few students learn press work. The Vidyalaya issues a weekly journal in Hindi called "The Prem." It deals almost exclusively with educational matters.

Again we were conducted to the spacious court-yard where a group of boys dressed in yellow robes chanted Vedic hymns. Here we parted, thanking Seth Narain Dass Sahib and Mr. P. K. Kotwal for their courtesies.

As we drove out of the city of temples towards Muttra, the melodious music of the Vedic hymns and the inharmonious noise of the modern workshop produced in my imagination a vague and indistinct note which may perhaps be intelligible to the visitors in the distant future.

NAGENDRANATH GANGULEE.

Ramgarh.

# THE GIRL WITH THE SEA-GREEN EYES

By John H. Duos,

AUTHOR OF "A SOCIETY SINNER," "THE OLD ADAM," &c.

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I. 66CAY, might I trouble you for the 'Times,' if you've finished with it. sir?"

I sat up with a start, murmured an apology, and handed the paper across the table. We were alone, this American and I, in the cosy little smoking-room of the Talbot Hotel.

"I thank you, sir."

There was just the faintest suggestion of nasal twang in the speaker's accents, the only thing which betrayed his nationality, if I except his name, which was Elijah J. Perkins. This, of course I had discovered from the visitor's book, while from a well-informed waiter I had learned that he was no less a person than Colonel

Perkins, the Copper King.

I was surprised, and there were more reasons than one for my surprise. Even now, as I glanced at the portion of bald head which shimmered above the edge of the newspaper, I was unable to realise. that this man was a world-famous multimillionaire. Of course when you come to think of it, there's no reason why a world-famous multi-millionaire not be short, fat, bald-headed, altogether insignificant in appearance no reason at all, as far as I am aware. And yet I could not help feeling that there was something incongruous in the combination. One usually associates. the dollarocracy of America with something ultra-smart and flashy. But Colonel Perkins was neither.

Another thing which struck me as peculiar, to say the least about it, was his presence at the Talbot Hotel. This hotel is described by its proprietor as "A Home from Home," and, speaking personally, I have no fault to find with the description. The place is clean, comfortable, and cheap, centrally situated, and has none of those garish innovations which render the so-

called up-to-date hotels quite unhabitable. At the Talbot there is no lift, no electric light or bells, no imitation French chef, no bustle, and no smart company. People don't go to dine at the Talbot because it is the fashion; they have to seek elsewhere for that. There is no orchestra of Poles from Whitechapel, in faded Austrian uniforms, to spoil one's appetite or to interfere with one's digestion. Therefore, you see, it is not at all the sort of place to attract the.

average globe-trotting American.

I was wondering in my mind how the colonel ever came to hear of the Talbot, when a cry of alarm sounded from behind the newspaper; it slipped through his fingers and fluttered to the floor, and I was afforded a momentary glimpse of a face on which was such an expression of fear as I do not remember to have seen on any human face before. The next moment, however, the colonel's face had assumed its natural expression of mild good-humour. So rapid was the change that I was almost. deceived into believing that it had nevertaken place. I suppose the colonel must have noticed my astonishment, for he said. presently, in a voice quite calm and steady:

"I see Nevada rails have fallen three points. You don't happen to be interested

in those shares, I guess?"

I had never even heard of them before, and I said so. Was it possible that a fall of three points in a railway share could be responsible for the look of abject fear which I had seen on his face? I wondered.

"Wal," the Colonel went on, after a pause, "you might do worse than lay in a few at the present price. They're certain sure to go up again in a few days. Boss Eldon, who controls that line, is generally calculated to know which way the breeze is blowing."

"You know him?"

I really don't know why I asked the question. I was not the least little bit

interested in Boss Eldon or the line which he controlled.

"Know him?" He looked at me across the table with a gleam of genuine surprise. "I should say so? Why, the Boss and me—"

He broke off suddenly, as the door opened to admit a young lady, and made poet." a wild grab for the newspaper which lay on the floor at his feet. Was he anxious to hide from the altogether charming young miss, whom I gathered to be his daughter, the fact that Nevada rails had fallen three points? Only on that supposition could I account for his anxiety to conceal the paper from her.

The girl made a bee-line for the colonel's She was surprisingly; beautiful, and had that grace of carriage and vivacity of manner which seem to belong exclusively to our Transatlantic cousins. I am not naturally susceptible to the charms of the opposite sex, but this young lady, in the expressive idiom of her own country,

struck me all of a heap.

The colonel, as soon as he had hidden the copy of the "Times" under his chair. began in a hasty and flurried manner to present me to his daughter. ... here is his

"Mr. Arkwright—Mr. Anthony Arkwright? Guessed that was your handle. Saw it in the visitors' book. My daughter -Miss Pomona Perkins. Pommie, this is Mr. Anthony Arkwright. Shake!"

The perfunctory manner of this introduction was more than compensated for by the frankness with which Miss Pomona extended her hand to me. We shook, in compliance with the paternal injunction, and I felt that we were friends at once. Friends, did I say? On my side, at least, that expression is wholly inadequate. For a hardened bachelor of five-and-thirty I really ought to have been ashamed of myself. But I was not-not a bit of it, not a little bit!

"I like London," the Colonel went on, possibly thinking to flatter me by his enthusiasm; "it is a rare city to live in. New York ain't in the runnin' with it, and even Boston cannot boast an hotel like this. It's real comfortable, that's what it is!".

. I believe the old fellow was genuinely concerned when I expressed a dislike for. life in the capital and a preference for the ing? I will phone through for a box. country. Pomona threw up her hands in

astonishment.

"Really, now? Say, you are not trying, running there.

to pull poppa's leg?" she cried. "Well, if that don't whip creation, tell me! No? But you haven't anything of the farmer in your appearance."

"I am not a farmer," I replied with , rather more indignation perhaps than was justified by the circumstance. "I-I am a

"A poet? My word, now! Poppa, did. you hear that?" Mr. Arkwright is a real live poet!" She clapped her hands delightedly. "Oh, we must have you to dinner to-night."

"Guess it's a good thing Ezra isn't here. What?" said the Colonel in an

aside. 🕝

"Rather!" Pomona agreed.

I mentally anathematised the absent Ezra. Who was he, and why was it a good thing that he was not there?

"Ezra's engaged to Pommie," said the Colonel in answer to my unspoken

thought.

"And he's just down on poets and other.

kinds of geniuses," the girl added.

You may be sure that these items of information did not predispose me in Mr. Ezra's favour. After what I had heard, I also was glad that he was not present, Not that I felt that it mattered much if he had been, for people who are given to poking fun at geniuses, and especially geniuses of the poetic order, are easily silenced. It was that little bit about the engagement which stuck, so to say, in my throat. What business had the charming Pomona to engage herself to a soulless clod, whose chief amusement consisted in jeering at his intellectual superiors? The very idea filled me with disgust and indignation.

"Of course, you will dine with us, sir?" said the Colonel, backing up his daughter's

invitation.

· I accepted with alacrity. There followed a moment's silence, and I suddenly realised that Pomona had something to say to her "poppa" which was not intended for my ears. I made a movement to withdraw, but the colonel signalled me to remain.

"There will only be just us three," he said, referring of course to the dinner. "Can you suggest a theatre for the even-

I mentioned a theatre in Shaftesbury Avenue, and praised the piece that was Commence of the contract of the same

"I have already seen it twice, but a dozen times would not weary me of the play. But is not that the bell for dressing?"

We all listened; there was no mistaking that sound. As I was crossing the room towards the door, Pomona, evidently believing that I was out of hearing, said quickly to her father:

"The Red Hand has arrived! Did not

you see it in the paper?"

"Hush!"

I turned, and was just in time to catch that fleeting expression of abject terror which swept again over the colonel's face-"Yes," he said in a low, hoarse, groaning voice, "the Ked Hand! I saw it!"

I went up to dress, with my mind in a fever of curiosity. What was the meaning of the strange colloquy between father and daughter? What did the Red Hand portend? Why did the name strike such terror to the colonel? Who-why-what? And so on, and so forth!

There was a newspaper lying on the table in my sitting-room. It was not the "Times," but I turned its pages, hoping to drop on some solution to the mystery. Sure enough, I was not disappointed. On the fourth page I came on the following

paragraph:

#### THE RED HAND.

A young lady, employed as governess to the children of Boss Eldon, the railway magnate, has committed suicide, owing, it is said, to having received a number of threatening letters from a gang of scoundrels calling themselves the Red Hand. The threats were all levelled against the young children in the lady's charge.

We are given to understand that certain members of the Red Hand have recently sailed for Europe. The New York and Boston police have the matter in hand, and every effort is being made to bring these

notorious characters to justice.

II

The dinner passed off pleasantly enough. Both the colonel and his daughter seemed perfectly at ease. If they went in fear of the Red Hand, nothing of that fear was permitted to appear on the surface. The colonel, who had seen many phases of life, and was acquainted with its brightest, as well as its darkest side, made a charming companion when one had grown accustomed to the nerve-jagging Americanisms

which occasionally fell from his lips. Pomona was ravishing. Her vivacity, under circumstances which would have daunted most men and women, was indeed remarkable. Before the end of the meal, notwithstanding the warning I had had, I was

hopelessly in love with her.

The colonel showed an inclination to linger over his cigar. He had mounted his favourite hobby, and would, I verily believe, have been content to ride it all night. Having elicited from me that I had never crossed the "pond," he forthwith proceeded to deliver me a lecture on the States. I am afraid that a good deal of what he told me was intended to be taken cum grano salis, for had it been otherwise, I gathered that the land of his birth must run Paradise pretty close. All the while he was talking, Pomona, a cigarette between her cherry lips, sat and nodded approval of all that "poppa" said. Did I tell you that she had bright auburn hair, and eyes which, at certain moments, shone with a pale green fire? Hers was a face which Rosetti would have loved to paint.

All too quickly, to my way of thinking, the carriage was announced, and, after a little delay, we were bowling eastward towards Piccadilly. We had timed our arrival so accurately that it seemed as though our entry into the box on the grand circle was the signal for the curtain

to rise.

I shall not attempt to describe the play, which by now must be familiar to most Londoners, not to mention a vast army of provincials, with whom this particular theatre is a favourite resort. Suffice it to say that when the curtain fell on the first act, both the colonel and his daughter aplauded my choice.

"Ca-pi-tal!" exclaimed the former. "I guess you couldn't find better acting than that anywhere in the world, except, of course, at the Maxine Elliot. My word!

And the audience, too!"

He leant over the edge of the box, and swept the house with his glasses. Pomona's eyes were fixed hungrily on the tiara of a famous duchess who sat in the Royal box facing her.

"Say, who is the lady," she asked, breathlessly. "Guess, there ain't no stones in the States to equal them, for all our

boasting."

I hastened to supply the full title of the duchess, and was about to assure Pomona

that I fully concurred in her estimate of her grace's diamonds, which were heirlooms of incalculable value, when a half-stifled cry from the colonel caused us both to turn in his direction.

He rose stiffly to his feet, and, as he did so, the opera-glasses fell from his hand and clattered noisily on the floor. His face was very pale, for all there was a suggestion of a smile on his lips.

"What is it, poppa?" Pomona asked, while I was searching the stalls below for the cause of his sudden agitation. "Any-

thing wrong?"

Down below, in the second row of the stalls, a man stood gazing intently up at us. He was tall and slim and lean, though what his age might have been I could not, at that distance, decide. Even as I watched him, he turned about abruptly, and regardless of the toes and dresses of his neighbours, made a dart towards the exit.

"Nothing—nothing at all," I heard the Colonel saying. "An old friend"—he addressed himself to me—"you really must excuse me for a spell. I leave my daughter in your charge, sir." And with that, before I could make any reply, the door of the box

swung behind him.

I turned to Pomona for an explanation, but that young lady, having possessed herself of the glasses, was calmly surveying the house.

I must confess that during the second act my attention wandered very considerably from the play in progress. Who was the tall, gaunt man in the stalls? Why had the colonel gone out to meet him, instead of waiting for him to come to us? These, and a dozen other questions, flitted through my mind, until the fall of the cur-

tain came to my relief.

Pomona glanced round, half-expecting, I believe, to see the colonel; but when she found that he had not returned, she did not seem in the least put out. Throughout the act she had been absorbed in the tragedy which was being gradually unfolded on the stage, and her flushed face bore witness to the feeling which it had evoked. She was breathing deeply, and her eyes glowed with that peculiar phosphorescent light which I have already remarked.

"How beautiful!" she said, with a sigh, which lent a suggestion of awe to her tone.

"How beautiful!"

"Is it not? Even sordid tragedy has its poetic side. No one can deny that it is

sordid, and yet, as you say, it is rendered beautiful. I am glad you like it."

She was about to reply when we were interrupted by a tap on the door. Opening it, I discovered a gorgeous theatre attendant on the threshold. He held a note in his hand, and inquired for Miss Pomona Perkins. Pomona herself came forward and took the note from him.

"Poppa wants me," she said, turning to me, after she had perused the note. "Isn't

it real annoying.?"

I admitted that it was—indeed, I felt very strongly on the point; nevertheless, I made preparations for accompanying her.

"I couldn't think of dragging you away, Mr. Arkwright," she said. "I guess we're not quite so ill-mannered as all that."

I protested that the play would have no interest for me without her. Besides, had I not seen it before? Then, seeing that argument would not avail, she folded the sheet of paper which she held in her hand, and indicated a line which stood alone.

"You are to come by yourself," I read, and a moment later it seemed as though all the lights in the theatre had been suddenly switched off. For Pomona was

gone!

How dreary and tiresome that third and last act seemed to me! More than once I caught myself suppressing a yawn. But all things—thank heaven!—come to an end sooner or later, and when the strident bars of the National Anthem smote on my ears, I experienced a positive feeling of delight.

But neither the colonel nor his daughter showed any signs of returning. I waited for them with an impatience I could scarce control. From my coign of vantage I watched the theatre slowly empty. Presently the programme-sellers came out with mile upon mile of holland coverings, and I was gradually forced to the conclusion that I had waited too long.

In the cloak-room I came across the attendant who had brought the note from

Colonel Perkins to his daughter.

"Left an hour ago," he said in answer to my inquiry.

"Alone?"

"Only him said the young lady, sir." He smiled as I slipped a coin into his hand. "Seemed in the deuce of a hurry to get away," he added, confidentially.

Curious, I reflected, as I left the theatre,

and began walking in the direction of the hotel—exceedingly curious, to say the least of it. I began to regret that I had not pressed the attendant more closely about the tall, slim young man who had occupied a stall. Was it possible that the colonel had recognised in him a member of the

dreaded Red Hand gang?

This idea gave my thoughts an impetus in another direction. Here was the only possible explanation of Perkins's eccentric behaviour. The colonel was haunted by a dread of the Red Hand. He had fled to England to escape the machinations of the gang. But they had followed him. He had learned so much from the "Times," when we had sat together that afternoon in the smoking room of the Talbot. I recalled his agitation. To-night, at the theatre, he had recognised one of the gang. I saw it all quite plainly.

I hurried my pace. I hoped that he had gone straight back to the hotel. I believed that I could convince him that, in this country, at any rate, he was safe from the Red Hand. Our police regulations are not conducive to the flourishing growth of societies of that sort. Least of all had he anything to fear in the heart of London. And, thinking thus, I reached the hotel.

As I ran lightly up the steps, there came. from the hall the sound of unusual commotion, mingled with loud, angry voices. When I pushed open the door and entered the voices suddenly ceased, and I became conscious that all eyes—and there were a good many people gathered there—were

fixed inquiringly on me.

There stood the proprietor, with pale and scared face; behind him several guests that were staying at the hotel, all of whom appeared to be in a state of considerable excitement. On the floor lay a large travelling trunk, which had evidently been burst open. In an instant I recognised it as my own. But the contents, which I could see at a glance were of a valuable nature, did not belong to me.

I took a step forward. The crowd

watched me keenly.

"What—what is the meaning of this?" I gasped out.

The proprietor pointed a shaky finger at the trunk.

"That is for you to answer," he said.

"I—I don't—don't understand!"

If ever a man looked, and, indeed, felt guilty, I was that man. My tongue clave to the roof of my mouth; I felt my face alternately flushing and paling; I had a sort of feeling that an earthquake which would rend the ground I stood on and swallow me up would be most welcome. And as I stood there Colonel Perkins and

Pomona joined the crowd.

"You don't understand?" said the proprietor, with heavy sarcasm. "Then I'll explain. There's been robbery committed here-several of my guests have been relieved of their valuables. We find them-yes, fortunately we find them-in your trunk. How they got there is for you to explain, Mr. Arkwright, if that is your

I gazed appealingly at the colonel, and

from him to Pomona.

"This is a ridiculous charge," I said at "That gentleman—that lady—can length. prove my innocence."

But the colonel only shook his head. Pomona laughed a scornful little laugh.

"We know nothing-absolutely nothing -about you," she said.

There was a moment's tense silence.

"That's a lie!"

I started—in fact, we all started. The voice came from someone in the rear. Turning sharply, I saw—the tall, slim, gaunt young man who had been in the stalls at the theatre!

"That's a lie, but not quite so big as some you've told," the man went on calmly. "See here, boss," and he turned to the proprietor, "this man here's as innocent as" -he paused for a smile-"as I am myself. There are the culprits!"

He pointed first at the colonel, and then at Pomona.

Colonel Perkins sprang forward, and then, apparently changing his brought up with a sudden jerk. His face was ashen. An instant he stood thus, then, with a quick movement, he whipped out a revolver. But, quick as he was, the tall, slim man was quicker. There was a flash, a sharp report, and the colonel dropped with a bullet through his shoulder. Pomona uttered a shriek, and fell almost simultaneously. I thought at first that she too. was hit, but she had only fainted.

"Snakes!" exclaimed the tall, slim man, as he calmly pocketed his weapon, "guess this oughter spell promotion for me. Know 'em? I should r-rather say I did! They're the chiefs of the Red Hand. Oh, yes, this is an old game. Spotted them at the theatre to-night. Eh?"

And, when the case came to be investigated, it proved that the tall, slim man, who was a member of the New York detective force, was right. Colonel Perkins, the supposed Copper King, and Pomona, who was not his daughter, but his wife, were

the ringleaders of a dangerous gang of criminals, who will go down to history as the Red Hand. Their imprisonment for a long term of penal servitude led to the breaking up of the gang, and the tall, slim man gained all the promotion he desired. But I never think of Pomona—the girl with the sea-green eyes—without a sigh!

# THE ECONOMIC PROGRESS OF INDIA AND THE FISCAL QUESTION

By S. V. Doraiswami, B. A.

Author of "Indian Finance, Currency and Banking."

"Free Trade is the weapon of the strongest."

—Prince Bismarck.

"The people of no nation in history has ever permanently prospered under a policy which neglected its home industries to build up and develop and give employment to the labour of foreign states."

-President McKinley.

N order that India may get rid of her poverty and increase her national wealth and income she should become a financially solvent and economically independent and self-contained country. To bring about this transformation from a debtor country and the dumping ground for the surplus production of the rest of the world to a financially strong and economically powerful state, four reforms are necessary—financial, currency, banking and fiscal-reforms. I have elsewhere outlined a scheme of financial, currency and banking reform.\* My observations will now be confined to the fiscal question.

Indian opinion is overwhelmingly protectionist. Indian Economists like Messrs. Ranade, Dutt, G. Subramania Aiyar, Dadabhai Naoroji, and Gokhale, and others who have studied the economic and industrial problems of our country, are all agreed that the free trade policy has exercised an adverse influence on our industrial development and that India could only prosper under a protective system. While almost all are agreed that some sort of protection

\* See Indian Finance, Currency & Banking, S. V. Doraiswami, 1915.

is necessary there is difference of opinion as to its extent and duration if such a policy is to be inaugurated. It has become the prevailing tendency of Indian politicians and journalists of the present day to outter vague generalities and dry platitudes. What is needed is a thorough treatment of the subject in the light of the latest developments in the leading countries and discussion of concrete proposals. I propose, therefore, to state the arguments for free trade and protection briefly, indicate the conditions which influence a country to adopt the one or the other as its policy, review the recent fiscal policy of the most advanced countries, briefly sketch Indian tariff history, and formulate a definite scheme of fiscal reform for India.

J.

The general arguments advanced by the advocates of Free Trade are:—

(1) Protection is class legislation and involves an unnecessary tax on the consumer because it increases prices by the amount of the tariff.

(2) Protection means a mal-adjustment of economic force, as government interference savours of paternalism or socialism as opposed to the individualistic or laissez faire theory.

(3) Protection destroys as many indus-

tries as it artificially fosters.

(4) Protection involves political corruption on a gigantic scale.

(5) Protection is responsible for the persistence of national animosities by retaliatory tariffs and commercial tours.

The arguments advanced in favour of

protection are:

(1) Protection is necessary to correct the balance of trade in favour of a country by suitable modifications of the tariff.

(2) Protection is necessary for the development of the home market, as it aims

at economic independence.

(3) Protected industries involve the most profitable utilisation of capital and labour.

(4) Infant industries require protection, as equality there is none between the highlydeveloped industrial country and the be-

(5) National strength and power and industrial independence can only be possible under a protectionist regime.

In the seventeenth and eighteenth centuries Portugal, Spain, the Low countries, France, and England—the then leading states-built up their commercial and industrial fabric by means of the Colonial system, later known as the Mercantile or Protective system. It consisted of several or all of the following factors: (a) Bounties on the raising or export of raw materials in the colonies; (b) limitation to the mother countries of the export of certain specific commodities from the colonies; (c) prohibition of colonial production of manufactured articles; (d) high protective or even prohibitory duties on imports of manufactures from abroad; (e) restriction of the carrying trade between the colonies and the mother country to vessels of the latter.

The system was carried to an extreme in England and there the reaction came first. The period of the industrial revolution in Englad, which began there decades earlier than elsewhere, was characterised by a policy of the most rigorous industrial protection. Many import duties were quite prohibitory, the export of machinery or even the plans of machinery was absolutely forbidden. As Professor Seligman remarks: "Compared with the British tariffs of the end of the eighteenth and the beginning of the nineteenth century, eventhe most compex of modern tariffs is simplicity itself." When Great Britain had finally attained a virtual monopoly of the chief industries and had established her supremacy on the ocean, she relaxed the restric-

tions. Not fearing foreign competition any longer at home, her great need was to secure an outlet for her surplus products. Moreover the factory system made her an industrial state and an importer of food. The landed interests, who were a minority, were the only people who opposed Free Trade. So the adoption of Free Trade in England was the triumph of the industrial and commercial over the agricultural interests.

The important point to be noticed in the controversy is that the essence of free trade is cosmopolitanism; the essence of protection is nationalism. Legitimate competition presupposes a relative equality of conditions: as long as the growing nations of the world are in a state of economic inequality they cannot dispense with protection. Even as an engine of commercial diplomacy a protective tariff is of service. Countries that adopt protection do so because the advantages outweigh the evils. The universal republic is far in the distance, and whatever Free Trade may be as the ultimate economic ideal, it is discarded by all the leading countries, except England, and its universal adoption is as much a chimera and an impossibility as that of international limetallism and international arbitration, for a long time to come.

The position of. Free Trade is becoming weaker even in England, as the Unionist Party is publicly committed to protection.

Great Britain adopted Free Trade as the foundation of its economic policy because in the special circumstances of the first half of the nineteenth century it was to the interest of the most vigorous factors in the economic life of the country to secure the greatest possible freedom for commercial intercourse. Great Britain had, through her shipping, access to all the markets of the world; she had obtained such a lead in the application of machinery to manufactures that she had a practical monopoly in textile manufactures and in the hardware trades; by removing every restriction, she could push her advantage to its farthest extent, and not only undersell native manufactures in other lands, but secure food, and the raw materials for her manufactures, on the cheapest possible terms. Free Trade thus seemed to offer the means of placing an increasing distance between Britain and her rivals, and of rendering the industrial monopoly which she had attained impregnable. The capitalist employer had superseded the landowner as the mainstay of the resources and revenue of the realm, and insisted that the prosperity of manufactures was the primary interest of

the community as a whole.

The exceptional weakness, as well as the exceptional strength of Great Britain among European countries, made it seem desirable to adopt the principe of unrescommercial intercourse in thorough-going fashion as expounded by Cobden, Bright, Peel and Gladstone. The "Manchester School" of political economy was ready to demonstrate that in pursuing their own interest the British free traders were conferring the benefit of cheap clothing on all the most poverty-stricken races of mankind. In the forties and early fifties the free trade advocates prophesied that other countries would follow the example of England. In 1846 Cobden said:

"You have no more right to doubt that the sun will rise in the heavens than to doubt that in the years from the time when England inaugurated the glorious era of commercial freedom every civilised country will be Free Trade to the backbone. I believe if you abolish the corn laws and adopt free trade in its simplicity, there will not be a tariff in Europe that will not be changed to follow your example."

As a matter of fact the other countries did not adopt free trade but pursued a policy of protection because they felt weaker than England and that their interests demanded a policy of protection. The principles expressed in the writings of List, the German economist, have taken such firm hold, both in Germany and the United States, that these countries have preferred to follow on the lines by which Great Britain successfully built up her industrial proseperity in the 18th century.

II.

Protection as a national policy includes not only discriminating duties upon manufactured goods imported from foreign countries but also other supplementary features such as bounties, premiums, subsidies, rebates, drawbacks, etc. A protective system encourages in addition to manufactures, agriculture, forestry, mining, ship ping, &c., offers bounties for the introduction and establishment of new industries; restricts immigration of the less desirable classes of labourers and induces the skilled labour of other countries

to immigrate: imposes discriminating or prohibitive tonage duties known as Navigation Acts: developes foreign markets by an active policy directed towards securing advantages for home products in foreign countries; and deliberately endures all those pecuniary or other sacrifices which a country may make in order to develop its material resources and establish and foster industry and commerce. In this wide sense the comprehensive policy adopted by the leading protectionist countries, the United States, Germany, France, Russia, Japan, Italy, and Austria: Hungary, includes the making of careful geological and botanical surveys of the whole country in order to discover and open up the vast natural wealth in mines, forests and fields; the establishment of experiment stations to test the usefulness of new crops or means of making old crops more valuable; the stocking of rivers with fish and the afforesting of mountains; the introduction of new or more valuable breeds of livestock; the building of railways, canals and roads, and the offering of inducements to private parties to undertake similar enterprises; the deepening of its rivers and harbours; and the development, 'at public expense, of a scheme of technical and commercial education—lower and higher—adapted to discover and train all the talent in the community available for developing the industry and commerce of the country.

Germany and the United States offer the two striking examples of great modern nations adopting a system of protection most consistently and developing remarkably under its influence. In both cases the high protective system has been associated with the development of nationality, of industry, of capitalism, and a strong finan-

cial system.

In the 'thirties and 'forties of the nineteenth century the doctrines of free trade reigned supreme in Germany. Cobden had many followers in the Fatherland. Great Britain was then the undisputed mistress of the world's trade, industry, finance, and shipping, while Germany was a poor agricultural country without coal, shipping, good communications, and harbours. The Manchester school believed that Germany was predestined always to remain a poor agricultural country exactly as Great Britain was predestined always to remain a rich industrial nation. When the irresis-

tible economic power of England enabled her to throw away her fiscal weapons of defence, and open her doors wide to all nations by introducing free trade, Cobden proclaimed, "Great Britain is and will always be, the workshop of the world."

At that time arose in Germany, the famous economist Frederich List. He refused to regard the doctrine of free trade universally true, and subjecting it to a merciless criticism exposed the fallacies upon which it was based. Having lived a long time in England and the United States, he spoke with greater practical knowledge on international affairs than do the majority of political economists. His principal work "The National System of Political Economy" was published in 1840, and his system after the infities rapidly became authoritative for German Economic policy, and is still the text-book of German economists and statesmen.

List, the father of the German national school of economics, advocated the national and historic method as opposed to the cosmopolitan policy of Adam Smith, which, although it has been adopted in Great Britain for more than sixty years, has failed to commend itself in practice to any other civilised nation of importance. He declared that the theory of free trade might be true only in case all nations would reciprocally follow its principles. He showed how Great Britain had become so wealhy and how Germany might also acquire wealth.

"How comes it then that in these days one million of English operatives can perform the work of hundreds of millions? It comes from the great demand for manufactured goods which by her wise and ener-getic policy England has created in foreign lands, and especially in her colonies; from the wise and powerful protection extended to her home industries; from the great rewards which by means of her patent laws she has offered to every new discovery; and from the extraordinary facility for inland transport afforded by her public roads, canals, and railways.'

He advocated the adoption of a united vigorous system of commercial policy to secure the German home market for its own industries.

"Only in the soil of general prosperity does the national spirit strike its roots and produce fine blossoms and rich fruits. Only from the unity of material interests does unity of purpose arise, and from both these national power."

List wrote at the same time in Germany when Cobden and his disciples preached their gospel in England, and List's book was vigorously attacked in England. The

Edinburgh Review, in July 1842, devoted more than forty-two pages to that book, which was contemptuously characterised as "unworthy of notice," "unworthy of grave criticism," "a pretended system." The writer proved to his own satisfaction that all attempts to build up industries in Germany under the shelter of protection were misdirected and would prove of no avail.

List was not at first supported by his contemporaries, who were free traders. Though the mercantile and banking circles in Hamburg favoured free trade and Economists like Soetbeer, Wiss, Ascher, and Wolff opposed protection. The agricul-tural and manufacturing interests were strong supporters of List. Prince Bismarck soon became convinced of the wisdom and utility of the system of List. In the 'sixties Bismarck thought it not advisable to take action as the political condition was unsatisfactory. As soon as the unification of Germany was achieved Bismarck first reformed the currency system by the adoption of the gold standard, demonetising silver, then established the Imperial Reichsbank, and in 1879 inaugurated a strongly protective policy. Thus the great chancellor laid the foundations of German economic progress and the financial and industrial progress of the tatherland has since then astonished the

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Bismarck's proposal for Protection met with considerable opposition. It must be interesting to Indians of all classes to follow Bismarck's arguments, which sum up the case for Protection with remarkable insight, power and precision. In introducing his protective policy in the German Reichstag (2nd May, 1879) he said:

"I do not mean to discuss Protection and Free Trade in the abstract. We refuse to remain the sole dupes of an honorable conviction. We have opened wide the doors of our State to the imports of foreign countries, and we have become the dumping ground for the overproduction of all those countries. Germany being swamped by the surplus production of foreign nations, prices have been depressed, and the development of all our industries and our entire Eco-

development of all our inquistries and our entire Economic position have suffered in consequence.

"If the danger of protection were as great as we
are told by enthusiastic free traders, France would
have been impoverished long ago, for she has had
Protection since the time of Colbert, and she should
have been ruined long ago, owing to the theories
which have guided her economic policy.

Since we lowered our tariffs, we have been a prey

to consumption and we have been slowly bleeding to death. This process has been arrested for a time by the French millions; otherwise we should have been compelled five years ago to take those steps which we are taking today. We must now decide what we shall do to infuse fresh blood into the German Economic body, to brace it with the power of a regular circulation.

We demand a moderate Protection for German labour. Let us close our doors and erect some barriers in order to reserve to German industries at least the home market, in which German good nature is at present being exploited by the foreigner. The problem of a large export trade is always an extremely delicate one. The world has been circumnavigated and we can no longer find abroad new purchasers of importance to whom we can send our goods.

"In matters like these I view scientific theories th doubt. The dicta of abstract science influence with doubt. of experience. I see that those countries which possess Protection are prospering.

"Mighty England, that powerful athlete and champion wrestler, stepped out into the open market."

after she had strengthened her sinews and said 'who will fight me? I am prepared to meet everybody.".

On the 14th of June, 1882, Bismarck made again an important speech on Protection and Free Trade and said:

"England has abolished Protection after she had benefited by it to the fullest extent. Free trade is the weapon of the strongest nation, and England has become the strongest nation owing to her capital, iron, coal, harbours, and her favourable geographical position. Nevertheless she protected herself against foreign competition with exorbitant protective tariffs until her industries have become so powerful.'

The various objections that were urged against a Protective policy have been successfully met by the eminent economists of modern Germany. Rosher considered Free Trade as an impracticable and unattainable ideal.

When the feeling that all mankind constitutes one family has abolished all political boundaries, and when universal righteousness and love have killed all national ambitions and jealousies, differences between nations will become of rare occurence, However arguments presupposing such a state of affairs are not admissible before it has been clearly proved that such ideal conditions exist."

Trietschke, the historian, condemned free trade from the historian's point of

view.

"We have found it to be an erroneous idea that protection is only necessary for young industries. Old industries, too, require protection against foreign competition. In this respect ancient Italy teaches us a terrible lesson. If protective tariffs against Asiatic and African bread stuffs had been introduced in time, the old Italian peasantry would have been preserved and the social conditions would have remained healthy."

Mansen expresses the same view.

Protection has not been elevated to a dogma in Germany as Free Trade has been in England. Schmoller, Victor Leo,

Biermer, Roscher, Oldenburg, and Paul Voight merely consider Protection as a policy, and "remedy of economic and political therapeutics to be prescrided some times in big/ and some times small doses." From the financial point of view, Bismarck considered protection a national necessity.

"The reform of our fiscal policy consists not in increasing taxation but in removing the burden from the more oppressive direct to the less oppressive. indirect contributions by a revised tariff."

American economists like Hamilton, Carey Colwell, and others adopted protection as their policy. After the American civil wars' the United States have been consistently maintaining high protective duties. In 1864-65 import duties were In 1867 duties on wool and raised. woollens were increased. In 1869 the duty on copper was raised. In 1870 duties on steel rails were enhanced. In 1883 duties were enhanced on cottons, woollens, iron and steel manufactures. In 1890, the McKinley tariff advanced duties materially on a considerable number of commodities cotton goods, wool, woollens, silks, linens, velvets, etc. A further advance was made by the Dingley Tariff of 1890.

The tariff policy of France was one of complete prohibition from 1800 to 1860, low import duties from 1860 to 1881 and reversion to high protection after 1881. In 1892 an enhanced tariff, called the

Meline tariff, was established,

In other important countries chages in policy have taken place similar to those noted in Germany and France. England and Holland are alone in maintaining the free trade policy at the present day.

#### IV.

The duties on imported manufactures levied by various countries are:—

. А	verage ad- valorem	Äverage ad- valorem			
\ Country:	duties per	Country.	duties per		
	cent.		cent.		
Russia.	131	Greece and	. ,		
		Denmark.	19		
Spain.	76	Canada.	25 to 35		
United States.	. 73	New Zealand.			
Portugal.	71	Roumania.	14		
Austria-					
Huagry.	35	Belgium	13		
France.	. 34	Norway	12 ,		
Argentine					
Republic.	28	Australia.	10		
Italy.	27	Japan ·	10		
Germany.	25	South Africa.	8		
Sweden.	23	' India	<b>ર</b> .		

Comparing India with the United States as regards import duties the figures are:—

Ad   alorem duty   Per cent	Articles	United States	India.
Blankets, etc.   40   5   Free		Ad talorem duty.	Per cent.
Blankets, etc.   40   5   Free	Bronze buttons etc.	50	5 and frée
Books         25         Free           Canvas, carpets         45 to 50         5           Clothing cotton, linen (ready-made) Silk, etc.         50 to 60         3½           Copper manufactures         45         Free           Cotton goods         50         3½           Cutlery         40         5           Diamonds, cut and set         60         5           Drugs         10         Free           Fire arms         35         10           Free         60         5           Fruits         25         Free           Gold, jewellery         60         5           Hides raw         15         Free           India rubber manufactures         30         5           Iron mrnufactures         30         5           Iron mrnufactures         35         5           Inon mrnufactures         45         5		40	
Canvas, carpets		,	
Clothing cotton, linen (ready-made) Silk, etc. 50 to 60 3½ Copper manufactures 45 Free Cotton goods 50 3½ Cutlery 40 5 Diamonds, cut and set 60 5 Drugs 10 Free Fire arms 35 10 Freits 25 Free Gold, jewellery 60 5 Hides raw 15 Free India rubber manufactures 45 1 per cent. and free Knit goods 50 5 Leather manufactures 50 1 per cent. and free Musical instruments 45 5 Cpium preparations 40 Painting and marble Statuary 20 5 Perfumery, alcoholic 45 5 Fins, metallic 35 Free Railroad ties, cedar 20 Free Rugs 40 5 Silk manufactures 35 to 60 5 Sugar 57 to 96 5* Tobacco 80 to 100 Free Watches 40 5 Wooden manufactures 20 5 Wood 40 Free Woollens 60 5 Rice 35 to 60 Free Glass manufactures 50 to 60 5 Chemicals, oils & paints 30 Free and 5 Pulp and papers 25 Free Flax, Hemp, and jute manufactures Metals and manufactures 35 to 45 Free			
(ready-made) Silk, etc.         50 to 60         3½           Copper manufactures         45         Free           Cotton goods         50         3½           Cutlery         40         5           Diamonds, cut and set         60         5           Drugs         10         Free           Fire arms         35         10           Fruits         25         Free           Gold, jewellery         60         5           Hides raw         15         Free           India rubber manufactures         30         5           India rubber manufactures         30         5           Inon mrnufactures         45         1 per cent.           India rubber manufactures         35         5           Inon mrnufactures         45         5           Steel and manufactures         40         5           Perfumery, alcoholic         45		#3 to 00	Ü
Copper manufactures         45         Free           Cotton goods         50         3½           Cutlery         40         5           Diamonds, cut and set         60         5           Drugs         10         Free           Fire arms         35         10           Fruits         25         Free           Gold, jewellery         60         5           Hides raw         15         Free           India rubber manufactures         30         5           India rubber manufactures         45         1         per cent.           India rubber manufactures         30         5         1         per cent.         and free           Knit goods         50         5         1         per cent.         and free           Knit goods         50         5         1         per cent.         and free           Knit goods         50         5         1         per cent.         and free           Musical instruments         45         5         5         1         per cent.         and free           Musical instruments         45         5         5         1         per cent.         and free	Cioting cotton, men	50 to 60	914
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	Cotton twist and yarn	, 50	Free

In the eighteenth century Indian industries were in a flourishing state. When Clive entered the city of Murshidabad, the old capital of Bengal in 1767, he wrote of it: "This city is as extensive, populous, and rich as the city of London, with this difference—that there are individuals in the first possessing infinitely greater property than in the last city." This sentence fairly sums up the relative position of India and England then. Since that year the wealth of England has been increasing and her industries advancing by

leaps and bounds, while the wealthy India has been drifting to the condition of inpoverishment and her industries have been declining.

England's industrial supremacy owes its origin to the vast hoards of Bengal and the Karnatic being made available for her use. Before the stream of treasure began to flow to England, British industries were at a low ebb. The connection between the beginning of the flow of Indian wealth to England and the swift uprising of British industries was not casual but causal, as Digby observes; and Mr. Brooks Adams has dealt with this fact clearly.

"The influx of the Indian treasure, by adding considerably to the nation's cash capital, not only increased its stock of energy but added much to its flexibility and the rapidity of its movement."

Very soon after Plassey, continues Mr. Brooks Adams, wealth from Bengal began to arrive in London.

and the effect appears to have been instantaneous, for all authorities agree that the industrial revolution began with the year 1760. Prior to 1760 the machinery used for spinning cotton in Lancashire was almost as simple as in India; while about 1750 the English iron industry was in full decline, because of the destruction of the forests for fuel. At that time four-fifths of the iron used in the kingdom came from Sweden.

Plassey was fought in 1757, and probably nothing has ever equalled the rapidity of the change which followed. In 1760 the flying-shuttle appeared, and coal began to replace wood in smelting. In 1764 Hargreaves invented the spinning-jenny, in 1776 Crompton contrived the mule, in 1785 Cartwright patented the power-loom, and, chief of all, in 1768 Watt matured the steam engine.

Possibly, in the opinion of the same writer, since the world began no investment has ever yielded the profit reaped from the wealth derived from India,

because for nearly fifty years Great Britain stood without a competitor. From 1694 to Plassey (1757) the growth had been relatively slow. Between 1760 and 1815 the growth was very rapid and prodigious. Credit is the chosen vehicle of energy in centralised societies, and no sooner had treasure enough accumulated in London to offer a foundation, than it shot up with marvellous rapidity. The arrival of the Bengal silver and gold enabled the Bank of England "which had been unable to issue a smaller note than for £20, to easily issue £10 and £15 notes and private firms to pour forth a flood-of paper."\*

Between Plassey and Waterloo nearly £1,000 millions were transferred from India to England. With this money thus obtained and the political power, Eng-

<sup>\*.</sup> Countervailing duties from a few countries.

<sup>\* &</sup>quot;Law of Civilisation and Decay," pp. 263, 264.

land got the better of the ancient industries, arts and crafts of India during the early part of the nineteenth century, and has not since done much to reconstitute India a country of prosperous industries.

Manufactured silk Prohibited Sugar (cost price £1. 13s. about £1. per cwt.) Spirits Spirits 1s. 8d per gallon +

To encourage home industries at the expense of the Indian industries, the East India Company, with the sanction of the English Parliament, took a series of steps. To discourage the manufacture of silk in India and encourage the production of raw silk, Indian silk-winders were compelled to work in the Company's factories, and prohibited from working outside "under severe penalties by the authority of the Government." British manufactures were forced into India free of duty and Indian manufactures were shut out from England and Europe by prohibitory tariffs.

The duty on calicoes was in 1800, £3. 6s. 8d. per cent upon importation into England, and, if for home consumption, there was a further duty of £68-6-8 per cent. The duty on India muslins was 10 per cent on importation and for home consumption 30 per cent. The duty on coloured goods was 4 per cent. but they were prohibited for home consumption. In 1814 a consolidated duty of 80 per cent. on calicoes and 40 per cent on muslins for home consumption was imposed. The silk manufactures and piece goods made of silk and cotton intermixed were excluded altogether from English markets; and a duty of 67 per cent. was levied on Indian cotton goods. Bengal sugar was subjected to a duty of 120 per cent. on the gross price, which was equivalent to a duty of 200 per cent on the prime cost. The tariff was thus manipulated from 1770 to 1810. From 1812 to 1832 the import duties levied on Indian manufactures are shown in the following table:

	1812	1824	1832
	Per cent. on value	Per cent. on value	Per cent. on value
Ornamental cane work	71	50	30
Muslins	271/3	37.5	10
Calicoes	71%	67.5	10
Other cotton manufact	tures 271/3	50	20
Goat's wool shawls	71	67.5	30
Lacquered ware	71 .	62.5	30
Mats	681/3	50	20
	13s. 4d. alue +	4s. per lb	1d. per lb

4s. per lb
Silk manufactures Prohibited
Taffatees or other Prohibited
Prohibited 20 per cent
on value
Prohibited 30 per cent
plain or figured silk

Prohibited 20 per cent on value £3. 3s. Sugar (cost price £1, 13s. £1 12s. about £1. per cwt.) per cwt. Spirits 1s. 8d per gallon + per cwt. per cwt. 2s. 1d. per 15s. per gallon + gallon 19s. 11/2d. 17s. 0¾d. excise duty excise duty 16s. 11d. per 6 per cent 20 per cent Cotton wool 100 lbs.

The settled policy of the East India Company was to convert India into a land of raw produce only to render Great Britain "independent of foreign countries for the raw materials used in her valuable manufactures."

In the beginning of the 19th century ship-building was in so excellent a condition in India that ships could be (and were) built which sailed to the Thames in company with British-built ships and under the convoy of British frigates. Lord Wellesley wrote in 1800, "the port of Calcutta contains about 10,000 tons of shipping built in India." The teak wood vessels of Bombay were greatly superior to the "oaken walls of old England." Lt.-Col. A. Walker wrote in 1811:

"Every ship in the British navy is renewed every twelve years. It is well-known that teak-wood-built ships last fifty years and upwards. Many ships Bombay-built, after running fourteen or fifteen years, have been bought into the navy and were considered as strong as ever."

Taylor, in his History of India, says:

"The arrival in the port of London of Indian produce in Indian-built ships created a sensation which could not have been exceeded if a hostile fleet had appeared in the Thames. The ship-builders of the port of London took the lead in raising the cry of alarm; they declared that their business was on the point of ruin, and that the families of all the ship-wrights in England were certain to be reduced to starvation."

The Statistical Abstracts give the following figures:—

Indian vessels Tonnage British and British Tonnage Indian vessels

These figures show that in 1857 Indian tonnage was half of that of British and British-Indian vessels. Forty-two years later (1898-99) the former had dwindled to one-sixtieth of the latter.

The imposition of heavy import duties in England on Indian manufactures was not the only restriction. English manufactures imported into India paid only a nominal duty, while higher duties were levied on local manufactures consumed in the country.

Import Duty on Excise and Transit
British goods
Cotton manufactures 2½
Leather do. 5 15
Sugar 5 15

VI.

Between 1833 and 1853 various Acts were passed to regulate trade, navigation, and the tariff. In 1852 the duties that were levied on principal articles imported into India were 5 per cent on British cotton and silk piece goods, metals, woollens and other manufactures and 10 per cent on foreign manufactures. In 1859 duties on all articles of luxury were raised to 20 per cent ad valorem; duties on other articles including cotton piece goods were raised to 10 per cent; and those on cotton twist and yarn to 5 per cent. In 1860 the import tariff was brought to a uniform rate of 10 per cent ad valorem with special rates upon beer, wine, spirits and tobacco. In 1871 a new tariff act was passed fixing the import duties generally at 71/2 per cent on manufactured goods and raw material, at 3½ per cent on twist and 5 per cent on piece goods, 1 per cent on iron and 10 per cent on tobacco. Export duties were levied on indigo at 68 a maund, 4 per cent on lac, 4 per cent on oils, seeds, cotton goods, hides and spirits.

In 1874 Lancashire manufacturers regarded the 5 per cent duty on piece goods and 3½ per cent on yarn as protective and memorialised the Secretary of State to abolish the duties on piece goods and yarn completely. In 1875 all export duties except on indigo, rice, and lac were abolished and reductions were made in the valuation of cotton imports lowering the revenue. In 1879 Lords Lytton and Salisbury abolished the duties on all cotton goods imported containing yarn not finer

than 30's.

In 1882 Sir Evelyn Baring abolished the remaining import duties, excepting those on salt and liquors. For twelve years there was practically no change. In 1894 a duty of 5 per cent ad valorem was imposed generally with a few exceptions. Iron and steel paid 1 per cent, petroleum 1d. per gallon; and railway materials, industrial and agricultural machinery, coal, raw materials, grains, books and miscellaneous articles were placed on the free list. Lancashire protested against the im-

position of 5 per cent duty on cotton yarn and piece goods. To propitiate Manchest-ter interests, the Liberal Government levied the countervailing excise duty of 5 per cent upon yarns which could compete with Lancashire yarns. But this did not satisfy British manufacturers. In 1896 Lord George Hamilton exempted imported yarns from duty, reduced the duty on imported woven goods to 3½ per cent and levied a 3½ per cent excise duty on all woven goods including even the coarsest Indian manufactures.

#### VII.

The foreign trade, imports and customs revenue for the principal countries in 1913 were:—

(Import Duties)

		(1)	mport Dunes)	
Country	Total foreign Trad		ustoms Revenue	
	(Merchandise only)	C 3 7 1111	c * * * * * * * * * * * * * * * * * * *	
	£ Millions	& Millions	L Millions	
United Kingdom	1403	769	35.5	
United States	862	362	63.5	
Russian Empire (19	10) 270	114	33	
Germany (1911)	942	510	38	
France (1911)	.712	392	30	
Italy (1911)	225	137.8	13	
Austria-Hungary (	1911) 233	133	10	
Belgium (1911)	500	272	3	
Netherlands (1911)	450	276	2	
Argentine Republic	(1911) 120	73	15.5	
Brazil (1911)	118	53	15.3	
Japan (1911)	102	55	4.4	
India (1913)	290	127.5	7.2	
		. •	T	

These figures are instructive. Russia, whose foreign trade is a little less than that of India, gets a customs revenue (by means of import duties) of £33 millions, i.e., 4½ times the Indian customs revenue. The Argentine Republic, with a foreign trade less than one half of India's, manages to get twice the customs revenue of India. Italy, whose foreign trade is ¾ of India's gets a revenue twice that of India.

An increasing Customs Revenue in these countries not only gives protection to the home industries by checking the dumping of foreign goods but also adds to the strength of the finances by enabling the Exchequer to remit or lower taxes that

press heavily on the people.

The question of questions facing us is this: How long are we to go on suffering from economic and industrial consumption? The policy of free trade, whatever its utility may be to the United Kingdom, is a failure in this country and it should be abandoned without hesitation or delay. There is no justification whatever for England facing a disastrous fiscal system

on India. India should have fiscal freedom just as the self-governing colonies, offering to England the same preference that the other colonies now maintain. The time for discussing any scheme of Imperial preference or Imperial federation should be after India becomes a politically and fiscally autonomous part of the British Empire.

The need of the hour is to discuss and formulate a definite scheme of protection with a view to immediate adoption.

The main considerations that should influence such a tariff reform are: (1) the development of internal trade that has been so long neglected, (2) the diversion of the foreign commerce into healthy channels, (3) the securing of the home market, (4) relief of the congestion of agriculture, (5) the encouragement of industries and discouragement of the export of foodstuffs, and oilseeds and other raw produce capable of utilisation in India, (6) reform of the finances by increasing the revenue, and relieving the burden of land revenue, (7) and checking the drain.

The principal items of Indian exports by sea in certain specified years are: -

1911-12 1910-11 1909-10 1908-09 1907-08 £ millions. Cotton Raw ` 24 21 13.1 17.1 5.8, 6.5 6.5 6 ... 19.6 Twist and yarn 5.1 2 Manufactures 2.6 2.6 2.2 2.1 Rice 19,3 15.5 12.2 10.6 13.6 \*\*\* Wheat 8.9 8.6 8.5 1 5.7 ••• Hides and Skins 8.7 7.3 9.3 8.3 ... 18 16.7 12.57.8 11.2 Seeds ••• Jute Raw 13.2 15 10.3 10 12 \*\*\* Jute Manufactures ... 10.7 11.3 11.4 10.5 12.28.6 . 7.8 8.3 Tea ...

The principal articles of Indian imports by sea are:—

	1911-12	1910-11	1909-10	1908-9	1907-8
		(£ mi	llions.)	1	
Cotton raw	1.4	.1	.2	.4	.5
Cotton twist & yarn	25	2	2.2	2.4	2.5
Cotton manufactures	30.5	27.8	24	23	30
Glass & Glassware	1	1	.9	.8	1
Hardware & Cutlery	2.3	2.2	1.8	1.9	2
Machinery & millwork	2.8	3.1	3.4	4.5	4.5
Iron & Steel	6.7	6.2	5.8	6	6.5
Copper & other metals	2.5	3	2.4	2.7	2.2
Petroleum	2.2	1.6	1.7	2.2	1.7
Railway materials	3	2.8	3.6	5	5
Silk goods	1.8	1.9	1.5	1.5	1.4
Sugar	8	8.8	7.7	7.3	6.2
Woollen goods	2.3	2	1.4	2	1.8

Taking the imports of 1913-14 into consideration, the imposition of a 30 per cent maximum duty, 20 per cent preferential and 10 per cent minimum, the revenue would amount to £19.2 millious:-

£ million	s
On £ 44 millions of cotton goods & yarn	
@ 20 per cent 8.8	
On £ 10 , of iron and steel @ 20 per cent 2	
On £ 10 of sugar @ 30 per cent 3	
On £ 12 ,, of railway material and	
machinery @ 10 per cent 1.2	
On £ 7 millions of copper, hardware,	,
instruments, etc. @ 20 per cent1.4	ŀ
On £ 9.5 ,, silk, woollens, glass,	1
motors and petroleum @ 30 per cent	į
On £ 6 ,, of other dutiable goods @ 30 ,, 1.	o
	_

Customs......Total.....£19.2 millions

Taking the exports of 1913-14, a duty of 10 per cent on raw cotton, raw jute and hides and skins, 5 per cent on jute manufactures and 20 per cent on rice, wheat, and seeds would bring £ 15 millions:-

On Raw Cotton £ 27 millions @ 10 per cent 2.7 On raw Jute £ 20 ,, On Jute manfcs. £ 18.8 ,, @ 10 .9 @ 5 3.6 . £ 18 @ 20 On Rice ,, 3.4 On Seeds £ 17 @ 20 ,, @ 20 2.4On Wheat £ 12 ,,, £ 15 millions.

According to this scheme of import and export duties, the revenue would be £34.2 millions, very nearly the sum that Russia raises solely on import duties. Allowing for a decrease of £4.2 millions on account of the possible shrinkage of imports and exports, the Indian Treasury would benefit to the extent of £30 millions net. By means of this surplus the oppressive land revenue could be reduced by 50 per cent, £10 millions could be set apart annually as a sinking fund to reduce the debt, and £10 millions could annually be devoted to educational, sanitary and other beneficent

The Customs duties should be collected in gold, and this would ensure a steady supply of about £18 millions of gold available for circulation, thus facilitating the conversion of the present exchange standard to a real gold standard with an open

mint, smoothly.

I have outlined this scheme of tariff reform as part of a comprehensive scheme of financial, fiscal, railway, public debt, currency, and banking reform. The objections and criticisms that may be urged against this as a practical policy would be answered later, as they involve a fuller treatment of the subject.

# HOW THE ORIENT IS REPRESENTED ON THE LONDON STAGE

By SAINT NIHAL SINGH.

III: CARICATURES OF INDIA AND INDIANS.

NDIA and Indians are depicted on the London stage from time to time. These plays fall into two classifications: the ones that are occasionally presented by private individuals or associations vitally interested in India, usually made to draw subscriptions to charitable funds or in the nature of artistic experiments; and those that are produced in the ordinary way, as commercial enterprises, by British producers. Those in the first group are necessarily amateurish but often they are all that can be desired. The most successful of them attract small audiences. The others are fearful and wonderful creations. At times I have been so pained to see the caricatures of my country and my countrypeople that I could not sit through the entire performance. In many instances I had to exert all the self-control that I possessed to restrain myself from rising from my seat and shouting down the actors and actresses who were perpetrating appalling monstrosities. Often, however, the representation of India are so crude and ludicrous that an Indian pities the writers and players, and even more so, the unsuspecting public whom they are duping.

Almost without exception, the plays depicting India and the Indians are melodramas or extravaganzas. They are, therefore, not of a high order, even from the point of view of dramatic art. Theatres which make a specialty of presenting melodramas calculated to appeal to poorly educated persons, appear to me to be particularly keen upon introducing Indian

scenes to thrill their audiences.

Take, for instance, "Prince's Theatre," which shares, with the "Lyceum," the "Aldwych," and one or two others, the glory of presenting sensational plays to Londoners. "While London Sleeps," by Charles Darrell, now being played at this theatre, culminates in an Indian scene described in the programme as "The Temple of Somnath." A few years ago,

when an attempt was made by some persons to celebrate in Britain the fiftieth anniversary of the extinction of the Indian Sepoy Mutiny—a very foolish attempt, it seemed to me—the management of this theatre treated its patrons to "The Indian Mutiny." Both are crudely conceived.

The final scene of "When London Sleeps", it seemed to me, concentrated all the nasty things that foreigners say about our institutions and our people, in the space of a few minutes. When the curtain rose, we saw a huge, gilded image set on a high pedestal, occupying the prominent position on the stage. In front of it was a platform containing a pile of logs. An attendant, dressed in Indian costume which had been copied from the picture of some Musalman, and, therefore, could have no place in a Hindu sanctum sanctorum, paced to and fro, as if he were a sentinel guarding a treasure. Soon the villain of the play, an Englishman, entered. He was dressed in similar Indian garb, and took the place of the guard, who disappeared. Then came the hero and heroine. It appeared that the "Temple of Somnath" was a part of an exhibition held at the "White City," in Shepherd's Bush, London, and that the couple had come to see what it was like. They soon told each other and the audience what a "vile institution" it was. The operator switched on the electric light, and the eyes of the image glared a vivid green, lighting up its "hideous" features. The hero explained to the heroine that the pile of wood that she saw was an exact copy of the funeral pyre on which the Hindus burn their widows alive. Other lies respecting our customs were recited, which finally made one of them give utterance to the canting platitude that they were fortunate to be living in a "Christian land." That remark drew frantic applause from every corner of the crowded house. This surprised me greatly for the audience had been witnessing, for nearly three hours, the villain persecuting the heroine in a most barbarous manner.

One of his machinations was to lure her to a sumptuously furnished house, where men and women debauched, night after night, out of the reach of the police. He had resorted to this ruse with a view to ruining her reputation so she would be forced to marry him and he would come into possession of the large fortune she had inherited. Another of his villainies was to burn the residence in which she was living, from which she escaped by walking across a telephone wire to the roof of a building across the way, with his own little child tied to her back (she had been a slack-wire walker in a circus before she had come into her fortune). The audience, however, forgot all about these misdeeds that had occurred in the "Christian land," and which, the playwright represented, occur frequently in it. Soon after the audience had ceased applauding, the hero left the heroine to explore the mysteries of the temple for herself, and went to give an exhibition of his athletic skill (he was known as the "Star of the Air") in another part of the "White City." Almost immediatly the villain, disguised as an Indian, locked the temple doors, revealed his identity to the heroine, and told her that he meant to immolate her as a sati if she did not concent to marry him, and make over her riches to him. She chose to die the hideous death rather than give in to his demands. We saw her placed on the pyre and chained to it. Then the logs were lit and the flames leaped about her body. She screamed for help, and the hero appeared in the nick of time and saved her. The "Temple of Somnath" and the institution were desecrated merely to harrow the feelings of a British audience.

"The Indian Mutiny," written by George Daventry, was no less harrowing than the scene depicting the "Temple of Somnath." Judging the author entirely from what he wrote, he knew very little about India and Indians. He was ignorant to the point of giving Hindu names to Musalmans, and vice versa. He had not taken the trouble carefully to read the considerable literature that exists on the subject of the Indian Mutiny. All that he cared to do was to use the Indian Mutiny as a background on which to paint a picture of love thwarted by villainy. He showed no compunction in depicting the Indians in the blackest possible character. I have no desire to rake

up the ashes of the Mutiny. They are better left undisturbed. I, however, was grieved to note that the play created an impression upon the audience that Indians were treacherous and immoral. I was further pained to observe that none of the many notabilities who profess love for India, and who cherish the desire to bring about harmony between India and Britain, took the trouble to point out that such exhibitions of racial discord are decivilizing and pernicious.

In another play that was presented not long ago, an Indian politician was shown making love to an English suffragette who was a married woman. I learned that both these characters were caricatures of two of my friends, and that decided me not to witness the performance.

# IV: THE VILLAINIES OF A "YOUNG EGYPTIAN."

The only play in which I have seen an Egyptian of our generation figure, was "Bella Donna," which had a long run at St. Jame's Theatre. The leading roles were played by Sir George Alexander and Mrs. Patrik Campbell. It was an adaptation from Mr. Robert Hitchin's powerful novel of the same title. In the drama, as in the original book, the Egyptian who has come under European influence is made out to be a "heavy villain." I will give a brief resume of the plot, as it was unravelled before the theatre-goers of London, and recount some of the impressions that the performance left on my mind.

I may first observe that I saw the play at a local playhouse known as the "Kennington Theatre," which is situated in the heart of Kennington, a congested district in South London. Much of the property in this locality is owned by H. R. H. the Prince of Wales. It is within half an hour's tram ride of my house. Some of the best theatrical companies, including famous actors and actresses, or "stars, as they are called, come to it and give performances for a week or two, presenting plays that have proved popular in London's fashionable "West End." I have been frequently greatly impressed with the excellent quality of the dramas presented at the Kennington. On the occasion of which I write, the well known actress, Miss Hilda Moore, was the leading lady.

"Bella Donna" commenced with a scene

located in the office of a London specialist, Dr. Meyer Isaacson, a Jew who had established a large and influential practice in the capital of the Empire. Some time was taken up by minor characters, who came as patients and detailed their symptoms and complained of their pains to the great They were followed by Mrs. Marchmont, who did not come for professional advice, but was making a friendly call. In the course of her coversation it developed that she was very much agitated over the fear that Nigel Armine, her near relative and a close friend of Dr. Isaacson, had been caught in the toils of a notorious woman, Mrs. Chepstow. Nigel Armine, it developed, was the younger brother of Lord Harwich. As the Earl had no heir to succeed him, Armine was the next in succession. He stood a good chance of shortly stepping into his brother's shoes, as Harwich was leading a fast life that was liable to cut him of fat any time. Mrs. Chepstow was a woman with a past that would not bear looking into. For years she had been known as "Bella Donna." She had been "sold up" for debt twice before she was twenty. She had been divorced for infidelity, but the co-respondent who figured in her divorce case, and whose wife had secured a legal separation from him immediately following the Chepstow scandal, had died just before the decree nisi had been made final, and thus Mrs. Chepstow had not been able to marry him and thus clean off her social slate. She had been for years depending for her living - upon her dupes. But as age crept on, she found her charms declining. Nigel Armine appeared on the scene just at this juncture, fresh from the wilds of Egypt. He was a man of the highest ideals, and as unsophisticated as a convent school girl. Mrs. Chepstow had no difficulty in casting her spell over him and binding him to her side. He knew about her past, but she made him believe that she had been sinned against and had not been a sinner-that she was really a victim of circumstances rather than a Magdalen. Besides, he had a theory that if you believe a bad person to be good, that belief will actually cause the most hardened sinner to repent and reform, so as to come up to your ideal. Mrs. Marchmont told Dr. Isaacson that the family feared that Nigel would be mad enough actually to marry her. Such an arrangement would suit Bella Donna's

purposes perfectly, for, when Harwich died, and the title fell to Nigel, she as Lady Harwich would be powerful enough to push her way back into respectable society. Dr. Isaacson promised to do all that he could to dissuade his friend from taking such a rash step. He said that, strange to say, Mrs. Chepstow had a professional appointment with him that very afternoon. Indeed, she was anounced at that moment. He said he would study her and see if he could move her to loosen her grip on Nigel.

As Mrs. Marchmont left the consulta-

tion room, Mrs. Chepstow (played by Miss Hilda Moore) entered it. She was dressed in the latest fashion, and moved with sinuous grace. She was so skilfully painted and powdered, and so artfully dressed, that she showed not a sign of her age. She appeared to be in the prime of youth, lovely, clever, alluring. It was evident at once that she had no need of professional. advice. A war of words ensued between her and Dr. Isaacson. She did not seek to gloss over her shortcomings, nor her unsavoury history in speaking to him, though this was the first time she had ever met him. In fact, she was brutally frank in disclosing her true nature to him. He was forced to conclude that she had come to him with the deliberate intention of showing herself in her true colours to him under the pretence of consulting him professionally, so that his lips would be sealed, and he would be unable to warn his friend to beware of her. He actually did try to dissuade Nigel from having anything more to do with the designing woman, going as far in trying to open his eyes, as professional etiquette would permit. Armine, however, was too much infatuated to listen to the voice of reason, and could only declaim on the beauty and charms of the lady who had enthralled him. After all had appeared and taken their leave, Dr. Isaacson picked up a volume dealing with poisons, the study of which subject he was pursuing at the time, and, as he leafed through the book, murmured, meditatively, "Bella Donna! Bella Donna!," connecting Mrs. Chepstow, in his mind, and in that of the audience, with the

The second act showed us the drawing room in the Villa Androud, somewhere in Egypt. Nigel Armine had persisted in his

deadly drug that bears that name. The curtain fell on him, absorbed in reading.

intention to marry Ruby Chepstow, and the two were enjoying their honeymoon in the villa, which they had rented for a few weeks. As the curtain rose, we heard a droning chorus in which the word "Allah!" was repeated, again and again, in a cadence which was meant to be Egyp. tian music but was not. Some one was beating an accompaniment on a darabouk. keh, or Egyptian drum. An Egyptian manservant parted the curtains and advanced into the room. Mrs. Armine was seated at a dressing table strewn with toilet articles. The servant held the stem of a large red rose between his gleaming, white teeth. He came to her, kissed the rose, and laid it beside her on the dressing table, saying, "Anything what my lady want, she must have," an pression which he repeated on several She asked him who it was occasions. singing "Allah! Allah!" on the Nile, and he replied that the singers were the Nubian sailors on Mahmoud Baroudi's dahabeeyah, or pleasure craft, floating on the river within sight of the house. He ventured the information: "Mahmoud Baroudi very nice man, very good man. He is as big as Rameses the Second. and he is as rich as the Khedive. He has money—as much as that"—and he threw out his arms to signify that the wealth of Mahmoud Baroudi was as great as the whole world in extent. Just then Nigel Armine entered the room. The servant disappeared, and Mrs. Armine sat down at the toilet table and began to "make up" her face with powder, and rouge, and pencil. Her husband reproved her and begged her not to put the nasty stuff on her face. She was offended and angered by his pleading, but held her emotions in check. Then the post, that had just arrived from Europe, was brought in by a servant. Nigel opened one of the letters, read it with an exclamation of pleasure, and informed her that Lady Harwich had given birth to twin boys, thus doubly assuring the succession. Fierce passion blazed in Ruby's eyes as she realized that now she could never be Lady Harwich, that all her plotting had failed, and that she had tied herself to a man who would never be more than moderately rich, who would never have a title, with whom she had no sympathy whatever, whom she actually hated at that moment—that she was doomed to spend years on end with him in the Egyp-

tian deserts. The very thought of it was as a nightmare to her. Her husband saw the anger in her expression, and rightly divined its cause. But when he spoke to her sympathetically about her disappointment at having lost the prospect of becoming Lady Harwich, she adroitly turned the tables against him and made the opportunity for the outburst of temper she could not restrain by upbraiding him for having the suspicion that she had married him on that account, and declaring that he was like all the rest of the world, and would not credit her with being capable of an unselfish action, inspite of all his protestations of belief in her. He was full of penitence at once, disclaimed all suspicion of her motives, and pleaded with her to forgive him for having even seemed to doubt her goodness for a moment. It was 🍮 about this time that Mahmoud Baroudi was announced. He was dressed in correct European evening dress, except for his tarboosh-his cap resembling a Turkish fez. He spoke English fluently, with but a slight accent. Every word he uttered, and every move he made betrayed the fact that he had spent much of his life in European capitals, in the most polished circles. In conversation he spoke of the various business enterprises in which he was engaged, and it was apparent that he was highly educated and possessed great wealth, and occupied a very high social and political position in the Nile Land. It appeared that all the Egyptian servants in the Armine establishment were in his pay, under his influence, and fearfully afraid of him. When he and Mrs. Armine were left alone, the two flew into each other's arms. It developed at once that she was carrying on an intrigue with him, and that she had, on many occasions, paid clandestine visits to his dahabeeyah and his home. A love scene followed. Then Baroudi directed her to dismiss her French maid at once and send her back to France. He handed her a little box of white powder, and told her that she was to put a little of it each day in her husband's coffee. She would soon be free to be with him as much as she might choose. He warned her, however, that she was never to breathe a word to anyone that would reveal the secret of their relations. He seemed to have only one terror, and that was what his English friends in Cairo and Alexandria might think of him. When Nigel, on his

return, asked Baroudi to accept a cup of coffee, the Egyptian begged to be allowed to place at his disposal the services of a man who could make most excellent coffee. The offer was gratefully accepted, and an Egyptian came in and prepared and served the beverage. Baroudi offered to loan his dahabeeyah, the Loulia, to Mr. and Mrs. Armine, for a pleasure trip on the Nile. This favour, also, was thankfully taken advantage of. The scene ended with Mrs. Armine discharging her maid, who was in tears at her sudden dismissal, and sitting down before the toilet table to "make up" her face, examining herself carefully in the mirror to study the effect.

Act III was located in a temple on the Nile, near Luxor. We saw, in turn, a number of persons, among them Mrs. Armine and Mahmoud Baroudi, the Egyptian servants, Mrs. Marchmont, who, it will be remembered, was a relative of Nigel, and, to our great surprise, Dr. Meyer Isaacson. He, it appeared, has become so worried over the continued silence of his friend and over the report he had heard of his curious illness, that he had come to Egypt to investigate the matter. Nigel Armine, he learned, had suffered from a sunstroke, and was under the medical care of Dr. Hartley, an American practitioner, who, it was said, was infatuated with "Bella Donna." No one was permitted to see the sick man, the excuse being that he was too ill to be disturbed by visitors.

Ruby was visibly appalled when Dr. Isaacson suddenly confronted her in the temple near Luxor. He asked to see his friend, and she politely told him that she feared it would not be possible. She promised, however, to mention the matter to her husband, and also to Dr. Hartley, and to write to him letting him know their decision. She warned him not to be disappointed if the reply was in the negative.

The note that he received was baffling. It told him that Nigel felt too weak to see anyone, and begged his old friend to excuse him for the present. He hoped to be able to welcome him a little later.

A less forceful person than Dr. Meyer Isaacson would have given up the attempt as hopeless, and returned to his practice in Loudon, leaving the victim of the conspiracy to his fate. But Isaacson was not built that way. "He determined to force

his way on board the Loulia, which was anchored near the river bank.

The scene then shifted to the deck of the Loulia. We saw Nigel, ghost of his former self, emaciated, groaning with every move he made at the pain it caused him, so weak that he could scarcely lift his hand, with a peculiar pallor that made him look as if he were about to fall into his grave. Dinner had just been finished. One of Mahmoud Baroudi's men was making coffee, at one side of the stage. We saw him stealthily take out a little box from the folds of his clothing, and sift a few grains of white powder, into the cup before handing it to Bella Donna to offer to her husband. She took it and gave it to him, helping him to raise it to his lips. He drank only part of it, and placed the cup on the deck under his chair. He spoke in low, trembling tones, expressing doubt of Dr. Hartley's ability, and wishing that Isaacson was there to look after him. She hung over him with honeyed words, pooh-poohed the idea that he was in danger of dying, and finally persuaded him to go to his cabin and get into bed.

Then Issacson appeared on the scene. He had been hiding on the shore, where he could see and hear everything that was going on. His first act was to empty the coffee that was in the cup under the chair into a glass bottle, which he took from his pocket. He had only time enough to hide it when Ruby returned. She upbraided him for coming, and ordered him off the ship.

Isaacson, however, refused to go. He very cleverly overcame the niceties of professional etiquette that stood in his way and finally managed to see his friend. His investigations soon assured him that "Bella Donna" was poisoning her husband by inches in order to be rid of him so that she could give herself up entirely to Mahmoud Baroudi. He wisely refrained from communicating his discovery to Nigel. but started to overcome the effects of the deadly drug that had been administered to him for weeks, employing effective means to see to it that no further poison could be given to him by his wife or any of Baroudi's tools.

Act V. showed us the exterior of the Villa Androud. Nigel was now cured. The doctor told him the true nature of his malady, and named the persons who had been responsible for it. He immediately

denounced Isaacson for seeking to fasten base suspicion on his wife, and ordered him to leave the place at once. While Isaacson was packing his luggage, Ruby arrived, and her husband told her what had taken place. The situation loosened her tongue. She told her husband that he was an utter ass. She said that she had given him poison, because she wanted him out of the way so that she could give herself to Mahmoud Baroudi, whom she loved as passionately as she hated her husband. This recital staggered Nigel, and he groped his way into the house with Isaacson.

Then Mahmoud Baroudi strolled into the garden. She glibly told him what she had done for love of him, and declared that now she could come to him without let or hindrance, as she had cut herself off once for all, from her husband. But Baroudi thought differently. He was terri-

fied at what his English friends in Cairo and Alexandria would do when they heard of the scandalous affair. He rebuked her for daring openly to couple his name with hers. He reminded her that he had forbidden her ever to mention the matter to anyone, and declared that he never forgave a woman who did not obey him. When she tried to cling to him, begging him not to forsake her he roughly threw her aside and angrily strode out of the garden and out of her life.

Deserted by her lover, she turned to go back to her husband, but Isaacson would not let her enter the house. Finally she walked off, alone, into the desert.

Thus ended the play, but the mischievous notions it gave of the "Young Egyptians" to those who witnessed the performance are likely to remain with them as long as they live.

# CONFESSIONS OF A HISTORY TEACHER

[In this paper my intention is to discuss the case of the ordinary students, the average Pass man and those below them, forming the lower half of a class arranged in the order of merit. My remarks do not apply to our best boys—about one-tenth of a class,—who may be left to their own devices and would, in the words of Pandit Ishwar Chandra Vidyasagar, "come out in the first division, even if they were let loose in a wilderness, instead of being trained in a college." I also exclude a fairly large number who, without being tip-top scholars, take a genuine interest in History and keep up their study and discussion of the subject far into life,—generally using their mother tongue for the purpose. Their number varies in different Colleges, being about 40 p.c. in the better sort of institutions, and a quarter or even less in the lower type of Colleges which admit pupils without any selection. My remarks are also subject to the qualification that in Bengal many of our students read at home a very large number of vernacular books of value and thus supplement their college teaching.]

VERY earnest teacher of History in Indian Colleges asks himself, how to infuse life and reality into the teaching of the subject, how to give our boys true knowledge and not merely load their memory with a bundle of dry facts for a temporary end? In the case of History we have a further complication of the general

educational problem of devising means for making the student do his own work instead of the teacher removing all his difficulties and saving him labour, and thereby rendering him intellectually helpless. How can our boys be trained to be self-reliant, to know where to look for information and how to put that information to rational use? How can we make the knowledge imparted to them by us truly their own possession, so that they may apply it to the problems of life?

The difficulties in the path of achieving this ideal are many, as every one with experience of Indian Colleges knows very well. First and foremost, our boys have to attend lectures and write answers in an alien tongue of which the immense majority of our freshmen have no such mastery as breeds confidence and facility in using it. This makes it a laborious task for them to read English books extensively for gathering information; they cannot do it with ease or for pleasure, unlike students who are born to the language. Their limited power

of English composition makes it practically impossible for them to express themselves in their own words freely. They are driven to reproduce other men's language "because they are not sure of their own English." This unnatural arrangement of Oriental boys having to read and write in a foreign and imperfectly acquired tongue, is responsible for a twofold mischief: the meagre acquisition of knowledge from books by our students and the inadequate expression in writing of what they do acquire.

Secondly, the environment which makes European history easily intelligible to the English lad is wanting in India. "Constitution," "democracy," "popular representation," "the factory system," "peasant proprietorship," "ministerial responsibility," "the upper chamber," "the State Church," &c., are things with a familiar meaning to the English lad; but they are entirely outside the Indian student's range of experience; he never meets with their use in the society around himself, but has to learn their meaning by painful effort.

The evil is aggravated by the burden of too many subjects and too ambitious a syllabus, which some of our Universities have thought fit to lay down for their examinations. A large number of books, usually of an advanced nature, are prescribed, which nobody with any real knowledge of Indian academic conditions can expect the average student to read for himself or (in some cases) to understand without frequent assistance. The excessive number and weight of text-books necessarily makes the teacher deliver not lectures but an outline sketch of the subject, while the student is driven to trust for his salvation to some printed epitome or his professor's notes.

Lastly, the standard of teaching history has suffered from the neglect of the subject by the authorities of nearly all our colleges; the worst-paid teachers (excluding pandits and maulvis) being employed in the work and very poor equipment in respect of books, maps and models being provided even in our richest colleges. As Mr. N. N. Ghosh, Principal, Metropolitan Institution, once wrote in sorrow, "Almost every body is considered fit to lecture on history."

Where lies the remedy? We may begin by admitting, what is well known to every experienced educationist, that the Euro-

pean system of the professor delivering lectures and his pupils immediately writing down the main points of his discourse in their own words, is impossible here. No Indian student below the Honours standard can profitably follow a discourse rapidly delivered in English on a subject just then introduced to him, and any notes he may jot down on the occasion are likely to be scrappy, incoherent, and useless for the purpose of self-instruction. The European system of lecturing requires for its success that the student should have a perfect mastery of the language of the lecture, he should carefully read the subject up at home in advance of the lecture, and he should have sufficient leisure to read in it afterwards in order to verify references and correct his mistakes. The two insuperable difficulties here are the weakness of our average students in English composition and the absence of advanced historical works in our vernaculars. however, the lectures are delivered in the boys' mother tongue they can take notes of their own. A case within my own knowledge illustrates this point. I once discoursed on the Renaissance to the B. A. students of our college; the language used was English, and on examining their notebooks I found that only two of my pupils, -who were up to the Honours standard —had taken down an intelligent and useful summary of my lecture in English. Sometime afterwards I spoke on the same subject, but in Bengali, to the hoys of Rabindranath's school at Bolpur, and though second audience was very much younger than my first, they wrote excellent connected reports of my discourse, in their mother tongue.

Hence, all practical teachers in India are driven to throw their imported notions overboard and to dictate to their classes, word for word, what they wish them to learn. They sometimes deliver "lectures" in the English sense of the term, no doubt; but these merely introduce and explain the subject; the students listen and ask questions if they have any difficulty, but they do not write down anything at this stage. Then these lectures are crystalised in the form of Professor's "notes," to which the students pin their faith, and which, when well written, circulate from College to College usually in MS. copies and sometimes in print. Addressing students in a tongue not their own, the Professor must

supplement or rather consolidate the spoken word by the written note. This course of action is dictated by common sense and the necessities of the case, and not by the "perversity of the native professors," nor by the "mediæval spirit of the Calcutta University."

Notes, then, must be dictated if the lecture is not intended to vanish like the passing breeze. If we decline to dictate notes we must, as an alternative, see to it that every boy of the class makes an English summary of the subject on the basis of our lectures or his text-books. We must examine and correct such summaries. from the beginning to the end. In few Indian Colleges are tutors employed for such correction of home exercises, and the work must be done by the professor if it is to be done at all. No man with the least knowledge of the conditions of our colleges-their large classes and small staffs-can expect any professor to find time for this work in respect of all his pupils. What, then, would be the inevitable result of delivering "lectures" of the English type, unsupplemented by work like that of the English "tutors"? Our boys would be driven to seek their salvation in the printed "notes" and "summaries" available in the bazar. A good professor's own notes are usually very much better than these cribs; at all events he has no means of examining the help-books that his boys read at home and of guiding them to the best "note" in print. For some years I had to teach Student's Modern Europe (by Lodge), a highly accurate and informing work no doubt, but a most unsuitable text-book for Indian youths,-750 closely printed pages bristling with thousands of proper names. I dictated "notes" on nearly all the important epochs and events embraced in it (in each case after an exposition of the subject in the form of "lectures" proper); but certain portions were purposely left to be prepared by my boys by their own efforts. To test their work I examined them in one of these latter, and found to my disappointment that several of them had merely quoted from a pestilent summary available in the local bazar. I may here explain that the college time-table at that time made it impossible for me to go through the home-work of my-boys, and an examination in the class was the only means of testing whether they had worked at

home or not. I could punish them afterwards for not having done so, but my other college duties left me no time to see to it that every boy did write his own summary at home.

summary at home.

But if professors here dictate notes, it does not necessarily follow,—as is asserted by our Oxford critics,—that our boys do not understand what they write as answers, that they are 'mere gramophones' reproducing their master's voice. It is not . true that Indian professors confine themselves to the delivery of written notes which their boys cram. We do explain what we dictate; our discourses cover a good deal more than what is embodied in our notes. If some of our pupils write irrelevant answers, or make a mess of what they reproduce from memory, the phenomenon is not unknown in other countries among students of a certain type. It is not in India alone that a candidate proves the binomial theorem when he is asked to write an essay on the common pump.

I hope I have succeeded in giving a clear picture of our position,-how far we can carry our academic ideals, and where we have to abandon or modify them; what we are actually doing and what more we can possibly do. It is beyond the power of us,-who are mere teachers and not University authorities,—to abolish the unnatural system of teaching and examining our boys in a tongue which they do not use in daily life and in which only a few of them possess facility. But it is possible for us to mitigate its evil effects and to improve the teaching of History in other ways. I now proceed to suggest how this can be done.

First, we should make sure that our pupils understand what they take downfrom our lips. I occasionally set a day apart when the boys bring to the class their manuscript copies of my "notes" after marking every place where they have missed a word out or have taken down something which appears incorrect or obscure to them. These I correct or explain in the class, and as boys of the same standard have a curious sameness of errors, the correction of one boy's mistakes often benefits many others. In this way much useful work can be compressed into a few hours only.

Secondly, the boys should be made to write their own summaries and bring

them to the teacher for correction. These summaries need not cover the whole course, but should deal with the portions left untouched by the professor in his own notes. He need not correct the summaries of all of his pupils from end to end, for he cannot possibly have the time to do it; but even if he corrects a part and clearly puts before the whole class the mistakes and defects he notices, it will benefit them greatly; his pupils will understand the principles of the work, and the majority of our boys can be thereafter left to do the work without our supervision. It is not true, as is often asserted, that summaries encourage cramming. On the contrary, summaries if made by a student himself serve many useful purposes; the exercise teaches him to separate the wheat from the chaff in what he reads, to marshal facts in their natural sequence or in the order of their importance, and to practise terseness and accuracy of expression. Above all it calls forth his intellectual selfreliance. (A complete analysis of the syllabus to be dictated by the teacher is impossible, and, even if it were possible. it would be undesirable in the interests of education.)

Then, we must encourage our pupils to read freely instead of pinning them down to a particular book or set of notes. a course would develop their thinking powers and not merely the memory; it would infuse life and interest into history instead of making it what so many of our average boys believe it to be, a dry catalogue of dates and names. Character sketches, anecdotes, and historical personages, enliven the study and raise it above drudgery. (All good teachers know this truth and follow it, and I only mention it to give completeness to my thesis.) College students must also be made to rise above mere narratives and should be impressed with the philosophy of history; they should be told the why of past events and the how of past lives. Happily most of the recently published historical textbooks, do this and the professor should recommend such works for private study by his pupils.

Then, again, even in the lowest classes it is good to bring the latest results of research to the knowledge of our pupils. I have found that they take an interest in such things, when put in a popular and lucid form, and these have a very stimulat-

ing effect on their minds by rousing their curiosity and setting them thinking.

We should try our utmost to make the historical past live again before the eyes of our boys. Hence, we must have maps, relief maps, wall-pictures of historical scenes, personages, costumes and arms (or books like Lavisse's Album Historique, in French though), and coins and antiques in the class-room.

putting these suggestions into practice we must first answer the question, how to induce our boys to read? My. experience is that it is a mistake to recommend a big book like Tout's Advanced History of Great Britain, 727 pages of small type, to ordinary Indian freshmen of the age of sixteen. They cannot, they will not read it through, even though it gives very full and up-to-date information on the history of England. They can be fairly called upon to read select passages or even chapters in a large and popularly written history, for addition or embellishment to the ground-work of their knowledge; but a huge volume like Tout cannot possibly be the main source of information to them. I have, therefore, asked my pupils of the 1st year class to read some smaller book like Ransome, Gardiner or Edith Thompson through, and supplement and correct these works in the light of modern research. Here the professor's notes come usefully in. This is the only means I have found practicable for dissuading our boys from relying on printed or dictated summaries of the whole course in History. (The College arrangements this year have made it possible for me to correct every student's own manuscript summary of select periods once in a month, and this is being done.)

Another experiment in education which I have made with great success at Patna College, is what, for want of a better name, may be called the Vernacular Seminar. Early in the term I put up a list of subjects with sources of information (in English) and ask my B. A. students to read them up and write vernacular essays, two students taking up a subject. The writers have to give exact reference to authorities, criticise evidence, and make at least an attempt at freshness of thought, instead of producing a mere epitome of the sources. The essays are read by the writers in the full class, and the professor concludes by criticising them

and supplementing their information. The shortness of time prevents any comment by the other students: nor are such comments likely to be of value except in the rare event of the critics having previously studied the subject with as much care as the two essay-writers.

advantages of this plan are obvious. First, we get rid of the language difficulty mentioned before; the students write as easily as they talk in their mother tongue. There is no chance of their repeating catch phrases or words from English books without understanding their meaning. The intellect is here exercised and not the memory. What they have studied and embodied in their essays has truly become a possession of their minds; it is an addition to their real knowledge. The habits of original thinking, of presenting old facts in a new light, and of deducing the philosophy of history, can be developed only by such a system. Moreover, the boys learn how to handle authorities and discriminate between them according to their relative value, instead of looking upon all printed words as gospel truth. The habit of selection and orderly arrangement of facts is thus taught, and young men who have gone through such a training are not likely to be appalled by the sight of a big book (as most other students are),—but they know how to skip what is unnecessary and study only what is essential for their purpose.

The difficulty of working such a scheme in the Indian "continent" is proved by ex-

perience to be merely imaginary.

Bengal is homogeneous in language and alphabet alike. So also is college-going Panjab. In Bihar and the United Provinces, though two different scripts (viz.. Persian and Nagri) are used, all the people speak exactly the same language. True, ambitious authors writing in Urdu affect an ultra-Persian style and vocabulary, while Hindi authors of the same turn of mind use too many learned words which are to be found nowhere outside a Sanskrit dictionary; but there is one and only one dialect and vocabulary used by Hindus and Muhammadans alike in marketing, in talking to their servants and friends; in pleading and in teaching little boys. This is a very homely tongue, equally free from the influence of Sanskrit and Arabic, and it is easily understood by the people

at large. I have found by practice that it is quite easy to write historical essays in this language of the man in the street.

The class took time to adopt my view of the proper medium for expressing their thoughts in the Seminar; they had too high an opinion of the dignity of history and the requirements of a college essay. They wrote their first few papers in the booklanguage and not in the street language. For instance, the idea of 'invasion' was. expressed by two young pedants representing the two extremes of Sanskriticism and Arabicism, by the terms akraman (Sanskrit) and hamla (Arabic) respectively. I dubbed the two boys my Pandit and my Maulvi, and asked them if they used these words in talking with their younger brothers. Amidst the laughter of the whole class they admitted that it was not so, and they both agreed that the popular word for 'invasion' was one and one only, viz., charai; and this I insisted on their using. Thereafter the question of style was solved, and we progressed very satisfactorily, no member of the class had any difficulty in understanding the sense of any part of the essays.

In my M. A. class a slightly different plan is followed. A list of subjects for essays with "reading" is hung up, but every student has to write on all the subjects in rotation. The language must be English. I correct every essay by calling its writer apart and giving him half an hour of my time. Three hours a week are spent on this work at present, and with a class of 24 students it is possible to take an essay from each pupil once a month. The exact citation of authorities in the margin of every paragraph is insisted on, and the expected length and standard of the essays are much higher than in the 1 Vernacular seminar. But these essays are not read out to the whole class, nor is there any 'speech from the chair'-I mean the professor, at the end. But the essays are valued and their defects are noted by the professor. Essays based on secondary books, when original authorities or standard histories are available, are rejected. It would be unprofitable to invite the class to discuss the essays, before the students have gone through about a year's training in this way and learnt to distinguish between different authorities, to marshal facts, and to reflect on events, causes and tendencies. To encourage jejune criticism

by youths who speak without previous preparation would be to waste our time. But the preliminary training I have described above is very useful, for, without it the equipping of our graduates for research is impossible. As things are managed in other colleges, it is possible for a young man to take the M.A. degree in History without knowing the true historian's first duties,—the compilation of a classified bibliography, penetration to the very fountain-head of information (original sources as distinct from rechauffees) and the exact quotation of chapter and verse for every statement. (In an essay Simon de Montfort published by a member of the Historical Seminar of the highest Government College in a certain Indian province, Stubbs's English Constitutional History and Fielden's "Oxford crib" on the same subject are cited as authorities with equal reverence!)

So much for what the teachers and the students can do to improve the study of History in our colleges. But it is known all the world over that the method of teaching is influenced by the system of examinaation. The examiner has certain duties in the matter. He must indicate clearly by his manner of framing questions, and still more by his system of marking answers, that it pays a candidate better to be thorough and fresh in his answers though he may not handle all the questions, than to answer the whole paper on the basis of some crib or summary. The reward of originality of thought and rational study must be qualitative and not (as is the present practice with us) quantitative. I understand that at the Mathematical Tripos of Cambridge it is possible for a candidate to get a first class by answering only three questions out of eight, proing only three questions out of eight, pro-vided that his answers reach a high level Editor, M. R. ]

of quality. The same principle should be accepted by our Universities and openly announced to the students. It should be made impossible to get a first class by reading "notes" only; and, conversely, no student should miss a first class by reason of the small number of the questions. answered by him, if his paper gives unmistakable proof of freshness of and study of sources. At thought present we merely count the answers in a paper, so to say, and assign more or less marks as the answers are more or less in number (provided that they do not fall below a certain medium standard.) If a paper contains five questions and the candidate answers only three of them, he cannot, under the present practice, stand higher than the very bottom of the first class (60 per cent.) and will in all likelihood be placed in the second class, even though his answers reach the height of perfection. It is difficult to conceive a system more likely to depress originality and sound study and to encourage memory-work and the cultivation of facile mediocrity.

In examinations for the M.A. and Honours degrees, the examiner should be given power to assign, marks by weighing the answers instead of counting them; in the case of every paper above the ordinary they should at their discretion addextra marks (say 15 or 20 out of 100) to the total of the marks gained by the answers individually. In conducting these examinations during the last four years I have sometimes done so, but I hope my action has not been illegal!

Jadunath Sarkar. ·

[ Note.-The Editor will be glad to receive comments and suggestions on the above article from gentlemen engaged in teaching History in other colleges or provinces of India. Even short para-

## NEITHER SECRET CONSPIRACY NOR OPEN REBELLION

OW that the curtain has been finally rung down on the original Lahore Conspiracy case, it may not be thought unseasonable to consider certain pronouncements made on it when the sentences pas-

sed by the special tribunal on the accused were first made known. As for the opinions expressed by some of the Anglo-Indian papers on the Viceroy's commutation of the death sentences to transporta-

tion for life in the case of 16 of the men, it is necessary to say only this: the Viceroy knows the strength of the British Government in India; hence he has been able to temper justice with mercy. In acting as he has done, he has shown true courage, statesmanship, clemency and magnanimity. It is only men who are panic-stricken, unwise and not sure of their position who are cruel, vindictive, and "frightful," and who recommend cruelty, vindictiveness and "frightfulness." Transportation for life, moreover, is not a light sentence, it is sufficiently deterrent; whether it is very much lighter than capital punishment depends on the point of view of the criminals, which we cannot realize.

Some sensation was caused in the Punjab, in connection with the original Lahore Conspiracy case, by a novel theory set up in certain quarters, that those who take part in an open rebellion deserve preferential treatment in comparison with secret conspirators like those of the aforesaid case who seek to carry out their object of overthrowing a Government by beginning with dacoities and murder. This theory is mystifying in all conscience, for it is often difficult to lay down the demarcating line between secret conspiracy and open revolt, almost every instance of the latter being preceded by the former in some form or other. The suggestion of this theory first appeared in the Pioneer - by way of reply to the appeals for clemency on behalf of the misguided fanatics of the Lahore case appearing in the Indian Press, in some of which was cited as an instance the very light punishment with which De Wet was let off in South Africa, although he led a serious rising which might have jeopardised the connection of that colony with England. "Are they (the Punjab conspirators)," asked the Allahabad paper, "worthy even to be ranked with rebels who openly revolt against forms of government or Government acts with no thought of private murder or robbery in their minds?" But what might have been passed off as an off-hand and more or less irresponsible remark in an Anglo-Indian journal, anxious to stop Indian mouths pleading for clemency, received the dignity of high official assent, if not positive approval, in the speech of the Lieutenant Governor of the Punjab, Sir Michael O'Dwyer, delivered at the meeting of the

Provincial Legislative Council on the 25th September last. Referring to the writings in the Indian Press His Honour said:—

A comparison has been made between the revolutionaries of the Punjab and the Boer rebel De Wet. I have no sympathy with De Wet; he was a rebel and a traitor, but one should be just even to a traitor and it would be unjust to place him in the same category as the men whose aims and actions I have just described to you. De Wet and his adherents took the field openly as rebels. They carried their lives in their hands and many of them paid the forfeit. Revolution was their end, but wholesale murder, robbery and terrorism was not among their methods, nor was the bomb among their weapons.

His Honour further observed that he would "take a charitable view and attribute these suggestions and criticisms to absence of full information as to the objects of the conspiracy and the acts of the conspirators." These acts were described as follows:—

It is hardly necessary to add that these crimes did, all over the Central Punjab, from November 1914 to July 1915 (and they have not yet ceased), create a state not only of alarm and insecurity, but of terror and even panic, and if they had not been promptly checked by the firm hand of authority and the active co-operation of the people, would have produced in the Province, as was intended by the conspirators, a state of affairs similar to that of Hindustan in the mutiny—paralysis of authority, widespread terrorism and murder, not only of the officers of Government, but of loyal and well disposed subjects.

Sir Michael O'Dwyer's preferential reference to De Wet's revolt is certainly open to misconstruction, but let us also, following His Honour's example, take a charitable view and assume that His Honour did not mean what appeared on the surface, and that his object was to condemn secret rapine and murder in the name of patriotism, not to hold up in a favourable light an open rebel like De Wet.

As we have already observed, almost every open revolt is preceded by some sort or other of secret conspiracy, and the horrors of open warfare are greater, not less, than those of secret marauding. We suppose the Lieutenant-Governor of the Punjab took such prompt and vigorous measures to suppress the movement of the Punjab conspirators, on which Honour has been recently complimented by Lord Hardinge at the United Service Dinner, particularly in order to prevent the conspiracy from developing into something worse, viz., an open rebellion like the Mutiny of 1857, whose horrors His Honor so tersely described. Before:

De Wet and his adherents "took the field openly," they must have been in secret intrigue with the German agents and undertaken to put their country under fire and sword, to the great danger, and possible ruin, of all loyal and law-abiding citizens. If the struggle had been continued further than it was, instead of being promptly and vigorously suppressed by General Botha, no one can say what cruelties and depredations might not have been committed upon the unfortunate loyal South Africans by rebels who had made themselves tools in the hands of the ruthless Germans. It is also necessary to bear in mind that if a man takes part in any rebellious movement against his Government, open or secret, he is a law-breaker and, as such, liable to punishment, no matter whether he be educated or uneducated, famous or obscure, a citizen of a free self-governing colony or a member of a subject race living in an autocratically governed dependency. Should anybody, however, he inclined nicely to determine whether a man is more guilty in the one case than in the other, we would unhesitatingly say that the educated citizen of a free self-governing colony must be adjudged the greater criminal of the two. The reasons are too obvious to need detailing.

We are neither for open rebellion nor for secret conspiracy leading to it. There are, no doubt, numerous examples in history of successful rebellions and revolutions. But the question is not one to be settled by mere precedents, nor one for discussion in the abstract. Circumstances have in every case to be taken into consideration. And circumstanced as India is, rebellion and revolution are neither practicable nor desirable; and, as men conspire only in order to rebel, conspiracy also is undesirable. This is all that can be said on the ground of mere expediency. But there are higher grounds on which we should vote against bloody rebellious and revolutions. We shall state only one. In the savage state men may and do settle their private quarrels by resorting to force; but as soon as they have made some progress in civilization, they appeal to an arbitrator or a chief or resort to lawcourts. Nations have hitherto generally settled their disputes by fighting, which is the method of the barbarian. But nations, too, are thinking more and more of submitting their quarrels to arbitration.

Some disputes have already been settled by arbitration; and there is an arbitration treaty between Great Britain and the United States of America. Similarly, though time-honoured way to freedom and independence has hitherto revolution or rebellion, the Norwegian independence being the only exception, the last chapter of history is still far from being written. Nations are still making history. Hence history, as we know it, cannot be the final authority. The final appeal lies to reason and the moral And just as our reason and moral sense tells us that international arbitration is a more civilized method than war between nations, so is the conviction forced on our minds that it is more civilized for Rulers to yield to the pressure of an appeal to their reason and moral sense than to have to yield to the pressure of armed force, that it is more civilized to meet demands supported by passive resistance than to have to submit to changes brought about by armed rebellion. Similarly it is a more civilized method for the People to appeal to the reason and moral sense of the Rulers than to have recourse to arms, it is a more civilized method to resort, if need be, to passive resistance than to active rebellion. Rulers who are themselves really civilized would naturally expect their people to prefer the more civilized method. In all spheres of conduct men choose the worse way because of ignorance or of being under the influence of passion. Rulers should. therefore, take care to make the people truly enlightened, and try to see that they are not exasperated or in despair.

That animal pugnacity and physical courage which not unnaturally or wrongly is considered identical with manliness but which is neither the whole nor the better part of manhood, may call the above statement of our principles a counsel of cowardice; but advocates of rational and moral suasion can afford to rest in the faith that that is a higher way than the use of physical force. To act from animal instinct because other men may call you a coward, is not true manhood.

As to carrying life in one's hands, many an anarchist and secret conspirator has been known to shew remarkable courage and contempt for death. But the merit or demerit of the act in such cases is to be determined not by the desperate courage shown by the rebel or the anarchist, but by the moral perverseness or rectitude of his designs and their probable consequences. As to the use of the bomb by the Lahore conspirators to which His Honour referred, it stands to reason that if De Wet and his comrades had been able to make head against the Union forces, their friends the Germans would have provided them with a plentiful supply

of that precious instrument.

Leaving aside Sir Michael O'Dwyer's speech, however, this question raised of the comparative demerits of open revolt and secret conspiracy is worthy of serious consideration. I suppose that when Anglo-Indian journalists express their liking for open revolt they speak in a qualified sense: that is, they mean it in a general way, and not as applicable to India. Here a De Wet would find but short shrift, and the open rebel would meet with no better, it not a worse fate than the secret conspirator. Why, in India, even open agitation of the virile type is not looked upon with favour by Anglo-Indian eyes, and one has to consider only how our public life has become emasculated on account of the series of repressive measures of the past few years. Every expression of the patriotic impulse is regarded with suspicion unless it is coupled with superfluous and abject protestations of loyalty to the British Crown, as if Indians were a lot of bad characters whose good behavior was to be secured only by constant reminders of an obvious duty and the provisions of the law against its violation. The Press has been placed under such restrictions as to make all expressions of opinion except of the "mewing" type a dangerous game; for at every step the journalist runs the risk of bringing into contempt "the Government established by law" or of creating disaffection between classes. It is by sufferance that one speaks out, not as a matter of right. General literature is sharing the same fate.

Surely, all this does not be speak that liking for manliness (at least in an Indian) which would prefer an open rebel to a secret conspirator, and we all know the kind of invertebrate Indians whose action and behavior are considered just the "proper" thing by Anglo-Indian journals like the Englishman and the Pioneer, and also by a majority of the officials; though, as has been stated above, so far as intelligent Indian opinion goes, there is

no siding with either the conspirator or the rebel.

There is, however, another aspect of the question. I do not accuse of hypocrisy those of our/Anglo-Indian monitors who charge us with sympathy with crime and criminals if we plead for comparatively lenient treatment of misguided political I think they use offenders, nor do mere bluff when they profess leniency to-wards open revolt. The Anglo-Indians can and sometimes do favour an open revolt in a sense, in greater or lesser degree, when it suits their own interests and inclinations and is in accord with the Tory sentiment at home from which they generally draw inspiration; for they possess an abundance of animal pugnacity and physical courage. They gave an instance of this when that noble and just & Viceroy, the Marquis of Ripon, offered to the Indians a small measure of privilege in the Ilbert Bill—a very insignificant one, indeed-namely, the power proposed to be conferred on certain Indian magistrates to try European prisoners. Men whose memory goes back to the early eighties can recall the violent agitation which was carried on against that measure by the European community in India and the open threat of a "white mutiny," not to speak of the abuse and indignities heaped upon that most amiable of Viceroys. But there is a more conspicuous instance nearer our own, times in which the Anglo-Indians here, and their friends the Tories at home-men who would be foremost in proposing repressive measures for India-betrayed a most curious sympathy with an "open revolt"-the threatened revolt of Ulster against the Irish Home Rule Bill, in 1913-14, led by Sir Edward Carson, recently one of His Majesty's ministers as Attorney-General in the Coalition Cabinet and also a Privy Councillor. It is not for me to characterise in terms of the law this movement led by a high legal authority,. but those who conducted it did not themselves conceal their purpose of making an armed resistance to the enforcement of the Home Rule Act in Ulster when passed. There was, indeed, an open defiance of the authority of the "Government constituted by law," the use of the most violent and inflammatory language against it and its measure, the collection of arms, both open and secret, the drilling

of Volunteers, the formation of ambulance corps and other preparations for war, and, not the least conspicuous thing of all, the setting up of a Provisional Government to take the place of the Imperial Government whose authority it was declared would be null and void on the passing of the Home Rule Bill. I do not wish to compare this formation of a Provisional Government with Bhai Parmanand's schoolboy-like partition of India in his copy-book. Its character might be described in the words of its champions themselves, as communicated in Reuter's telegrams of 1914. refrain from quoting these violent declarations, of which there were many and to spare, for fear of being accused of reproducing seditious literature. But besides the above, the character of the movement can be judged from Sir Edward Carson's declaration that "he gloried in the lauding of 35,000 rifles in Ulster" (Reuter, May 29,1914). Lastly, there was that inevitable preliminary to a mutiny or Civil war, namely, defection in the Army, and one fine morning one Brigadier-General and about 70 officers of the Currah Camp in Ireland tendered their resignation, desiring rather to be dismissed than to be employed in operation against the Ulster agitators. Of course, this was an offence requiring court-martialling, but the Government did not wish to hasten matters to the bitter end, and the officers were either transferred or given leave, their resignations not being accepted, because in that case they would be free to join the Ulster Volunteers. To make a long story short, perhaps the greatest and most serious political and military crisis in the history of England was brought about by the situation, leading to the resignation of Colonel Seely, the then Secretary for War, and Field-Marshal Sir John French, Chief of the General Staff, who found themselves in a most awkward and false position when they could not depend. upon the loyal obedience of their subordinate officers.

Now, I ask those of our Anglo-Indian friends who accuse us of sympathy with secret crime and flaunt in our face their preference for open revolt, if they would tolerate in India, such a movement as this one of the Ulsterites and would not run it to the ground even more promptly and vigorously than they would the operations

of the secret anarchist and bomb-maker? Would an Indian who had conducted such an agitation in this country be hailed by them as a great patriot, as Sir Edward Carson was by a large body of his countrymen, including, I believe, the majority of the Anglo-Indians, and would be invited to sit on the Viceroy's Council as an able and distinguished Member or would he not find himself nearer the gallows than the Ministry? Here is a remarkable instance of the difference of light in which things English and Indian are viewed by a vast class of Englishmen both in England and in this countryin particular the Tories and Unionists and the majority of Anglo-Indians, who be the foremost to advocate. severe repressive measures for India on the slightest show even of back-bone. I am by no means inclined to blame the Government of Mr. Asquith for not taking strong measures to repress the agitators, for that Government was in a most difficult situation, regarding itself in duty bound to grant a long-sought-for measure of reform to Ireland and thus bring to a termination centuries of discontent, and at the same time being anxious to avoid a crisis, when the agitators (or rather revolutionaries) had the backing of the whole Unionist party consisting of the highest and most powerful classes in England. Nor am I concerned to discuss the rightness or wrongness of the Home Rule Bill, whose undesirability was urged in those high. quarters as a justification for an armed resistance. Suffice it to say that Home Rule for Ireland was no new thing sprung upon the British public by Mr. Asquith, but was a measure at which the great Mr. Gladstone had tried his hands twice years before (in 1886 and 1893); and if it was distasteful to any section of the British people, there were ample provisions in the British Constitution to secure its annulment by ultimate appeal to the electors. What I am particularly concerned with is the attitude of our Anglo-Indian friends towards this "open revolt" with which a majority of them were in sympathy, their organs in the press, with one or two solitary exceptions, criticising Mr. Asquith and the doings of his Government rather than Sir Edward Carson and his methods.

Of course, it will be said that such violent agitation is not likely to cause mischief in England, where the balanced

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mind and the practical good sense of the people would ultimately prevent a crisis; whereas in India even lawful agitation of a strong type is attended with dangers, the population consisting of inflammable material quick to misunderstand and act unwisely. This, however, is a figment of the Anglo-Indian's own creation. is no more peaceable population than that of India, the religious (Hindu-Mahomedan) question being the only one in which the lower and illiterate classes are liable in British India to be excited, while in matters political their attitude is practically passive. On the other hand, there are few people more inflammable than the masses of England, and the genius of rioting seems to be in their very blood. From the days of the Reform Bill downwards, rioting and the creating of civil disturbances, to quell which the aid of the military has often had to be called in, has been one of their chief characteristics. Even in the region of industry and trade, whose aims are supposed to be universal peace and harmony, disputes have often been sought to be settled by appeal to force. Indeed, so deeply is the belief in physical force ingrained in the constitution of the English people that even their women agitators, the suffragettes, have taken to violence. When both the Rulers and the People of England grow more civilized, more civilized and peaceful methods will no boubt be adopted. The only safeguard against civil war in England is that the two great political parties are pretty evenbalanced in strength; but in the case of the threatened Ulster revolt this balance was seriously disturbed, the agitators having become so violent against a peace-loving Government placed in a difficult situation; and it may be safely said that a catastrophe was only averted by the intervention of the German war at the

nick of time, as it served to divert the attention and energies of the people from dissensions at home to a great and common danger abroad.

But the ingrained characteristic of the Indian mind is Love of Peace. Indians have been loyal to far inferior foreign Governments compared with the British, even when they were more or less oppressive without being unbearably so. Revolutions in India have been generally brought about not by any restiveness or violence on the part of the people, but by the decay and corruption of the Governments themselves. Obedience to "law and order" in India is not so much derived from the majesty of Parliamentary enactments and the authority of men in power, as it is the natural consequence of the religious spirit and the habit of contentment with the dispensations of Providence of which a good and righteous king is held to be the legitimate representative. They are mistaken, therefore, who think that the rigors of the law are the best means of keeping the Indians loyal, peaceful and law-abiding. There will be criminals and anarchists and rebels in the world inspite of the rigors of the law, as there have always been. Spiritual and moral culture is the ultimate and the surest means to remove these evils, and Indians have by preference taken to this culture since ages past, and have held to it despite all the corrupting and degenerate processes of time. Thus can boast of being the least crimi-India nal country in the world, notwithstanding the heterogeneity of her population. The surest way, therefore, to teach the Indian's head and heart is by spiritual and moral means, not by the terrors of the criminal law, specially when that law is so shifty, as we have seen, and liable to different interpretations and applications under different circumstances.

# REVIEWS AND NOTICES OF BOOKS

#### English.

1. The Submerged Nationalities of the German Empire. By Ernest Barker, Ph. 64, Price 8d, Oxford: Clarendon Press. II. Report of the Committee of Alleged German Outrages. Pp. 61 and two maps, Price 3d. London. His Majesty's Stationary Office. Nationality is a double edged sword. In the history of mankind the sentiment of nationality has inspired some of the noblest and also some of the basest deeds of which human nature is capable. The Nationalism of modern Germany illustrates the truth of this statement. The Nationalism of Germany means,

"Panjabi."

to quote Mr. Barker, "that she and she alone, is to have all the 'rights of nationality." "The Germans have identified their own national civilization with Civilization itself and they feel that they spread civilization when they use coercion to replace another national civilization by their own." Mr. Barker's interesting pamphlet shows the brutal ill-treatment which Germany in pursuance of this false Nationalism has meted out to the national minorities within her kingdom. "She has saught," says Mr. Barker, "to enforce her own type on the Poles in her Eastern marches, the Danes in North Schleswig and the French in the annexed provinces of Alsace-Lorraine. Their language must be her language, and their thaughts her thoughts; they must recognize her greatness by conforming to her type......Buamoured of their own great culture, the Germans have determined to extend its benefits (with the aid of the sword and the bayonet, if need be) to the five and half million subjects who have other cultures than their own. Strong in their own great power, they have puffed away, as scraps of paper, the promises made in 1815 to the Poles, and the provisions of 1866 in favour of the Danes. They have invented a theory of necessity, which excuses anything done by their power, if it seems necessary to the triumph of their culture:" It is in strength of this same theory that the Germans marched into Belgium last year, and on account of this same theory that they have, in their conduct of the present war, defied all laws, and disregarded all conventions.

The Report of the Committee on alleged German outrages provides a complete indictment of the false Nationalism of Modern Germany of which we have

been speaking.

The Committee "to consider and advise on the evidence collected on behalf of His Majesty's Government as to outrages committed by Germany in her conduct of the present war, etc.," was appointed by the Prime Minister in last December. It consisted of the following gentlemen, who, needless to say, are all men whose judicial outlook, training and experience for their responsible work can not be questioned:—(1) The Rt. Hon. Viscount Bryce, (President), (2) The Rt. Hon. Sir F. Pollock, (3) The Rt. Hon. Sir Edward Clarke, (4) Sir Alfred Hopkinson, (5) Mr. H. A. L. Fisher, and (6) Mr. Harold Cox.

The Committee laboured for three months, examining the evidence in a strictly judicial spirit. The evidence which it considered was collected by the staff of the Director of Public Prosecutions with the

help of a number of trained barristers.

The final conclusions which the committee formed after a careful examination of all the evidence produced may be summed up in a sentence taken from the report:—"Murder, lust, and pillage prevailed over many parts of Belgium on a scale unparalleled in any war between civilised nations during the last three centuries."

We fully share the hope of the Committee expressed in the last paragraph of the report, that "as soon as the war is over, the nations of the world in council will consider what means can be provided and sanctions devised to prevent the recurrence of such horrors

as our generation is now witnessing.

III. Belgium and the "Scrap of Paper." By II. N. Brailsford. Pp. 16. Price 1d. Published by the Independent

Labour Party, London.

IV. The Forcign Policy of Sir Edward Grey, 1906-1915. By Gilbert Murray, Pp. 137. Price one shilting, six pence, Oxford: Clarendon Press.

Mr. Brailsford's pamphlet is one of a series pub-

lished under the auspices of the Independent Labour Party to "enable those who have neither the time for long study nor money to buy big books, to form fair and just judgments" about the present war. We fear, however, that Mr. Brailsford's pamphlet can only help its readers in forming entirely incorrect and absolutely unjust judgments. Mr. Brailsford, as Mr. Gilbert Murray rightly remarks, is one of those writers "who are in their way highminded, disinterested, courageous, and often very clever, but they are not at present in a state of mind which enables them to see or even to seek the truth. They are impassioned advocates, not fair-minded inquirers.

Mr. Brailsford is highly dissatisfied with Sir Edward Grey and 'goes for him' with his full force. To such of our readers as have read his pamphlet we strongly recommend a study of Mr. Gilbert Murray's "The Foreign Policy of Sir Edward Grey"

from which we have already quoted.

Mr. Murray is a typically fair-minded Englishman who, as he says in has Introduction, "never till this year seriously believed in the unalterably aggressive designs of Germany." What made him change his mind was "the action of the various powers during the last ten days before the war." He then found like Lord Melbourne in another matter that though "all the sensible men were on one side and all the d-d fools on the other, the d-d fools were right!"

Mr. Murray's pamphlet is a brilliant defence of Sir Eward Grey's Foreign Policy throughout the period that he has held the charge of His Majesty's Foreign Office. He sums him up as a minister who Foreign Office. He sums him up as a minister who "through all these years of crisis acted justly and saught no aggrandizement, who kept faith with his friends and worked for a good understanding with his enemies, who never spoke a rash word to bring the peril nearer, and never neglected a precaution to meet it when it should come."

V. "Idols of Peace and War." By E. A. Sonnenschein. 3d.

VI. The Historical Precedent for the New Army. By Ivo Do Elliot, I. C. S. 3d. Published at the Oxford University

These two pamphlets are among the latest addition of the well-known series of "Oxford Pamphlets."

VII-VIII. "Papers for War Time." Edited by Rev. IV. Temple, M. A. Price 2d. each, Oxford University Press.

"This series of Papers is issued under the auspices of a committee drawn from various Christian bodies and political parties and is based on the following convictions: (1) That Great Britain was in August last morally bound to declare war and is no less bound to carry the war to a decisive issue; (2) That the war is none the less an outcome of un-Christian principles;.....and (7) That it is the duty of the Church to make an altogether new effort to realize and apply to all the relations of life its own positive ideal of brotherhood and fellowship."

IX. The Golden Key to World Power and the War. By Sunampadu Arumugam. Pp. 127, Price one shilling, London: Longman, Green & Co.

Germany, says Mr. Arumugam, has brought about this war really for the conquest of India, because, India is and always has been "the Golden key to world power." The nation which has held the Indian trade has ever been the leading commercial nation of the world from the days of the Phenician sailor, of Solomon, of the Persians, of Alexander the Great, of the Egyptians and of the Romans to this day, when England, the paramount power in India, is

admittedly the foremost nation of the whole world. The series of historical essays in which Mr. Arumugam establishes this proposition, though not original, form the most interesting portion of his book. The latter part is rather "newspapery," but we like the book on the whole. We hope it may lead the British Public to a proper appreciation of the great and real importance of the King-Emperor's "Asiatic Dependency"; and help the Indian people to a realization of the fact that there own personal safety, their own fate and future, are directly involved in the war which is being faught out thousands of miles away from their own shores.

F. The Anglo-German War 1914-1915, by Maneklal C. Sutaria, M. A., LL. B. Navsari. Pp. 40. Price 8 As.

A good idea of the contents of this book may be formed from the following verses in which the poet invites his Muse:-

Declare, O Muse, divine and fair, Why Germany did war declare, Their peace strength and their war strength also

What numbers do their strength and worth bespeak.

Field-army plus the reservists withal. The Landwehr and the Landsturm tell us all.

Rather dull subjects these for any Muse, do you say? But what muse could resist this: Declare, O Muse, and sing direct,

My prayer this, please do not reject.

XI. Bible Study in the Work of Life. By Clayton Sedgwick Cooper, A.M., Book I. Pp. 182. Price As. 6. Madras: The Christian Literature Society for India.

This book is the first of a series of four books written in order to "assist the modern man to discover the Bible and to apply its teachings to everyday life."

The author seems to have been inspired to write these books on hearing about a heathen Chinese who said:-"We want a God who can assist us in making money to provide for our families, one who can bring happiness to those beneath its rooftrees" and one who can generally satisfy all our material wants. The object of these "studies" is to show that Christianity does provide its disciples with a God of this nature and description.

XII. Rao Ramchandra Rao Bhansahib Reshimwale. By Rao Bahadur V. Keshav Kunte, B.A. Retired Minister, Dewas State Senior, Price Rs. 1-8-0. Pp. 155 with two illustrations.

This is a biographical sketch of the First Minister to His Highness the Maharaja Holker of Indore, who (the minister) died in 1870, and has been described as the "saviour of Indore State during the mutiny of 1857."

The author is an ardent admirer of Bhansahib and we hope his book would be read by everyone interested in the Indore State. The Sketch is very well written considering the fact that the author has lost the cyc-sight of both his eyes.

G. S. Mongia.

Thk Poems of Tukaram vol. III, translated and rearranged with notes and an introduction, by Messrs. J. Nelson Fraser, M. A., and Rao Bahadur K. B. Marathe, B.A. LL.B., (Christian Literature Society for India) pp. 364.

The saint-poet Tukaram lived in the early part of the 17th century and his poems (Abhangas as they are called) have since then so largely influenced the social and religious life of the community in Maharashtra and have justly won popularity among them,

that it is vain, if not absurd, to make an attempt to introduce Tukaram to Marathi readers. But strange as it may appear, the inspired spiritual out-bursts of his feelings have not yet found a lasting place in English literature, though poems of much lesser importance and value of other vernacular poets have long before been translated into English. The present attempt, therefore, supplies a long felt want and de-

serves to be encouraged.

The poetry of Tukaram is entirely devotional and is an unvarnished expression of the genuine feelings which pervaded the heart of the Maratha Saint. shall not here enter into the discussion of the knotty. question whether the Saint was illiterate as he is commonly believed to be, or a highly refined scholar thoroughly acquainted with the Marathi and Sanskrit literatures of his day as he is described to be by one of his well-known devotees, Mr. L. R. Pangarkar, Editor of the Mumukshu. Whatever the case may be, it is an undisputed fact that Tukaram had thorough acquaintance with Shrimad Bhagwat and the Bhagwadgita as parallel passages from his Abhangas can be shown bearing close resemblance of thought with those in these two well-known works in Sanskrit. It must at the same time be acknowledged that the majority of Tukaram's thoughts are entirely his own, proceeding spontaneously from his heart which was saturated with feelings of devotion, which no doubt dominated all his acts and guided him throughout his life. He not only preached devotion but lived it. Hence his immortal words have not a mere academic but a practical living interest. Such a life and its teachings would have remained a sealed book to the present generation of the Marathas but for the most bold and laudable attempt of that most esteemed and enterprising scholar, the late Mr. Pandit, who with the encouraging patronage of the Bombay Government first brought out a nice little collection of Tukaram's poems in 1873, and executed his task with such thoroughness and scrupulous care that the Indu-prakash edition remains to this day the most reliable and

standard edition of Tukaram's poems. As I have said above Tukaram's poems liave long deserved a fitting and lasting place in English literature and the present is the most opportune time for introducing Tukaram to English readers. Sir Rabindra Nath Tagore's poems have earned a worldwide renown and the warm reception they have received in the West is an indication that the West after a long peregrination-in the materialistic philosophy, has at last attained that frame of mind which is essential for appreciating poems saturated with spiritual and devotional fervour. Even Rabindra Nath, I am sure, will acknowledge the incomparable and immense superiority of Tukaram over himself in the scale of spirituality and yet it is a pity that Tukaram has not yet found a Yates to teach the Westerners to appreciate and admire Tukaram. The present volume, together with its predecessors, it is hoped, will do the needful and our thanks are in no small measure due to the Christian Literature Society for having put their shoulder to the wheel, in carrying out this important task. Our gratitude to the society will be heightened when we realise the value of the catholicity of mind of that society, when it is remembered that Tukaram was idolatrous, though his idolatry had little in common with the baser metal of idolatry which goes

under that name at present. It is not a light task to interpret Tukaram even to his own people, the difficulty lying in the fact that poems of Tukaram consist of stray and unconnected expressions of thought uttered in different moods of mind in the different stages of the spiritual growth of mind of the sage. To get at the real spirit underlying the poems of Tukaram it is therefore necessary to arrange them in the proper chronological and arrange them in the proper chronological stages and arrange them in the proper chronological stages and arrange that the spiritual conditions the spiritual conditions are spiritual to the spiritual conditions. cal order and determine their place in the spiritual growth,—an extremely difficult task which has been happily undertaken by the Tukaram Society of Poona, of which Sir Ramkrishna Bhandarkar is the President. Besides this difficulty, there is another. Certain words and expressions of Tukaram bear interpretations-one according to the Sampradayik or traditional school, and another, an altogether different one, according to the school of modern critics styled as the Historical school. The translators of the volume under notice belong to the latter category and their interpretation is therefore liable to be called in question. Yet it must be said to the credit of the translators that they have endeavoured, in their work of translation, to keep an open mind as the valuable critical notes given at the end of the book will testify. The translation bears marks of thoroughness, care, and accuracy so far as it is possible to attain, and it can fairly be said

that the spirit of Tukaram's poems has, except in very rare places, been successfully brought out.

The Editor Principal J. N. Fraser has in the Preface to the third volume of his translation repeated his appeal to the public to bring to his notice any written or published accounts of the saint's work as he intends in the concluding volume of the work, as he intends in the concluding volume of the series to deal with the life of Tukaram and the history of Pandharpur (the Kashi of the Warkaris or the school of the devotees of Vithoba, the deity to whom Tukaram conscerated his devotion). In response to this appeal, I feel in duty bound to mention a few Marathi works, which it is hoped, the learned Editor will read with profit. They are—

1. The critical Essay on Tukaram by the late

Balkrishna Malhar Hansa of Indore

2. Critical essays on Tukaram's poems by the late Prof. S. A. Desai of the Holkar College, and editor of the quarterly Vidyarthee.

3. A lecture on Christ and Tukaram by Rao Bahadur Dr. P. B. Bhandarkar.

4. The series of articles appearing in the Poona weekly Mumukshu on the various aspects of the life of the saint Tukaram.

5. Life of Tukaram by Mr. K. A. Keluskar.

6. Preface to the Sampradayik Gatha of Tukaram's poems published by the Arya Bhushan Press of Poona.

7. Preface to the Sartha Gatha of Tukaram by

Vishnu Bova Joga of Poona.

I cannot conclude this notice without offering my hearty tribute of thanks to the learned translators of Tukaram, and recommending the volume to the kindly notice of English readers, who, I am sure, will find in it abundance of food for reflection.

Vasudev G. Apte.

The Taking of Toll, being the Dana Lila of Rajendra, translated into English by Ananda Coomaraswamy with an introduction and notes and a wood-cut by Eric Gill. The Old Bourne Press, London. Pp. VIII+5+2.

The Dana Lila is a favourite ditty among women and girls of literate classes in Upper India. Its popularity may be judged from the fact that there is hardly a book-stall of Hindi literature in the bazaars from Delhi to Benares which does not sell it in the form of a booklet for a few pice. This wide popularity

cannot be ascribed to any flights of poetic fancy or any feat of literary skill. The song appears to be the production of a devout mind untrammelled by art and unsorhisticated by culture. It is in the form of a dialogue, the greater part of which has been put in the mouth of milkmaids. The language and the sentiments are quite suited to the capacity of the speakers. The bulk of the piece is composed in a lively measure of primitive simplicity sung in a sprightly air. Its metre and are undoubtedly a great attraction to women and girls who sing it in chorus with great zeal; but the real secret of its success lies in its having a spiritual significance and in the fact of the mind of Hindu women having a special affinity for matters spiritual. Many of those who are familiar with the strains of the Dana Lila, having heard it sung by their mothers and sisters ever since their childhood, are probably quite unaware of its real import, for its language is very elliptical and obscure in many places; but those who understand English and have the benefit of reading Dr. Coomaraswamy's admirable translation cannot fail to realize the truth of the remark in his introduction that "the milkmaids are the souls of men. Krishna is God, his fellow-herdsmen the Powers of Light." The learned Doctor gives the substance of the song briefly as follows :-

"The milkmaids have been accustomed to go about their daily tasks, taking religion very much for granted; but a sudden encounter brings them face to face with deeper problems than they have been wont to solve, for the keeper of the Ferry demands His dues, failing which they must fare alone and at night. through a dangerous forest, and may fall in the hands At first they are merely scornful, then of thieves. angry, then they vainly seek to buy themselves off with a trivial gift, still protesting against the robbery as they regard it.

"Then one of the herdsmen hides the boat, and there

is nothing for it but to spend the night with Krishna. The milkinaids yield to him not merely toll, but body, soul-and goods: they join with him in the Rasa Mandala or General Dance and other festivities. This ultimate surrender of the milkmaids of course

symbolizes the complete renunciation of all worldly. possessions and ties by a man who has realized the supreme "Reality, Intelligence and Bliss," (सिदानन्द) and the delights of this "General Dance" represents the ecstacy of God-vision. Read in this light the Danalila reveals itself as an attempt to bring spiritual truths within the comprehension of ordinary men and women by expressing them in terms of worldly relations. Dr. Coomaraswamy's translation clears all obscurities in the original and his marginal notes, printed in red ink, which introduce the successive stages in the development of the plot, are a great help in elucidating the text. The highly poetical and elegant language used in rendering it into English forcibly reminds one of Sir Rabindra Nath Tagore's translations of his Bengali poems. The sense of the original has been carefully preserved. One may find a few lines here and there differing from the text picked up from the nearest book-stall, but such differences are probably due to variant readings which are said in the introduction to be very numerous. There seems to be only one line which cannot perhaps be accounted for in this way. It is as follows:—"Some fulfilled the Vedic rites." It seems very improbable that the author, or any sensible editor, would import Vedic rites into the Dana-lila. These rites are solemn functions conducted by specially trained priests under the supervision of masters of Vedic ceremonies. It

would be the height of incongruity to mention such a function as forming part of a bucolic revel. It is highly interesting to find the homely Dana-lila transformed into so imposing a publication by the skill and taste of Dr. Coomaraswamy.

#### BHARADWAJA.

'Ilmu't-Taiwid or the Art of Reading the Quran, by Ganon Sell. The Christian Literature Society for India. 1915. Price 6 annas.

This little book is a reprint with a few alterations of Appendix A to Canon Sell's "Faith of Islam." In its original form it has been known to the present writer for some time past and he has found it very useful. It is too technical for the general reader, but to those who are making a careful study of the Quran in the original and do not possess "The Faith of Islam" it can be strongly recommended. The book is not in any way controversial. It deals exclusively with some of the minutiae of Quranic scholarship. At least the non-Muslim would call them minutiae or perhaps even trivialities. For the pious Muslim they are points of the greatest importance.

H. C.

The Ramkrishna Mission Home of Service, Benares.

We have received the Fourteenth Annual Report of the Ramkrishna Mission Home of Service at Benares. It is a clear record of the continued progress which this noble institution is making in the philanthrophic work undertaken on behalf of thousands of poor people stricken with disease and poverty in the great City of Benares. The number of persons relieved in the year under review, namely 12,732, represents an increase of 15 per cent as compared with last year. Of this number 761 obtained indoor hospital relief. In the register of persons relieved, the entries represent almost all the provinces in India and almost all her creeds and communities. It is evident that this philanthropic institution has really become a national concern with all our countrymen, and it is in this light that an appeal has been made in the present Report to the public for immediate co-operation in solving the difficult problem of accommodation which confronts the noble workers to-day. The provision of separate infectious wards and of refuges for old invalids who, in utter helplessness, drift about in Benares with the only hope left in their life of closing it there for ever, forms the most crying need of this institution. The only urgent remedy, therefore, is an extension of the present site and construction of new buildings. Timely help has come from the Government in the shape of the acquisition of 8.22 acres of adjoining land, on which construction work has already been commenced on a small scale, while the public are being at the same time most fervently appealed to for funds to meet construction expenses under the extension scheme. This scheme, which is fully explained in the Report, providing for 4 Dysentery wards, 2 for male and 2 for female patients, 2 Cholera wards for them respectively, 4 other segrega-tion wards for Plague, Small-pox and Phthisis patients, 2 Asylums for old helpless invalids and quarters for workers and medical officers, estimates the cost of the whole extension at more than one and a half lakh of rupees. Besides donation from the generous public, the scheme counts upon endowments on the construction of special wards and on beds therein in memory or honour of friends or relatives of donors.

To our readers of all creeds and castes we reiterate the appeal made in the Report under review. This Benares institution is really, as the Report points out, a noble montment of our national spirit of organisation and charity. It is, to quote from it again, "not merely a place where poor and sick people resort to receive lelp, but it is a temple where a whole nation performs the worship of God with a new inspiration. Here philanthropy is exalted into worship, charity into communion, and a whole nation participates in the blessing thereof." We gladly invite public charity, therefore, to contribute by an unstinted flow towards the upkeep and expansion of the noble work of this Benares Home of Service. All correspondence with reference to the building of memorial wards and the support of beds and so forth, as also all donations and contributions, should be sent to the Assistant Secretary, Ramkrishn 1 Mission Home of Service, Benares City.

Kindergarten subject: and methods, ly Rebekah Mcleod. Published by the Christian Litarature Society . for India Pp. 233. Price Rs. 1-12.

The book is "intended for students of training schools and colleges, preparing to teach, and for teachers in Indian elementary schools." Though it contains Tamil references and Tamil illustrations, it may be used in every part of India. The following subjects are discussed in the book:—

(a) The Teacher and the surroundings of the child as chief factors in his education, (b) First subjects of Study, (c) Child health, (d) Kindergarten game, (e) Truthfulness, (f) Drawing, (g) Courtesy, (h) Trustfulness, (i) Creativeness, (j) Hand-work, (k) Religion, (l) Nature Study, (m) Description of a two days' camp, (n) Singing, (o) Stories: Choice and narration, (p) Reading, (q) Language composition, (r) History, (s) Geography, (t) Arithmetic.

It is a useful publication.

Private Journal of the Marquis of Hastings. Reprinted by the Panini Office, Bahadurganj, Allahabad. Rs. 3.

It is books like this that make the dry bones of history live, and bring the past vividly before our eyes. To the student of the political, social and religious history of India during the early years of the nineteenth century, the work is invaluable. The fact that it was a private journal, adds to its worth. An article and one or two notes in the present number of the Modern Review will give the readers some idea of its contents.

A Hand-book of English for Junior and Intermediate Classes.—By D.B. Nicolson, M.A., Cambridge, at the University Press, 1914. Pp. viii+107. Price Re. 1-6 net.

"An ocean in a pitcher!" That is how it strikes one at the very first perusal. The large field covered by this book of a little over hundred pages may very well be indicated by giving a few headings: Gerund and Participle, Sentence and Paragraph, Style, Punctuation, Figures of Speech, Prosody, History of the Language, Word-Building, Epochs in Literature, etc. There is hardly anything connected with Grammar, Literature and other correlated subjects which has not been touched in this small space, and this is one of the striking points about it.

The other thing that is remarkable about the book, and what makes it worthy of its name, is the admirable brevity which characterises all that has been given a place in it. We could hardly have thought

that so much matter could have been so successfully put within such limited space. The definitions are almost always strikingly brief, and to the point at the same time, and the author has ruled superfluity

sternly out of court.

The Hand-book, however, is more adapted to the requirements of the teacher than to those of the taught, for in our opinion it cannot properly be made use of without a comparatively fair knowledge of the ins and outs of English Grammar and Literatures. This makes it a Teachers' Book rather than the Students', and as such in the hands of a capable man it may be expected to yield the best of results. There are plenty of Exercises, Questions and Answers, too, by which the knowledge of the taught could be tested in an intelligent and suggestive manner, and the author expressly says, "The guiding idea in the Hand-book has been suggestion and not exhaustion."

In conclusion we may recommend the following lines from the Preface of the book to the notice of our readers: "To insist on a child knowing details of Grammar is certainly not wrong: to insist on a child writing down all particulars to the last and utmost detail is, assuredly, a blunder." A golden maxim, this!

NIRANJAN NEOGI.

#### BENGALI.

. Bhu-Parichaya (Geography) by Babu Nepal Chandra Ray, B. A, and Babu Ajit Kumar Chakravarty, B. A. Published by the Indian Press, Allahabud. Pp. 308 and 24 pages for observation calendar. Price twelve annas.

Written on the approved modern plan. Profusely illustrated. Contains coloured maps of all the continents and important countries shewing physical features and political divisions. Questions at the end of each chapter will prove useful to teachers and students alike. May be introduced into varnacular schools.

#### SANSKRIT AND ENGLISH.

The Sacred Books of the Hindus (No 71.) Volume X. Part 5. Purva Nimamsa Sutra of Jaimini, translated by Mahamahopadhyaya Ganganatha Jha, M.A. D.Litt. and published by Babu Sudhindra Nath Basu, Panini Office, Bahadurganja, Allahabad. Pp. 385—456. Price Re. 1-8. (Annual Subscription Rs. 12-12as: Foreign £1.)

In this part, the fourth and the fifth padas and 36 sutras of the sixth pada of the third Adhyaya have been given. Each part of the book contains: (1) the Sanskrit Text, (2) Padapatha, (3) Meanings of every word of the Sutras, (4) the Translation of the Sutras and (5) a Commentary in English.

The commentary is very learned and original. It is an excellent edition of the Purva Mimansa.

The sacred Books of the Hindus:

(a).

Volume XIV.—Part IV. (No. 72.) Pp. 217—288. (b).

Volume XIV.—Part V. (No. 73.) Pp. 289-376. Translated by Rai Bahadur Srischandra Vasu with the assistance of Pandit Ramakshaya Bhattacharya. Price of each part Re. 1-8. Annual Subscription Inland Rs. 12—12as. Foreign £1.

The portion given in these two parts is from II. 5 to III. 9.

Every part of the book contains :-

(1) Sanskrit Text, (2) Padapatha, (3) Meaning of every word of the text, (4) An English translation of the text, (5) An English Translation of Madhva's commentary, (6) Translator's notes.

The text has been translated according to the commentary of Madhva, the dualistic Vaishnava theologian. So the interpretation given here widely differs from that of Sankara and Ramanuja.

The book is being well edited and translated.

MAHES CHANDRA GHOSH,

# HINDI.

Bharatiya Mat Darpan, by Pandit Rajendra Nath and to be had of Mr. W. M. Mchta, P. O. Bhadarwa, District Kaira, Gujerat. Crown 8vo. Pp. 187. Price —One Rupec.

In this work short account of the different creeds in India have been given. No less than seventy-nine different sub-religions have been described. While commending the manner of description, we are sorry to note that the book swarms with mistakes, mostly We often  $_{
m find}$ spelling ones. treatises carefully preserved by priests, written in such a defective manner. However, this is a great draw-back in the book and mars its worth as a de-pository of useful information. Though the author follows the Vaidic religion, we must give him credit for being quite catholic in his views. In fact he has commented upon the different sub-sects of the Hindu religion, neither favourably nor otherwise. The getup and the binding of the book are nice.

M. S.

#### SANSKRIT.

Ahnikacharatattvavashistam, by Shivaprasada Sharma, edited by Pandita Kokileshvara Bhattacharya, Vidyaratna, M.A., published by Babu Purnendumohana Sehanavisha, Assistant Secretary, Sahitya-Parishad, Rangpur, Annas 8, Pp. 144.

In 1839 the ministerial post of the Cooch-Behar State was hereditarily taken by our author and he wrote the present work as a supplement to the Ahnikatattvam of Raghunandana, the great expounder of the Hindu Laws in Bengal. The expense of the present edition of the book, which is a second one, has been defrayed by the author's grandson, Babu Pramadaranjana Ray-Chaudhuri. The book has been so edited that we hardly believe that Pandita Kokileshvara Bhattacharya has taken any care for it, and consequently there is a number of defects and mistakes in various respects. The edition under notice is included in the Rangpur Sahityapar ishad Series.

Gandhi Natharangji Jaina-Granthamala, Astasahasri by Vidyanandasvami, edited with notes by Professor Vamshidhara, Jaina-Pathashala, Sholapur, published by Ramchandra Nathrangii Gandhi, Aklooj, Sholapur, pp. 18 and 295. Price Rs. 3.

Within the last few years the Jaina activity in our country has manifested itself to a considerable extent. Jaina institutions of different kinds are now visible here and there. Number of Pathashalas large and small, for studying Jaina sacred lore and philosophical works has been established and systems of various Examinations with regular stipends and scholarships has been introduced quite independent of any sort of Government help. Ashramas for both boys practising Brahmacharya and Shravikas or the lay women

have been founded, while the female education has been given a vigorous impulse. Old manuscripts in large number has been collected and preserved with great care and several series of ancient and rare works have been started. Conferences have been organised and preachers are travelling through the country. Hundreds of Pamphlets in different languages supporting vegetarian life and prohibiting the killing of innecent poor animals for food have been issued and circulated everywhere. And to meet the expense of these noble works the purses of Jaina Danaviras, i.e., munificent men have always been seen open. It is through the help of such a Jaina gentleman, Mr. Natharangji who, we are informed, has spent nearly a sum of Rs. 25,000 for publishing the ancient Jaina sacred books, that the book under notice has been brought out and made easily accessible to the public.

Acharya Samantabhadra who is believed to have flourished between the first and sixth century of Vikrama Era wrote a work of 114 verses called Aptamimamsa upon which Akalankadeva made a scholium named Astasati, so called for its being composed in so many letters as are required for eight hundred stanzas of Anustup metre. Astasahasri is a great commentary on the last named work by Vidyananda or Vidyanandi as he is sometimes called (probably in the middle part of the 9th century V. E.): The origin of the name Astasahasri is the same as of the Astasati, i. e., it is composed in letters of eight thousand verses of Anustup metre.

The book is a philosophical one and cannot be intelligible to one who is not well conversant with the extant views of the different branches of Indian Philosophy. In order to establish the Jaina doctrine named Anekantavada on a firm footing Vidyananda has to the best of his power refuted in it his opponents both the Brahmanical and Buddhist Philosophers. The book is well edited. The notes are useful. And the get-up is also attractive.

A Manual of Hindu Ethics, by G. A. Chandravarkar, Asst. Teacher, H. H. The Nizam's Government Residency School, Hyderabad (Deccan). With an introduction by Prof. Ram Deva, B.A., M.R.A.S. First Edition. 1915. Price As. 10. For copies apply to the author.

In the present volume the author has culled a number of moral sayings in the original Sanskrit from the Vedas and other sacred and ethical works such as the Ramayana, Mahabharata and Chanakyaniti etc., and has translated them into English. The selection itself is good and will be helpful to some extent not only to the Hindu youths but to the student community in general. The translation is said to be "free," but it appears to be too free, and we can in no way recommend it. The author need not have done so. The Sanskrit portion is very badly and inaccurately printed. The chapters on the ethical teachings of the six schools of Philosophy and the Ethics of Buddha might well be omitted, for practically nothing has been said on them.

In one point we are very glad to concur entirely with our author. He says in the preface:—"...Peoplegenerally believe that Hindu Ethics ultimately preach the philosophy of inaction and as such in these days of tooth-and-claw competition that science can be of no practical utility. But this belief seems to be the outcome of superficial study of our scriptures." We were also unfortunate to have heard from a prominent Professor of Philosophy in a lecture delivered by him in the University Institute, Calcutta, that the present degeneration of India was the

sequence of her निर्वास पर्य-which roughly rendered into English means—the duty which asks one to abstain from all worldly affairs. He emphasised that the religion alone was responsible for bringing about the inactivity of the Hindus, Mr. Chandravarkar has very rightly said that it is the "outcome of superficial study of our scriptures" and "the Bhagabadgeeta is remarkably opposed to this sert of inactive life" (IX.) Let the above-mentioned learned Professor think impartially and impassionately only one thing that Shrikrishna preached to Arjun निर्वास पर्यो and yet in doing so the latter did not cease from his duty as a द्वित्र who was bound to fight a religious fight निर्वास पर्यो does not mean inactivity but an activity of superior kind leading to the supreme bliss.

# Vidhushekhara Bhattacharya. Gu jarati.

1. Griha vinod ane Desh Vinash, by Tribhowandas Damodardas Gadhia, Printed at the Damodardus Printing House, Rajkot, Paper Cover, 1p. 56. Price Re. 0-4-0. (1915).

2. German Kaiser nun Ranavas Rahasya, by Tribhowandas Damodardas Gadhia, Printed at the Damodar Printing House, Rajkot, Cloth cover, pp. 191. Price Re. 1-0-0. (1915).

The first book is the translation of a Bengali novel by Satish Chandra Ghosh; and refers to the well-known incidents in the lives of Prithiraj and Samyukta. The second book is, we think, the first of its kind in Gujarati. It is the product of war. • While War Literature has supplanted other branches of literature in English, and brought into prominence the life and characteristics of the German and his Emperor, there was no such informative literature forthcoming in Gujarati. This book supplies the want. It is based on a Bengali Book, that of Devendra Kumar Rai, and gives the reader glimpses of the life (family life included) of the Kaiser and his spouse.

Shravika Subodh, published by Mulchand Kasandas Kapadia, and translated by Ashalal Amu.akh Shah, printed at the Jaina Printing Press, Surat, Paper cover pp. 120. Price nil (1915).

This small book is translated into Gujarati from Hindi, and is taken up with an enumeration of practical hints to Jaina ladies, as to how to work and perform other household duties in accordance with the tenets of their creed.

Mahanana Hamir Sinh, by Prof. Jethalal Chimanlal Swamin rayan, M. A., printed at the Dharmavijaya Printing Press, Ahmedabad. Thick card board, pp. 126. Price Re. 0-12-0. (1915).

Tod's brilliant description of the recovery of Mewad by Hamir Sinh from the hands of Malavdev, the Subedar of Ala-ud-din Khilji, furnishes the subject matter of this play. It is written by a well-known alumnas of our University, who takes a prominent part in matters literary and social, and as such is entitled to great consideration and regard. Incidentally it champions two social causes, widow rematriage, and condemnation of child marriages. These two matters are very skilfully woven into the body of the play. However, the main purpose of the essay of Prof.

Swaminarayan into the realms of the stage, is to hold up before the perverted taste of the present playgoer and play-manager, a model of what an ideal play should be. We cannot say that he has succeeded there. The sentiments are all right, but then the other undistinguished writers indulge in such platitudes and copy-book maxims also; the language reproduces all the features of those plays which are written to please the gallery, for instance the rhyming poetry-like prose in which sentence after sentence is clothed, copies the style of those Bombay Plays, like Haman and Bakavali, where the audience claps the recitations of such passages. In the few lines of Urdu which he has ventured to put into the mouth of his Urdu-speaking characters he has tripped as regards accuracy. The songs also are such as can hardly be distinguished from those ordinarily sung in an ordinary Bombay theatre. The play therefore does not add one to the few really good plays we happen to possess. But all the same, it may still succeed on the boards.

K. M. J.

# MARATHI.

Vajraghat or the ruin of the Kingdom of Vijayanagar, a novel by Mr. H. N. Apte (Aryabhushan Press, Poona), pp. 345, Price Rs. 1-8.

Mr. Apte is a Marathi scholar of great renown, and as a writer of Marathi fiction, he is unrivalled. In fact he has inaugurated a new and popular style of writing fiction in Marathi and can be justly styled 'the father of modern Marathi prose fiction.' dozen of his novels, social and historical, have already been published and they are all, without exception, highly entertaining. A few which have serially appeared in his weekly paper 'Karamanuk' are awaiting publication in a book form. The volume under notice is the fifth of his historical novels, and deals with one of the most interesting but forgotten period in Indiau history. The downfall and ruin of the Hindu Kingdom of Vijayanagar is a subject which has a fascination for all students of Indian history and the skilful presentation by Mr. Apte of the tragic end of the empire and the peculiar circumstances which led to it intensifies the interest of his readers and keeps them almost spell-bound. Mr. Apte relies on a statement made in Brigg's Ferishta and a tradition mentioned by a writer in the *Hindustan* Review, concerning the treachery of a Mahomedan chief towards his master Ramraja, and round the nucleus of this little yet extremely significant incident Mr. Apte's imagination has gathered together a number of characters, which look very much like real ones and lend additional charm to the already interesting plot. A true and skilful artist that Mr. Apte is, he has introduced in his novel no character without a fixed purpose and has taken care to see that purpose fully served by it. This has made his plot compact, clear and effective—a circumstance which is sure to be relished by intelligent readers,

but which unfortunately is lost sight of by too many novel writers in these days. Mr. Apte's style is perspicuous and attractive which makes his books thoroughly readable.

So far with regard to the merits of the book. Let me now turn to the other side of the picture. One great fault I notice in the volume before me, and in fact is shared by almost all of his novels, is frequent repetition of the sentiments and feelings which dominate the minds of the characters which figure in the novel. The internal struggle of conflicting feelings in the mind of Ranamast Khan at the time of abandoning Meherjan is repeated no less than half a dozen times in this novel, with the result that a reader feels inclined to skip over a number of pages before he steps on a fresh ground. Another fault is with regard to the delineation of characters. Much ink is unnecessarily spent by the novelist where a few masterly touches, a slight shade here, and a streak of light there, would have completed the picture and shown it to advantage. The inimitable Bankim finishes his pictures in a few lines and leaves the rest to the intelligent perception of his readers. Mr. Apte takes pains to fill in every minute detail himself, evidently treating his readers like little children. The result is that while Bankim's characters stand out in bold relief, Mr. Apte's bring on tediousness. It is needless to say which is the greater art. Another defect in Mr. Apte's novels is that there is too little evidence of the author's introspection of charactersa defect which is conspicuous in the present novel. When to these defects is added carelessness in proofreading, to which I believe is due frequent changes in the names of places and persons (for instance Vidyanagar for Vijayanagar and Hajir for Najir), much value is taken away from his books. All the same, Mr. Apte's novels are read and enjoyed in every household in Maharashtra and it cannot be denied that he is far above other novelists in Marathi and stands conspicuous as a writer who is acquainted with the principles governing his art and knows what he is about.

Marathi Railway Guide or travellers' companion with a map and six illustrations, by Mr. Sridhar • Shamrao Vulsangkar. Pp. 111. Price 8 as.

This book gives useful information about the chief rules and regulations of Indian railways, fares to important railway stations from Bombay and brief descriptions of important towns on railway lines. However for some unknown reason some important towns like Indore, Hyderabad (Deccan) have been omitted, while description of quite insignificant places like Inisrikh, Batesor, &c., have found insertion. In the picture of chief Native Princes in India, ruling princes like H. H. Maharaja Holkar are conspicuous by their absence. A railway-map of India is a useful feature, but the pictures of Shri Vishnu and Dushyanta-Shakuntala are out of place in a railway guide.

VASUDEV GOVIND APTE.

# THE YOUNG MOTHER

From DWIJENDRALAL ROY'S আলেখা।

"Come moon, come down, kiss my darling in the forehead,"
cries the mother holding her baby girl in her lap,
while the autumn moon floats in the pale blue of the evening sky.
From the garden comes stealing in the dark the vague perfume of flowers.
The boys laugh and shout outside in the street in careless merriment.
One sleepless papia sings his heart out from the shadow-laden solitude of the mangogrove,

and from some distant peasant's heart come the shrill notes of a flute, soaring in the starry sky, spreading in the still air, and then bursting down upon the earth like a shower of fire-work, while the young mother, sitting in the balcony, baby in her lap, croons sweetly, "Come, moon, come down, kiss my baby in the forehead!"

Once she looks up at the moon and then down at the sweet loveliness in her arms, and I wonder that the moon could be deaf to her call and smile on in placid silence! The baby laughs repeating her mother's call, "Come, moon, come down!"

The mother smiles, and smiles the moon-lit night, and I, the poet, the husband of the baby's mother, watch this picture from behind, unseen.

Translated by Sir Rabin dranath Tagore...

# AUSTRALIA AND INDIA

have been trying to study carefully the dominant ideas underlying modern Australian life, in their relation to India, and have been surprised to find how small is the margin of conflict. I have had to modify considerably some of the points that I regarded as axioms, and in certain fundamental ways to change my thoughts concerning Australians themselves.

Australia did not start its population, as North America did, with the pick of the people from the home country. There were no large bands of colonists corresponding with the Royalist families who helped to colonise Virginia, or the Pilgrim Fathers with their deep religious convictions, or the Quakers who settled in Pennsylvania. The earliest population of Australia was criminal and convict and for a large number of years this class formed the bulk of

the inhabitants. It is the marvellous recovery of this original criminal population, till it became a civic power, that makes the

romance of early Australian history.
By accident of fortune, trend of circumstance and hard fought conflict combined, Australia has become more and more the working man's close preserve, his unchal lenged estate. The labourers, who found it difficult to win even one of their rights and privileges in England, have entered into them all with extraordinary ease and There have been rapidity in Australia. many wild adventures and brilliant successes of capitalists,—as some new gold mine has been discovered, or some new patent cold-storage has been invented; but, notwithstanding all this the country has never got into the capitalist's hands. The labourers have struggled to their kingdom,

and have won it so securely that now they have the capitalist almost at their mercy and can make their own terms with him

as they like.

The history of the Nineteenth Century in Australia has been this one perpetual struggle between Capital and Labour; and Labour has won. It is a remarkable thing in the history of civilisation to live in a land where the poorest workman can earn six rupees a day and always get employment where he can occupy, if he is thrifty, a comfortable house and garden of his own, and give his children an excellent free education: a land, where slums are being rapidly abolished and insanitary conditions of life are becoming more and more rare: a land, where there are no cities, (in the oldworld sense) with close packed streets and foul bye lanes and fetid alleys, but cities of a modern type covering hundreds of square miles of ground, with gardens and open spaces everywhere and the most rapid means of communication in constant use. The victory of Labour over Capital has meant all this. What we are struggling for in modern England has been obtained in Australia.

It may be that the pendulum has swung too far; that labour has got too completely the upper hand; that there has been much that is sordid and selfish in the labour policy. This may be readily granted; yet the victory has been a signal one all the same. It is one of the new land-marks in the history of the world, and it is of far greater significance to humanity than the defeat of Napoleon at Waterloo, or the

German invasion of Belgium.

But how, then, comes in this cry for a wholly white Australia? What relation has this to the momentous labour struggle, which was occupying all the energy and attention of the Australian people throughout the century? Why, in the midst of their battle with capital, did the people take up this 'white Australia'

question?

I had imagined, in my ignorance, that while in Australia this refusal to admit coloured labour was to a considerable degree 'economic', yet it was after all in origin far more due to direct racial feeling and racial pride. I had supposed that it was simply another and more hateful form of that colour prejudice which seems somehow latent somewhere in the mind of the white race and is so hard to eradicate. But I

find that I have to correct myself here. I have noticed singularly little colour prejudice as yet in Australia. From all that I have seen, I cannot believe, for a moment, that there is anything up to now that is deep seated. For instance, there is very little indeed to correspond with that which I found in South Africa. In South Africa colour prejudice has been slowly built up on countless acts of daily practice. But in Australia, as in England, there has been no coloured race to practise upon. And in New Zealand, where the Maoris have been numerous and have come fairly closely into contact with the English, there has grown up a very healthy, and humane spirit towards them, and a sincere desire to do for them what is the very best and also a noble indignation at any attempt to exploit them. I am not losing sight of the horrible cruelties of earlier bye-gone days of first European settlement. For that account, both Australia and New Zealand must appear before the judgment seat of God. But, speaking of modern times, I find that both in New Zealand and Australia there is singularly little colour prejudice as such, for the simple reason that there has been no daily contact to provoke it. I do not suppose the white Aryans had any 'colour prejudice' when they lived by themselves on the high veldt of Asia in B.C.2000 odd. But they developed it fast enough, when they came in contact with the darkskinned aboriginals of the Ganges valley; and in long lapse of time they overcame it, —as I hope the modern white Aryans will do some day, even in South, Africa. Australia has not really as yet even faced the colour problem in an acute form. It may soon have to do so.

I told in Australia the story, that I had heard about the Dardanelles (whether true or false, I do not know, nor does it matter) that the Gurkhas were at first put as far away as possible from the Anzac (Australian and New Zealand) Zone, for fear of the 'colour prejudice', but that in the exigencies of warfare they soon became not only next -door neighbours but also the best of comrades (I am certain this last part is true every word).—Invariably, whenever I told that story to Australians, their comment was that in those conditions there would have been no objection among them at all to 'coloured' men, and they were quite misunderstood on the 'colour' question. They pointed out to me how glad Australians

were when they heard that Indian troops were going out to fight along with the British at the front—quite a different mood from a considerable volume of English opinion in South Africa, which rather resented it, and thought it might lower the dignity of the white man.

I have a nephew out here, who is nearly ten years old, and when I told him about the tiger and elephants in India, he said to me,—"Oh, uncle Charlie, I wish I could become a Hindu!" There was certainly no

'colour prejudice' here!

I think it may be fairly said, that, actually, in daily life, here is no more colour prejudice in the "Anzac Zone,' down here at the Antipodes, than there is in England itself,-and for the same reason, viz., because there is no experience. I would go further and give very high praise to the New Zealander, where there is experience. For his treatment of the Maori has been recently almost exemplary. To open the door to full citizenship in fifty years to this different race: to give them the fullest facilities for education and to allow them to carry arms and take rank in the army where merit has been shown: to take them into the comradeship of sport: to cast no slur upon the children of inter-marriage, —to accomplish all this in fifty years is no small achievement.

What then is this cry of "White Australia"? We must go back to our earlier historical setting, and study more carefully the Labour Struggle and the Labour Victory. At every point in this great, historic struggle the Capitalist has endeavoured to bring in, entirely for his own profit making business, the coloured man, who can work and live more cheaply than the white man. If the Capitalist had been able to effect this, then the whole battle of Australian labour would have been lost. The Capitalist to day would have become master of the situation and the labourer would to-day be his helot. There would be slums. and foul places and foul unhealthy conditions in Australia to-day such as still exist almost unheeded, in Europe. Labour has won its great battle on one condition, and one condition only, viz., by fighting against the capitalists on protected ground, and not allowing them to import cheap industry from outside. That is what 'white Australia' has meant hitherto.

It is an evil term, and it should never have been used. It is a term which, every

year, becomes more and more morally dangerous: for it tends to foster in the minds of young Australians a colour pride which is next door to colour prejudice. It is a term which ought to be dropped as soon as possible, for it is grossly insulting to other races: and India and Japan and China are quite right in resenting its use most strongly.

But, on the other hand, as I have tried to show, in its origin, it is wholly, or almost wholly economic. In its origin, it differs as widely as possible from that colour hatred in Africa, which is only in a small part economic, and is in a far greater measure a hardened racial instinct.

then, does this reading of How, Australian history affect the problem of Indian indentured labour in Fiji? Very materially indeed. For, if my argument has been followed, it will be seen, that India has the whole of the victorious sentiment of Australia, (which has won its own way out of labour-serfdom,) on its own side. Australia, as a whole, would like to see indentured Indian labour in Fiji abolished to-morrow. Australia, as a whole, hates the very thought of such cheap sweated, profit-making business as the great Sugar Factories are carrying on in Fiji. From one side of Australia to the 🗻 other, and in New Zealand also, I have only heard one opinion, when I have broached the subject; and that is "Abolish indenture in Fiji as soon as possible!" I say to them that the largest company in riji, (the practical Monopoly there) is an Australian Company, they reply at once "We hate monopolies in Australia and we would like this one smashed as well as every other monopoly in the land." If I say to them, "Would you be ready to stand up for the rights of coloured labour in this matter, as you would for the rights of whitelabour?" they will answer, 'We have no hold on Fiji at all, because it is a Crown Colony. But if it were to come under Australia, we would do all we could to abolish it."

There are many other sides of this widely-ramifying question, which I have consciously passed over, in order to make one point clear. I hope to return to them in another letter. My one point, in this hurriedly written letter, is, that Australia and New Zealand are, both of them, in principle bound to support us, and to be

on our side, in our own struggle to abolish appropriation of the word 'white' by the the Indenture System. European. I believe we shall not get rid

Christ Church C. F. Andrews. New Zealand.

P. S. I have been obliged to talk about 'white' and 'coloured' in this article, because these are the present Australian terms. I hate them myself, because they always seem to imply arrogance in the

appropriation of the word 'white' by the European. I believe we shall not get rid of the evil and hateful sentiments behind the use of the words, until we give them up altogether and talk about our different nationalities without referring to 'colour' at all,—at least for so long as "white' implies an arrogant and unwarranted assumption.

C. F. A.

# INDIAN PERIODICALS

# The Sadness of India.

A transatlantic visitor, during his wanderings in India, was struck with the smileless sadness of the people. He could find no explanation for this, and so he satisfied himself by saying that the East was inscrutable! B. M. Ananda Rao writing on this theme in the *Indian Social Reformer* says:

I admit our general smilelessness and sadness. We are a sad people, we take our life sadly, but does that mean we have no joys? "Hath not a Jew eyes".....Ah! What a wonderful psychologist was Shakespeare! Our joys are quiet joys, deep-seated healthy ones—hear the melody that pours into your ears, wafted in the morning breeze, mingling with the harmonious sound of the grinding stone, indicating your propinquity to a happy Mahratta woman of the village. Or in even-tide, hear her singing again the crooning cradle-song that soothes the baby to rest. Does it not strike you, unless, indeed, you are dead to the poetry of Indian life, that our India, the sad-countenanced India may be, we will concede, is there enshrined in the song-filled woman of the village and not in the elbowing, raucous-voiced, lint-covered hoyden that emerges out of our factories and mills? The American visitor, if he had witnessed the scene that meets our eye every evening in North Bombay, would have qualified his opinion. The scene there is gay enough, bustling men and women are merry enough, to the pitch of Manchester or Chicago, and he would have perceived that mafficking is quite a possibility in our mill-districts, should the necessary collective emotion work itself up in the multitude. Yet, who would say that the freedom of movement, the gay carelessness, the bustle and clatter of the crowd that the mills, whether in Manchester or Bombay, disgorge at the day's close, are the result of a permanent emotion, that they are the excrescences of an inner happiness engendered in the process of carding and spinning?.......

There is a sadness common to the human race. The English sadness of Crabbe and the Scottish sadness of Burns, is the same as that of our Indian peasant when he has dark forebodings about the monsoon, or when rinderpest devastates his beloved

kine, or when the revenue officer or the Marwari screw their claims upon him to the ejection point. It is a very human sadness, this of the Indian peasant, not Semitic, Aryan, Teutonic, Dravidian or Mongoloid, just the sadness of human beings, when want gnaws the heart, or disease brings the permature wrinkle of physical pain. It is the same sadness which you or I feel when we lose a friend, or are tortured with the memories of a happy past, or depressed with the vista of a gloomy future. Individually all men have a static sadness; there never was yet a man who was all gaiety the live-long day.

# Oriental Immigration in the United States.

Under the above heading Dr. Sudhindra Bose contributes to the *Indian Review* for September a sober and thoughtful article which deals with the histories of different Oriental immigrations in the United States. Regarding the Chinese immigration we read that

The first of the Orientals to come to the United States were the Chinese; and they came at the invitation of the people of this country. By article V of the Treaty of 1868 with China, "the United States of America and the Emperor of China cordially recognise the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration and emigration of their citizens and subjects respectively from one country to the other for purposes of curiosity, of trade, or as permanent residents."

permanent residents."

By article VI of the same treaty it is stipulated that "citizens of the United States visiting or residing in China shall enjoy the same privileges, immunities, or exemptions in respect to travel or residence as may be enjoyed by the citizens or subjects of the most favored nation; and reciprocally Chinese subjects visiting or residing in the United States shall enjoy the same privileges, immunities, and exemptions in respect to travel or residence as may then be enjoyed by the citizens and subjects of the most favored nation."

The point to be specially noted in connection with this Treaty of 1868 is that it encouraged free immigra-

tion between America and China, and that it accorded to the Chinese people right of permanent residence, without any specification or implied limitation

as to the purpose of such residence.

There was, however, before very long a reversal of feeling. The white labor elements on the Pacific coast became jealous of the Chinese laborers and the labor unions started a vigorous anti-Chinese campaign, in consequence of which the UnitedStates Government sent a Commissioner to the Celestial Empire to amend the Treaty of 1868. After a considerable parley, the Chinese Government was finally persuaded, in 1880, to "limit, regulate or suspend," but not to prohibit, the immigration of the Chinese laborers into the United States. The treaty aimed only at the exclusion of "the laborers. Officials, teachers, students, merchants, and travellers were exempt from its operations. Later this treaty was construed rigidly; and subsequent legislation has not only excluded the Chinese working men, but it has seriously tended to restrict even the members of the exempt classes.

The Japanese came to the United States as early as 1866.

The Japanese immigration into the United States, however, may be truly said to have begun in 1886. In that year there were 194 immigrants from the eastern island empire. Now the immediate cause of Japanese immigration was the passage of the Chinese exclusion law. When the Chinese were excluded from America, there resulted a shortage of labor in California. Then there developed a demand for Japanese workmen. "The large landowners of that State, having been deprived of Chinese farm hands, found in the Japanese an excellent laborer to be utilised on their farms and orchards, and tried to encourage Japanese immigration by offering alluring terms." The result of a liberal policy toward Japan was that in 1891 there were over a thousand Japanese immigrants in the United States. Eight years later this number ran to 2,844, and in the year 1900, there were as many as 12,635 Japanese.

Meanwhile, the railroads continued to employ Japanese loborers in increasing numbers, while the general prosperity which prevailed in this country up to 1907 stimulated Japanese immigration as much as it encouraged European immigration. The high water-mark in Japanese immigration was reached in 1907 when it numbered no less than 30,226. Of this number, one should remember that more than two-thirds came to Hawai, and not to the mainland of America. It is also worthy of note that the immigration from Europe in the year under

review was over 1,199,000.

As a result of the anti-Japanese agitation in California the Japanese are to-day practically excluded by the so-called Gentleman's Agreement of 1907. It is not a written treaty: it is simply an understanding between the two governments. The agreement provides that no Japanese laborers shall enter the United States, nor shall any Japanese be eligible to American citizenship.

## Dr. Bose speaks the truth when he says:

It appears to be a well-authenticated sociological fact that the only good immigration in America is dead immigration. Between the years 1845 and 1855 the United States is said to have been threatened with the "Irish peril" but now, since the flow from the Emerald Isle has greatly fallen off, the Irish seem to be considered the most desirable of immigrants. Again, forty years ago the Chinese were

disliked and even dreaded. "For ways that are dark and for tricks that are vain, the Heathen Chinese is peculiar," sang the Californians in triumphant chorus, Now, since the Chinese immigration has stopped, the Chinese are actually considered by some to be the best of all Orientals; and the Aryan Hindus, who are the latest to arrive, are surely the worst.

We are told that the chief reasons advanced for the exclusion of the Hindus are:

Hindus wear turbans and eat rice; they do not accept American Christianity; they have unseemly habits; they supplant white labor; they cannot be assimilated; they send their money back to India.

Dr. Bose considers these objections carefully and shows that they can not hold water. He thinks that the "Hindu is simply the victim of misunderstanding."

Just as the various peoples of Europe have at times been the object of race prejudice in America, so the Hindus to-day are regarded with unnecessary suspicion. And just as these Europeans have become useful citizens so will the Hindus in due time, if allowed to come.

The remedy which Dr. Bose proposes for the oriental exclusion policy of the United States appears to us to be a good one but we doubt if it will ever be adopted. Says Dr. Bose:

The only way to arouse the sane, thoughtful American people to the injustice of an Asian exclusion policy is for the premier nations of Asia to act in concert. The representatives of China, Japan, and India ought to meet together, and formulate a plan for organised activity in checkmating such an obnoxious policy. These men can work out an organisation whereby a combination may be secured that will offset the pressure of the labor element at Washington. I, therefore, suggest that our neighbours, China and Japan, strike hands with us in India, and inaugurate a complete and thorough campaign to the end that there may be developed in America an immigration policy based on rational lines.

# Mr. Saint Nihal Singh describes

# London after a year of War

in the pages of the *Indian Review* for October in which has been told how "life is being carried on today in London, after a year of the greatest war in history."

#### We learn that

Physical, mental, moral, and spiritual conditions have altered. Changes have occurred in professional and business circles, in the labour market, and in the amusements of the people.

Greater alterations have taken place in the inner, than in the outer life. The Londoner is much less absorbed in studying fashions and menus, much more anxious for the welfare of others, and much more willing to make any sacrifices that he or she may be called upon to make.

As one goes about the streets of London during the business hours, one finds many more Continentals than one used to see before the War begau. These people are mostly refugees from those portions of Belgium and France which have been occupied by the enemy. They are men, women, and children of all ages, and they belong to various stations of life.

Mourning attire is in evidence somewhat more than it used to be, in the streets and in public places. The hand of crepe on the sleeve of men's coats, and the black dresses worn by the women, show, by their

freshness, that the bereavement is recent.

But in view of the long casualty lists that have been published from time to time, especially during recent months, remarkably little mourning is being worn. I think that many persons purposely refrain from putting on tokens of grief so that they may not

have a depressing effect upon others.

The woman in khaki has become a common sight in the metropolis. From head to foot she is clad in dust-coloured garments. She wears a soft, broadbrimmed, felt hat, a jacket somewhat longer than the Tommy's tunic, and a skirt much shorter than the one worn by the average woman. The dress is most becoming to those women, young and old, who are entitled to wear it on account of being engaged in army medical work, as volunteers, etc.

One admires the air of seriousness and self-confidence of the woman in khaki. She walks with a firm step. Her actions betray no more frivolity than does

her dress. She talks thoughtfully, earnestly.

We further read that recreation grounds are either unused or appropriated by the army. Recruits are drilling in the parks and commons. It is unusual in London, now-a-days, to see a man dressed in flannels for sport. Recruiting agents can be seen frequently "speaking in public squares and parks drumming up recruits." In the streets

Vehicles connected in one way or another with the War Department have become very numerous. They are coloured slate grey, and bear the initials "W. D." Some of them are huge motor lorries, very powerful

in appearance.

Some vehicles excite pathetic interest. Red Cross Ambulances, screened on all sides so that passers-by may not be able to see the wounded soldiers inside them, are frequently seen going from the railway stations to hospitals. One also comes across motor cars filled with convalescent soldiers clad in the blue hospital uniform

Officers and men limp about the streets on crutches, or with the aid of a stick. Many have but one leg or have lost one or both arms. As time goes on the wreckage of war in the shape of temporarily or permanently disabled soldiers is being washed back

into the London streets.

The changes that have taken place in the night life of London are very striking. As a precaution against air-raids there has

In the central parts of the town, as well as in the suburbs, many of the lamps are not lit at all. The globes of those that are lit have been so coated with paint, and the amount of electric current or gas consumed by them has been so lowered, that they do not shed a brilliant light. There is now little or no illumination in parts of London, which, in normal times, were extravagantly lit up to attract the attention of passing crowds to shop windows, restaurants, cafes,

cinemas, theatres, etc.

Vehicles are not allowed to have brilliant head, tail, or side-lights. All tram cars, buses, motors, cabs, trucks, lorries, vans, etc., are required to extinguish their lights at certain points in their journey in and out of the heart of town. In the residential parts of London, windows have to be properly curtained so that lights from rooms may not illumine the exterior.

Luxury trades, such as making and selling of women's clothes, the trade of the Goldsmith and Jeweller and of those who amuse the populace have suffered the most. But the tobacconist has reaped large profits.

The reason for this is easily explained. The tobacco firms have used kind-hearted persons as cat's-paws to draw their chestnuts out of the fire for them, and have increased their profits by persuading them to buy immense quantities of cigarettes. etc., for the use of the Tommies in the trenches and the Jackies on the sea.

"The raising of a gigantic loan, for the purpose of prosecuting the War has proved the most powerful agency for impressing the British public with the need economy."

The wealthy families are taking the lead in the matter of economy. Not long ago an association was formed among the ladies of the nobility and aristocracy, the members of which pledged them-selves not to keep men-servants in their employ unless they were over the age of enlistment, not to entertain lavishly, not to dress extravagantly, and to practice other economies throughout the duration of the War.

One very wholesome result of this campaign for economy is that the British are learning to consume less meat. Some people have become vegetarians, while others have practically banished flesh food from their menus.

Mr. Singh tells us that food prices are not excessive, in view of the present circumstances, though the price of meat has risen greatly. Shoe-leather and woollen cloth are also much dearer.

Philanthropic and patriotic organisations are the order of the day in which women are particularly active. Eating, drinking, sports, and indoor amusements do not occupy the minds of the Londoners as they used to do.

As a consequence of the shortage of men. women have come to the front to take up been considerable reduction of light in the - the work formerly done by men who are now under arms.

Women are running lifts, serving behind the counters in grocery and other shops, driving motor cars, acting as ticket collectors and porters at railway and underground stations, and working as agricultural labourers in the fields.

the following inspiring account of

### Mill-hand Education

as is being carried on in the Sholapur Mill, trom Indian Education for October.

The educational propaganda is divided into three sections, viz:

(1) Education of women

(2) Education of the children of mill-hands, and

(3) Education of grown-up mill-hands.

Each section is under the supervision of its own honorary secretary and is conducted by Mr. Bhagwat, an energetic and able headmaster.

#### Education of women.

There is a day-class for women workers of the winding department. About 50 women attend this daily. Their ages range from 16 to 50 years. Reading, writing, sewing, etc., are taught. The class is being held in a well ventilated and plainly decorated room for an hour and a half. A qualified mistress and a tailor are engaged to give them lessons. Arrangements are also made for daily bathing of the children of the women working in the department. Hot water, oil, soap, etc., are supplied free.

#### Education of Children of Mill-hands.

There is a day-school for boys and girls who are taught up to the 6th standard Marathi. English is also taught on the direct method system. There are 225 boys and 30 girls on the rolls with an average attendance of about 215. Along with the above, drawing, carpentry and weaving are taught. Arrangements are also made for their bath and every scholar is expected to have his or her bath and a short prayer before the studies commence. Drill and gymnastics are taught. Cricket is also provided and utilised. An experiment is being tried in supplying free clothing to poor scholars on condition of their washing it daily and always appearing in clean dress. About 30 scholars who are thus supplied with free clothing keep quite clean.

#### Education of grown-up Mill-hands.

For these people there are 2 English and 6 vernacular night classes where they are taught reading and writing. About 250 scholars attend these classes. A special feature here is the presence of the "so-called depressed and criminal tribe classes" of people. They mix freely with the other scholars who it must be said to their credit are above the "touch-me-not" mood of the so-called higher classes so often met with.

Books, slates, pens, etc., sewing machines and materials for the women's class are all supplied free. A system of monthly prizes is also being introduced. A splendid magic lantern is supplied and instructions with the help of this are given in hygiene, etc. Occasional religious and moral sermons are also

Already more than 500 labourers including their children attend these classes and as the benefits of education and of cleanliness are known, the other labourers are sure to be attracted to these schools. It is understood that an arrangement is being made to teach the "half-timers" and if this is successful the number of scholars will rise to 1,000.

Mr. Ramsingh Dongarsingh, is the life of these

institutions.

We are told that these educational insti-

With genuine pleasure and pride we cull tutions owe their existence to the generosity and constant anxiety of Sheths. Narotam Morarji Gokuldas. Ratanshi Morarji, Dharamshi and Trikumdas Dharamshi Morarji, the agents of the mill, and to the active influence and sympathy of the officers of the mill.

# The Care of the Teeth and Eyes

is the title of an useful and informing article '. from the pen of Prof. K. K. Bernard, in the Malabar Quarterly Review for September which contains a deal of sound advice about the care of the teeth and eyes which should be followed by all. Speaking of the care of the teeth the writer says:

Of all the organs of the body there is none that is so much neglected and misused by young people as the teeth. There is a prevailing idea among young people that nature meant the teeth to be used as nutcrackers, "Supari cutters," nail pullers and for other such miscellaneous uses. The external hardness of the teeth makes them imagine that teeth are made of adamant. Let us therefore look into the structure of the human teeth for a minute. "A typical tooth consists of the following parts: Externally, there is a layer of enamel, which arises from the outer layer of the embryo and is an exceedingly hard substance, containing but little organic matter. Beneath the enamel lies the dentine, or ivory of the teeth, which arises from the middle layer of the appropriate and is not so hard or the embryo, and is not so hard as the enamel, Dentine is a substance analogous to bone, and is penetrated throughout by a series of fine canals which open into the central cavity of the tooth, the pulp cavity. Within the pulp cavity lies the pulp, consisting of fine blood-vessels and nerve fibrils. In some teeth the pulp cavity is widely open below, while in other cases the fully-formed tooth becomes narrowed below so that the pulp is constricted; such a tooth is said to be rooted; the narrowed portion being the root or fang, which penetrates into the gum." From the above it will be seen that the teeth are not solid masses of adamantive stuff, but are exceedingly sensitive organs with but a covering (fairly thick) of hard matter. The enamel of the teeth is the hardest substance in the body. But nut-cracking and nail-puling will chip off the enamel and bring about the decay of the soundest tooth.

But even more destructive of the teeth than such hard usage is a neglected and unclean condi-tion of the mouth cavity. By allowing particles of food to remain in the interstices of the teeth, these particles set up an acid fermenta-tion, which slowly but surely dissolves the enamel of the teeth, and finally forms 'caries' in the teeth. If I would impress one thing upon young men more than any other on this subject it is that the mouth should be kept absolutely sweet and clean. Do not allow particles of food to lodge in the mouth

or between the teeth.

The diseases that follow a neglected and dirty condition of the mouth and teeth are manifold.

Dysp psia is not the only disease aggravated by a foul condition of the mouth. Modern medical research in seeking for the cause of that little understood disease, rheumatism, is tending to the conclusion

thal oral sepsis (a putrid condition of the mouth \*cavity) is a prominent factor, or at least, an invariable concomitant in the diagnosis of rheumatism. A very large percentage of those suffering from rheumatism shew decaying tooth cavities harbouring pus; and the poisons generated in them and absorbed into the system are held to account for the disease.

The writer then turns to the means by which the mouth and teeth can be kept in a hygienic condition.

Preparations for the teeth and mouth are many. Western Science and westerneuterprise together have placed upon the market not a few, of various makes and prices. If you want to be up to-date, and want to spend your money on these western methods of cleaning the teeth and month, I have nothing to say against it. But these costly preparations and appliances are not indispensable for cleansing the mouth. The crushed ends of twigs of certain astringent trees or plants will do service as a tooth brush. They are inexpensive. Again the twig of the 'neem' or 'babul' acacia is astringent and strengthening to the gums. Also, as these twigs are once used and thrown away, they can do no harm, whereas the toothbrush, if not kept scrupulously disinfected, will harbour legions of baneful germs and may become a positive source of danger.

#### And then

The teeth need exercise, not nut-cracking or nailpulling, but moderate exercise in chewing food of sufficient consistency and hardness. Soft bread, minced meat and puddings will compass the ruin of any teeth, and an undue fondness for sweets and comfits will accelerate the ruin. In the exercise involved in chewing the fairly hard morsel of a chappatilies, in no small measure, the secret of the poor labourer enjoying a very enviable set of teeth. This is the reason why the shrewd 'yankees' are taking so largely to the chewing of gums

The most delicate, the most precious organ of the senses we possess is the eye.

There are six muscles principally concerned in the various movements of each eye, -outward, inward, upward and downward. When these all act in unison, perfect co-ordination results. But if there be any weakness in one or more muscles, the resulting images are not similar, and to bring about singleness of vision, the defective eye squints. A squint is generally the result of overstraining of the muscles in infancy, as by the child looking askance at a light or

other bright object placed obliquely before it.

The diseases under the second head are more numerous and more serious. Diseases of the refracting media—such as inflammation of the conjunctiva, of the cornea and of the lens,—and hereditary defects in the refracting media producing short or long sight, are the most important of them. Under the third head are those diseases arising from disorder of the interior of the eye, of the optic nerve and of the special brain centres concerned in vision. The retina and the choroid are also subject to inflammation. These effects are generally the outcome of deep-seated causes, such as diabetes, gout, Bright's disease, and the action of certain poisons.

For the preservation of the health of the eyes the following advice should be strictly. followed:

The light that you read by should be bright, but mellow, and should, at night time, be so placed that it falls from over your shoulders on the book. Don't keep the light in front of you, unless you use a lampshade that cuts off the rays that fall directly on your eyes. Also, don't read the books that are printed in very small type. Economise your eyesight as far as you can: for with that one pair you must manage for three score years and ten. The moment you feel your eyes tired lay down your book and look out into the open scene beyond, the tree tops and green fields, if you can get to gaze on them.

Don't wipe your eyes with dirty fingers or still dirtier cloth. The lining membrane of the eyes is exceedingly delicate and sensitive and you might easily impart some infection to it if you are not scrupulously clean. When your eyes feel smarting and gritty—specially in the hot season—perhaps the best thing you can do is to plunge your face into a basin of clean cold water, and open your eyes several times under water. It will relieve the eyes wonderfully;

try it.

H. Stanley Jevons writing in the Wealth of India for October under the heading.

# The Ganges: India's potential Wealth

shows us how the enormous river could be utilised, in irrigating the whole of Northern

India is the home of mighty rivers but it is nevertheless a melancholy fact that whenever there is shortage of rain the lands lie waste, and famines occur as a consequence. In advanced countries famines rare, practically they never occur, as by means of proper irrigation even rainless tracts are made to yield valuable

Mr. Stanley Jevons is of opinion that

The capitalistic and commercial development of agriculture has preceded any great development of manufacturing industry; and necessarily so. The capi-talistic development of agriculture has yet to be undertaken in India on anything more than experimental scale; and it will be the provision of abundant supplies of water in districts where there is already a large supply of agricultural labour which will provide the opportunity.

The writer gives us a constructive scheme as to how the Ganges is to be utilised as a great waterway for navigation and in securing the production of all the goods which it would be possible to carry on the same.

I picture the construction of rather a novel kind of dam, of which the upper 25 feet or so is entirely composed of heavy wrought-steel-a series of strongly buttressed pillars, holding between them heavy steel sluice gates which could quickly, when needed, be lifted up high above flood water level, thus leaving practically no obstruction to the passage of the floodwaters above the low and solidly built masonry sill

which would support the steel-work. The lock would be at the side, well protected. Each dam would probably support from 20 to 100

miles of water.

The locks should be so constructed that they could accommodate easily steamers up to 3,000 tons burden. The steamers might have to beconstructed of specially light draft, at least if intended to ply on the upper reaches; but it is an essential part of the scheme that they should be suitable for Indian overseas trade, if not for very long voyages. Thus there would be lines of steamers carrying goods from Cawnpore without transhipment to Rangoon, Colombo, and even as far as Singapore, Bombay, and perhaps Mediterranean ports. For West European, Chinese and Australian ports it would probably be profitable to tranship at Colombo to larger ships. Besides the ocean-going steamers there would be thousands of flat-bottomed river-steamers, tugs and barges, etc., engaged in the internal carrying trade, supplanting the railways, for certain classes of bulky goods, but also feeding them at certain important points with wholly new streams of trade.

The proposed series of dams would not only provide a great internal waterway, but also a great chain of immense storage reservoirs. Suppose that each dam supports fifty square miles of water of a depth just sufficient for navigation of the class indicated. Let each dam be increased in height only five feet, and we have an enormous quantity of water available for irrigation which can be run off gradually between one rainy season and the next. All this water would be available for use in supplementing the normal flow at its season of lowest ebb and so its benefit in enabling the extension of irrigation would be enormous, especially in the region below Cawnpore, so much of which requires more water.

Although the locking of the Ganges as just described, would be by itself a project of almost immeasurable benefit, it needs a counterpart upon a similar scale to secure the production of all the goods which it would be possible to carry on so great a highway. For this, Nature has made an ideal provision in the sweeping valleys and narrow gorges of the foot hills of the Himalayas. Here there could be constructed a number of enormous masonry dams, creating in the headwaters of the Ganges and its tributaries great lakes ten, twenty or thirty miles long, with innumerable ramifications in the tributary valleys. I have seen enough of these valleys to realise how suitable they seem for the purpose. It is probable that thirty or forty mammoth dams, some of them perhaps 300 ft. high, would retain so much water that the flow of the Ganges, Jumna and Gogra available for irrigation during the dry months would be at least two or three times what is now the normal spring time flow. There would be water enough to distribute even throughout districts which have a fairly secure though badly distributed rainfall. Thousands of acres of waste land could be brought into cultivation.

It would be easy, in the Himalayan region, to find water for a hundred schemes as large as the Tata hydro-electric plant at Bombay; so that there would be made available in the Punjab and United Provinces over 10,000,000 horse-power of electric energy. This would more than suffice to run all the mills, factories and works at present existing in the whole of India, and some hundreds of miles of busy railways also.

As regards the probable cost the scheme the writer opines:

Altogether to canalize the Ganges, the Gogra and the Jumna would probably require between fifty and sixty dams with locks, each costing, I should think, between one and two crores of rupees. Dredging and straightening of the channel would also be necessary incertain places, and probably many large training walls for the control of flood-waters and preservation of the channels.

Altogether I am disposed to think that the locking of the Ganges and its two great tributaries would not cost more than 150 crores of rupees (£ 100,000,000), assuming that a standardised type of the steel dam was adopted, and the whole of the work was carried out with specially acquired plant to be kept occupied for 10 or 15 years with one dam after another till all

were completed.

The construction of storage reservoirs in the hills could be carried on to any extent to which money might be available. I may assume that some twenty or thirty great dams could be constructed, together with the necessary irrigation channels to cover most of the United Provinces not now irrigated for a further sum of 300 crores, or thereabouts.

How can the money be found? Mr. Jevons says:

It is well established, the wisest course for the good of the country is to use the powers of Government credit to the full in creating productive works of public utility. There are alternating periods of activity and depression of trade occuring every few years all the world over. When depression sets in, money becomes cheap and extensive borrowings can be made by public bodies for long terms at a low rate of interest. The opportunity ceases as soon as the activity of trade revives, for then the competition of borrowing for commercial purposes raises the rate of interest. Periods of depression recur every seven or ten years; and the Government of India when it had its scheme ready could afford to wait for a favourable opportunity for borrowing, and at each period of depression horrow enough to keep the work going for the next seven years.

Benefits that are sure to accrue from the scheme:

The locking of the Ganges would so raise the subsoil water level that the water level in wells for miles on each side would be raised many feet. This would be a great assistance to cultivators, at any rate between Cawnpore and Benares; where well irrigation is so largely relied on. The formation of gigantic mountain reservoirs would provide abundant water-power for hydro-electric schemes, and some flourishing manufacturing towns might spring up in the submontance region, dependent on the cheap electric power. The cheapness of coal brought from Behar most of the way by water would also stimulate the growth of manufacturing industry in the United Provinces; and it must be remembered that the general development of agriculture and business would enormously increase the taxable capacity of the country. The income tax, in particular, would benefit; but the land revenue also ought to be greatly increased wherever the new irrigation schemes come into operation.

# FOREIGN PERIODICALS

Under the heading

# The Psychology of the Persian (Mystic) Philosophers

A. Neville J. Whymant contributes to the Islamic Review for October a sympathetic and eulogistic article dealing with the writings of Hafiz.

"The outstanding point with Hafiz is," Mr. Neville tells us, "that he is his works."

Hafiz's early life was as diversified and interesting as his later life—in some respects perhaps more so. One characteristic story is told of his very young days. His nucle had gained some renown as a poet, and Hafiz as a consequence was initiated into the mysteries of Oriental metre at an early stage of his life. One day, however, his uncle went out leaving an unfinished ghazal (an ode) on his table. Hafiz, roaming about, saw the poem, and adding the requisite further verses began to recite it. He found that in the verses written by his uncle there were several akes in the metre. He then corrected these errors eft the poem. When his uncle returned, his amazeand fury knew no bounds, since he realized his nephew had the clusive muse within his soul his jealousy of his own reputation blinded him he merit of the accomplishment of Hafiz. He was the more angered since a great scholar, seeing it, criticized it thus: "It is like mixing gold-dust with

clay, or wedding roses to the dust."

His proper name was Mohammed Shemseddin, many things, as "the guardian" and "a man of great memory". He was born in the romantic city of Shiraz, named also eulogistically "the rosegarden of Persia." He was courted by many princes, notably by the great Timur (better known in the West as Tamerlane), and by the Sultan Ahmed Ilekhani; but his real nature is seen when he courted only refused, such high promotion, and preferred a ously refused such high promotion, and preferred a quiet life of retreat with his books and friends.

Hafiz "succeeded in sounding the depths and reaching the heights of human emotion. He portrayed life—spiritual, mental, and physical-as it really is, and did not hesitate to speak his mind when he felt this the necessary course to take." Herein lies the "chief claim of Hafiz to immortality in the heart of man."

The writer has given us "examples of some of his most illuminating odes and couplets" which are expected to help us in the study of the genius of Iran. Here are they-

Speak not of Fate, ah! change the theme · And talk of perfumes, talk of wine,

Talk of the flows that round us bloom: 'Tis all a cloud, 'tis all a dream, To love and joy thy thoughts confine, Nor hope to pierce the sacred gloom! Trust not in Fortune, vain deluded charm, Whom wise men shun and only fools adore. Oft while she smiles Fate sounds the dread alarm, Round flies her wheel-you sink and rise no more.

In some of his verses the apparent abandonment of everything in order to fly to pleasure has led some critics to consider him more than ordinarily pro-fligate. He has been compared with Yesid, whose Arabic verses) is supposed to represent that of Hafiz to the Muslim Church of his day. These verses were written by Yesid (a naturally vicious and cruel monarch) to his father Moawiyyah, who reproached him for drunkenness:

> Must, then, my failings from the shaft Of anger ne'er escape? And dost thou storm because I've quaffed The water of the grape?

That I can thus from wine be driven Thou surely ne'er caust think; Another reason thou hast given Why I resolve to drink.

'Twas sweet the flowing cup to seize, 'Tis sweet thy rage to see; So first I drink myself to please, And next—to anger thee!

The following characterestic story of Hafiz would be found interesting:

Walking one day, he saw a beautiful maid picking flowers. He likened her to "an angel-face framed in rose-blooms," and wrote an ode upon her. The first couplet runs in a free prose—

"If that lovely maid of Shiraz would accept my heart, I would give for the mole upon her cheek the cities of Samarcand and Bokhara."

This reached the ears of the Sultan, and sending for

This reached the ears of the Sultan, and sending for Hafiz he asked him why he allowed his generosity to exceed his possessions so far as to give for a mole on the cheek the two richest cities of Persia and the chief possessions of the King? Hafiz, with his ready wit, replied, "Ah, sire! it is because of my over-generosity that I am now reduced to such poverty!"

To sum up:

He set an example of unrivalled splendour to all followers of the Prophet of the Desert. The centuries that have rolled since his death have in no wise dimmed the mirror of his fame. He was and is for eternity. To those peoples whose faith is an hourly delight and security he is a friend and brother, and many times when the muezzin calls from his turret the admonition to the Faithful to pray, words of thanks go up to the Allah of the Universe, in that he sent a brilliant light to illumine an age of comparative darkness. Some one has said that Hafiz was the

perfume to the flower, the colour to the rose. It would be much truer to say that Hafiz was the innate essence and lite of the flower, and the Muslim peoples to-day the expression of that essence. He completed the web of literary immortality by weaving in the binding strand, and set right discords of ages by creating the one great chord.

# A. O. Stafford writing in the Crisis for October about the

# Folk Literature of the Negro

says:

We can find among the native people of Africa and their descendants in America a great mass of this literature in an oral form that may be grouped as stories, riddles, proverby neetry and music

stories, riddles, proverbs, poetry and music.

Written results in this little known field of investigation have come principally from the labors of German, French and English missionaries. One of the earliest works appeared in 1854 under the title of "African Native Literature" from the pen of the Rev. S. W. Koelle, a German missionary, who made a deep study of several African languages. Since then scores of books treating of the folk literature of East, West and South Africa have been printed.

We are told that an "examination of this literature will result in a classification and an interpretation somewhat along the following line":

The stories are divided into three classes, (a) fables or stories of animals; (b) fairy tales or stories that contain something marvellous and supernatural, the object of which is less to instruct than to entertain; and (c) sagas or stories of native heroes intended to be believed.

The fables or animal stories are exceedingly rich in number and in interest. Through them we learn how the African explains the ways and peculiarities of animals, for example, why the dog, cat, goat and fowls live with men, why the hyena is greedy, the cause of his peculiar cry and the reason his left hind foot seems shorter and smaller than the right one. Incidents of animal adventure and animal wisdom are told that explain from the native's point of view the skin markings of the leopard, the hyena and the jackal, why bats fly at night, the reason rats hide in holes, why baboons walk on all fours, why the upper lip of rabbits is slit, the reason lions creep upon their prey, why the deer coughs, why the spider is flat and why his waist is small, why the elephant's tusks protrude, why the tortoise's shell is rough and searred, why the heron's neck is bent, why the hawk kills chickens along with a vast number of other characteristics of beasts and birds.

#### Animal stories

as told in Africa, differ somewhat from those heard in America. The genuine African fable, though filled with adventure and humorous situations, generally conclude in explaining the ways of the animals and their physical peculiarities. In the American version are described mainly the contests of the tortoise and spider with their foes and the daring pranks of the rabbit with the wolf, the fox, the bear and other animal acquaintances, all of which endgenerally with an amusing and exciting victory for the smaller and weaker creature.

In all of these fables we see the weakest and most harmless of creatures overcome the strong and mighty. The Negro story teller whether in Africa or in America, makes wit and cleverness triumph over brute force in the animal world.

# Fairy tales:

The next class of stories in this folk literature are those similar to our modern fairy tales. A careful examination of these stories of wonder discloses all the marvellous ideas common in fairy lore, such as the magic birth of the hero or heroine, magic rods, magic mirrors, magic spears, magic drums, friendly and rogue animals, animal transformation, similar to the wolf superstition, beast marriages, the clever youngest son or daughter, the tree as a life token, inanimate objects that help the hero and various forms of taboo. In them are found also good and bad spirits, the wizard and the witch, the dwarf changling and children of mixed mortal and fairy birth.

In Africa stories of the hero or saga type exist in numbers.

We read further:

A surprising number of riddles is known among the native children who derive great amusement and often the older people find in them an excellent way for passing many a social hour.

While these riddles are quite short and often nothing but a game or play with words they indicate close observation and an ingenious turn of mind.

A perfect store house of proverbs has also found.

Poetry among the Africans is always surchanted as is usual with primitive races. While is not much rhyme, a great deal of repetition, allition and rhythm are heard in this poetry.

In songs of love, death, war, hunting and religious (appeal to some higher spirit or spirits) the native African expresses his emotional life. These songs are rendered usually in a word melody, accompained by a rhythmical clapping of hands. They are generally in a minor key.

These people are the easiest extemporizers, even the children find no difficulty in producing an extemporaneous song.

To accompany his stories, songs and dances the African has developed many types of musical instruments.

Of the harp, lute, lyre and viol type; the flute, reed and horn type; the drum and tambourine type and the bell, cymbal, xylophone and rattle type.

In America it is well known that the Negro has

In America it is well known that the Negro has shown an intuitive quickness in handling musical instruments of all kinds, one of which he developed in the slavery period—the banjo.

Though in Africa poetry is sung or chanted in heroic, martial, idyllic, comic, satiric and religious forms, conditions in American slavery fostered mainly the survival of the religious popularity known today as Negro spirituals or plantation melodies.

## Vision of India.

Lately an International Hindusthanee Student's convention was held under the auspices of the Panama Pacific International Exposition, so we gather from reports published in the *Hindusthanee Stu*-

dent. Among many telegraphic and written messages received by the Convention was one from Monsieur Julias Boes, a french friend of the late Swami Vivekananda. An English translation of this original French poem is given below:

Magical India shines like a dancing girl and her illusion tempts an impatient heart. She is the flower of Dream, and the fruit of mystery which balances in the fruit of the Orient. In her, all the gods and godesses are born. Her skies are purer than the eyes of an infant. She is full of terrors and of drunkenness. In her jungle abounds the triumphant tiger; the monkey jumps on the balcony; and the magnificent peacock spreads its fan on the roof of the pagoda; the monstrous elephant walks with a rhythmic step; the serpent looks at us with an enamelled eye. India offers jewels which are worth empires. With her cupola of pearls, and her lakes of saphire, her cities resemble eternal smiles; and he who has visited her is not afraid of death.

"One half the world does not know how the other half swears"—this is what a writer in the *New Statesman* tells us in the course of an article entitled

# On Cursing and Swearing.

... Says the writer:

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mist'sing and swearing are, perhaps, not so and bn among kings and clergymen as they used ment but it would still be impossible to write a that ctory article on troopers for an encyclopædia and ut mentioning them. Perhaps there is someto to in the profession of arms which encourages ne use of explosive phrases and oaths of blood and iron. Perhaps, it is that in the atmosphere of war, men are inclined to become primitive again, and unconsciously resume many of the practices of their ancestors. War acts differently, no doubt, upon different temperaments. It makes some men more solemn, and others more derisive. There was a curious instance of this double phenomenon recorded in two letters from the Front, describing the Royal Irish Rifles going into action on a recent occasion. One of the letters declared that it was a glorious sight to see the Irish Rifles charging up to the German trenches and singing, "You can't beat the boys with the dirty shirts." The other letter said that it was magnificent to see the Irish Rifles as they sang, "There is a green hill far away" under a murderous German fire. There you have two pictures as discordant as a Church service and a row in a public-house, and both of them are true. Man is at once a praying animal and a ribald animal. He is the creature of a thousand moods ranging · from fury to gentleness, and against the background of war each of his moods takes on a new and more significant reality, with the result that some preachers, seeing one mood, say that war makes men nobler, while others, struck by the recurrence of another mood, say that it makes men worse. Cursing and swearing, however, need be put neither among the sins nor among the virtues. They may be a vice of language: they are scarcely a vice of the heart. Cursing has sunk into a form of words, and in ninetynine cases out of a hundred has hardly more meaning than italics.

"To be cursed roundly, indeed, is regarded in many parts of the world as not only no evil, but a positive blessing."

It is as if the curses of men had the good effect of averting the jealousy of the gods. There is a district in northern India where the bride's relatives curse her on her wedding day, believing that this will ensure her happiness. In the same district, those who have been unlucky enough to look at the new moon in August do their best to repair their fortunes by "throwing stones or brick-bats into their neighbors" houses; for if they do so, and are reviled for their pains, they will escape the threatened evils, and their neighbors who abused them will suffer in their stead." Esthonian fishermen, we are reminded in The Golden Bough, do their best before going to sea to irritate some neighbour into desperate blasphemies. They rejoice at every curse that is heaped upon them. Each curse, they are persuaded, will bring an extra three fish into the nets. Every student of primitive customs knows how in many parts of the world in times of drought the natives use the most foul and maledictory language in order to bring on the rain. Showers of cursing bring showers of blessing. In The Naga Tribes of Manipur Mr. T. C. Hodson tells us that among the Kabuis it is the custom in a season of drought for the men "to come out of their houses at the dead of night, and then to bestride the roofs, and, stripping themselves of all their garments, to use the most obscene language to one another." In part of India they annoy the village shrew in similar circumstances in order to win the good fortune of her maledictions.

Now-a-days cursing is looked upon as blasphemy. Some people suppose that it may imperil the soul of the person who curses. But usually "swearing is in the nature of a gesture rather than of on oath."

It is an attempt to elevate prose above duilness, to keep language from falling asleep. Swearing springs from a desire to give speech some of the qualities of action. Soldiers resort to it, one may fancy, as the language of energy. Perhaps both soldiers and civilians swear less than they used to do—in mixed company at least—but oaths still remain a kind of technical language in times of stress. If they are offensive, it is chiefly when they are unnecessarily foul in imagery and intention. The male civilian who hurls filth at a woman in a back street is a beast one does not admire. The oath of many colors used merely as a decoration, on the other hand, is as pardonable as a cinematograph poster. It is seldom artistic, but it does no more injury than the more prosaic kinds of ugliness with which the builders and the county councillors have surrounded us. The oath is the poor man's poem. It is the millionaire's spice.

# One way of Looking at Blunders,

This is the title of a short article in the Saturday Review. It is so delightfully candid and rational that we can not resist the temptation of making some cullings from it. In our country, as we know from personal experience, there are a vast

number of people who are always on the alert to read lectures to people who have blundered, and boast that they are themselves free from such frailties. These prigs forget that "it needs a man of some intelligence to make a blunder." They are generally people, who for fear of going wrong, do not go at all. The pure fool is he "who has never in all his life been either right or wrong."

We have not met the pure fool till we have a man who has never in all his life been either right or wrong. Such a man is not only possible but common. He is the type of a not small class of men who are decidedly prudent and commonly successful. Extremes are dangerous, and to be either right or wrong is to be an extreme. To be either right or wrong calls for a certain putting forth of energy, and the putting forth of energy requires character and will. Then again, the man who is either right or wrong commits himself to something on one side or the other; ho has the intellegence to form an opinion and the courage to stick to it. To be wrong no less than to be right, calls for a certain amount of vigor and a certain amount In either case a risk is run; in either of daring. case cold prudence is sacrificed to the higher and more chivalrous parts of our nature. It is better, of course, to be right than to be wrong (though even here there are people who would rather err with genius than be put right by a bore); but if to be right is the best thing of all, to be wrong has strong claims to be called the second best.

# The bright side of blunder

falls back as a source of lasting enjoyment, always implies a certain measure of ingenuity. A blunderer is one who goes wrong; but to go wrong implies that he is going. He is thereby at once distinguished from the man who does not go at all, but who stands stock still. A blunder is not simple ignorance; it implies knowledge; but still it does imply knowledge, it implies, no boubt, partial and misapplied knowledge. It implies a certain amount of thought, of reflection and comparison, only of reflection and comparison which have had the bad luck to be turned the wrong way. There is often great ingenuity displayed in a blunder. A blunder is often the result of a certain quickness of perception; a quickness of perception no doubt which needs to be reined in, a quickness of perception which sees part of a thing so fast that it fails to see the whole thing and its relations to other things, but still quickness of perception as opposed to slowness and duliness.

Here is a lesson for pedantic goody-goody sort of people.

It is not always wise to be readily contemptuous of blunders. He is usually a small, pedantic man who delights to trip one in an error, who thinks that the mere fact of being wrong proves an inferior intelligence. There are wretched pedants who think they have the advantage of Shakespeare because he introduces Elizabethan weapons into a Roman tragedy or puts Bohemia on the sea-shore; people who think they have done for ever with Rousseau because they have detected him in errors of fact and of history, or think Milton should not have mixed up Copernicus and Ptolemy. These foolish people are not even good scholmasters, for all teachers know

that a blunder, if simply turned into a put as a question from a learner to a term of calling for blame calls decidedly for learner is thinking, honestly thinking, and some inference, some analogy, suggested by him as plausible; but he does not feel certain the first lite is right. He asks his teacher, and it is wrong. There is nothing here but the learner.

Blunders become a nuisance and a following the are asserted with arrogance, for then exactly the opposite quality from that of the blunders who simply inquires. They betray a satisfication with knowledge which is incomplete—in other show conceit. The wisest and most learn amea then make what may be called blunders; that they make mistakes and confusions and wrong any learn them corrected by others, and do not the world.

J. E. G. de Montmoreny writing in the Contemporary Review contributes and article under the heading

# The Mystery of Pain,

which will make people think.

The mystery of pain is very stronge, is apparently inexplicable. To the creditative man it appears that "Nature has no necessary contact with pain and yet mile ingly assumes the burden." And he down not fail to observe that

It is this very pain, this apparent inconsistency in nature, that brings out man's supremest graphics of virtue and knowledge, making him a vertically of the struggle with nature, the wrestling by thing man wins from nature herself the means the more than imperfections of nature is a struggle that would out of the natural into the spiritual world

But it is always asked, is there to other way of progress? If the answer was a regative, then serious doubts are was in the minds of men as repaired to all-powerfulness or the all-goodness of the creator.

If we assume that this world of conscious was conscious creation does not the fact of that the Creator is not all-powerful, or good? If He is all-powerful, then He has a stringly condemned the innocent to sorrow and when He might have given them joy and the stringly eternal. Is this consistent with goodness and understands and practises goodness? It was unable to spare the innocent despite His with the spare them, then surely the Creator is not proposed.

Apart from physical pain, another pain, the pain of the mid of the

Physical pain is not the only pain the struggle for progress. Even in the struggle for progress. Even in the struggle for progress, another progress thing worse than the agonies of physical pain which is related to self-consciousness.

of frustrated desire, the pain of conscious failure, the pain of loss, of separation. The disconsolate beast has sorrows which rank above physical pain. With man these sorrows reach that level of spiritual agony of which the burning records are written in the literatures of all lands. The dreadfulness of physical pain is temporal; but spiritual pain is, in man's conception of it at least, immortal. The sense of infinity in sorrow, in loss, in failure, is thecentral sting of the agony. Far off beyond repair is all life's hope. Sophocles and Shakespeare alike show us spiritual pain as something that transcends all physical pangs. Evolution has brought man into a higher sphere, into a new refinement of agony. Thomas a Kempis dwells on the point that the nearer man approaches to God the more intolerable becomes the way of progress. Spiritual refreshments, he declares, must not be expected on that royal road.

"Beast and man alike have recognized the usefulness of pain as the indicator of the path of progress," but man is thinking of "knowledge can not take the place of pain as an essential factor of progress."

Pain was necessary up to a certain point in evolution, as an automatic check on the wrong or harmful

exercise of Free Will; but there comes a moment when Knowledge can do not only what Pain does, but infinitely more. So science gets to work—the science of the physician, the surgeon, the anæsthetist. As knowledge grows the function of pain is infinitely supplemented, and we may believe that the day will come when merely physical pain will be absolutely under control.

But even if we can relieve the pain of the body, what of the soul? How should we "minister to a mind diseased?" How to relieve the pain of the soul, that is "with titanic splendour of effort, feeling out into the darkness for the position of equality with God?" These are difficult questions to answer.

To the Greek there was no solution to the pain of tragedy springing from the conflict of good with good. Not so with Shakespeare; to him tragedy carries men and women into another atmosphere, where a higher unity combines conflicting good things and starts a new range of progress. Conflicts of duty, conflicts of love, conflicts of hope: these do not mean the destruction of duty, love and hope, but a larger conception of a nobler world.

## HISTORY OF A DISCOVERY

SUBSTANCE OF A LECTURE BY PROFESSOR J. C. Bose.

[Special for the Modern Review]

T the tournament held before the court at Hastinapura, more than twentyfive centuries ago, Karna, the re son of a charioteer, had challeng supremacy of Prince Arjuna. challenge Arjuna had returned a ful answer; a prince could not cross frds with one who could claim no n aty of descent. "I am my own ansceste #replied Karna, and this is perhaps earliest assertion of the right of reaction to choose and determine his own desting in the realm of knowledge also the great achievements have been won only by men with determined purpose and without any adventitious Undismayed by human limitations they had struggled in spite of many a faliure. In their inquiry after truth they regarded nothing as too laborious, nothing too insignificant, nothing too painful. This is the process which all must follow: there is no easier path,

The lecturer's research on the properties of Electric Waves was began just twentyone years ago. In this he was greatly encouraged by the appreciation shown by the Royal Society, which not only published his researches, but also offered a Parliathe mentary grant for continuation The greatest of his work. difficulty the construction of a receiver to detect invisible ether disturbances. For this a most laborious investigation had to be undertaken to find the action of electric radiation on all kinds of matter. As a result of this long and very patient work a new type of receiver was invented. so perfect in its action that the *Electrician* suggested its use in ships and in electromagnetic light-houses for the communication and transmission of danger signals at sea through space. This was in 1895, several years in advance of the present wireless system. Practical application of

the results of Dr. Bose's investigations appeared so important that Great Britain and the United States granted him patents for his invention of a certain crystal receiver which proved to be the most sensitive detector of wireless signals.

## Universal sensitiveness of matter.

In the course of his investigations Dr. Bose found that the uncertainty of the early type of his receiver was brought on by fatigue, and that the curve of fatigue of his instrument closely resembled the fatigue curve of animal muscle. He was soon able to remove the 'tiredness' of his receiver by application of suitable stimulants; application of certain poisons, on the other hand, permanently abolished its sensitiveness. Dr. Bose was thus amazed at the discovery that inorganic matter was anything but inert, but that its particles were athrill under the action of multitudinous forces that were playing in it. The lecturer was at this time constrained to choose whether to go on with the practical applications of his work, the success of which appeared to be assured, or to throw himself into a vortex of conflict for the establishment of some truth the glimmerings of which he was then but dimly beginning to perceive. It is very curious that the human mind is sometimes so constituted that it rejects lines of least resistance in favour of the more difficult path. Dr. Bose chose the more difficult path and entered into a phase of activity which was to test all his strength.

### CASTE IN SCIENCE.

Dr. Bose's discovery of universal sensitiveness of matter was communicated to the Royal Society on May 7th, 1901, when he himself gave a successful experimental demonstration. His communication was, however, strongly assailed by Sir John Burden-Sanderson, the leading physiologist, and one or two of his followers. They nothing to urge against his experiments but objected to a physicist straying into the preserve that had been specially reserved for the physiologist. He had unwittingly strayed into the domain of a new and unfamiliar castel system and offended its etiquette. In consequence of this opposition his Paper, which was already in print, was not published. This is not by any means to be regarded as an

injustice done to a stranger. Even forder Rayleigh, who occupies an unique to the in the world of science, was subjected to fierce attacks from the chemists, because he, a physicist, had ventured to predict that the air would be found to contain certain new elements not hitherto discovered.

It is natural that there should be prejudice against all innovations, and the attitude of Sir John Burden-Sander on is easily explained. Unfortunately there was another incident about which similar explanation could not be urged. Dr Bose's Paper had been placed in the archives of the Royal Society, so that technically there was no publication. And it came about that eight months after the reading of his Paper, another communication found pube lication in the Journal of a different Society which was practically the same as. Dr. Bose's but without any acknowledgment. The author of this communication was a. gentleman who had previously opposed him at the Royal Society. The plagiagism was subsequently discovered and not to much unpleasantness. It is not necessary to refer any more to the subject except as explanation of the fact that the determined; hostility and misrepresentations of due man succeeded for more than ten years to barrall? avenues of publication for his discoveries. But every cloud has its silver lining; this incident secured for him many true friends in England who stood for fair play, and whose friendship has proved to be a source of great encouragement to him.

#### FERTHER DIFFICULTIES.

Bose's next work in 1903 was the of the identity of response utomatic activity in plantage d of the nervous impulse in plants contributions were regarded as of súci \*t importance that the Royal of such a timportance that the Royal Society wed its special appreciation by recommend wit to be published in their git to be published in their Philosophica mansactions. But the come influence which had hitherto stood or mis way triumphed once more, and it was at the very last moment that the publication; was withheld. The Royal Society bow? ever, informed him that his results viere of fundamental importance, but as they ware so wholly unexpected and so of seed to the existing theories, that they sould reserve their judgement until, a some future time, plants themselves could be made to record their answers to questions put to them. This was interpreted in certain quarters here as the final rejection of Dr. Bose's theories by the Royal Society, and the limited facilities which he had in the prosecution of his researches were in danger of being withdrawn. And everything was dark for him for the next ten years. The only thought that possessed him was how to make the plant give testimony by means of its own autograph.

#### LONG DELAYED SUCCESS.

And when the night was at its darkest, light gradually appeared, and after innumerable difficulties had been overcome his Resonant Recorder was perfected, which enabled the plant to tell its own story. And in the meantime something still more wonderful came to pass. Hitherto all gates had been barred and he had to produce his passports everywhere. He now found friends who never asked him for credentials. His time had come at last. The Royal Society found his new methods most convincing, and honoured him by publication of his researches in the Philosophical Transactions. And his discoveries, which had so long remained in obscurity, found enthusiastic acceptance.

Though his theories had thus received acceptance from the leading scientific men of the Royal Society, there was as yet no general conviction of the identity of lifereactions in plant and in animal. No amount of controversy can remove the tendency of the human mind to follow precedents. The only thing left was to make the plant itself bear witness before the scientific bodies in the West, by means of self-records. At the recommendation of the Minister of Education, and of the Government of Bengal the Secretary of Store sanctioned his scientific deputation Europe and America. the

# JOURNEY OF INDIAN PLANSAR AND THE WORLD.

The special difficulty which he had to contend against lay in the fact that the only time during which the plant flourished at all in the West, was in the months of July and August, when the Universities and Scientific Societies were in vacation. The only thing left was to take the bold step of carrying growing plants from India and trust to human ingenuity to keep them alive during

the journey. Four plants, two Mimosas and two Telegraph plants, were .taken in a portable box with glass cover, and never let out of sight. In the Mediterranean they encountered bitter cold for the first time and nearly succumbed. They were unhappier still in the Bay of Biscay, and when they reached London there was a sharp frost. They had to be kept in a drawing room lighted by gas, the deadly influence of which was discovered the next morning when all the plants were found to be apparently killed. Two had been killed, and the other two were brought round after much difficulty. The plants were at once transferred to the hot-house in Regents Park. For every demonstration in Dr. Bose's private Laboratory at Maida Vale, the plant had to be brought and returned in a taxicab with closed doors so that no sudden chill might kill them. When travelling, the large box in which they were, could not be trusted out of sight in the luggage van. They had practically to be carried in a reserved compartment. The unusual care taken of the box always roused the greatest curiosity, and in an incredibly short time large crowds would gather. When travelling long distances, for example from London to Vienna, the carriage accommodation had to be secured long in advance. It was this that saved Dr. Bose from being interned in Germany, where he was to commence his lectures on the 4th August. He was to have started for the University of. Bonn on the 2nd, but on account of hasty mobilisation of troops in Germany he could not secure the reserved accommodation. Two days after came the proclamation of

#### OUTCOME OF HIS WORK.

The success of his scientific mission exceeded hi most sanguine expectations. The work in which he long persevered in isolation and under most depressing difficulties, bore fruit at last. Apart from the full recognition that the progress of the world's science would be incomplete without India's special contributions, mutual appreciation and better understanding resulted from his visit. One of the of Medical Institutions, greatest Royal Society of Medicine, has pleased to regard his address before their society as one of the most important in their history and they expected that the

science of medicine would be materially benefited by the researches that are being carried out by him in India. India has also been drawn closer to the great seats of learning in the West, to the Universities of Oxford and Cambridge; for there also the methods of inquiry initiated here have found the most cordial welcome. Many Indian students find their way to America, strangers in a strange land; hitherto they found few to advise and befriend them. It will perhaps be different now, since their leading universities have begged from India the courtesy of hospitality for their post-graduate scholars. Some of these Universities again have asked for a supply of apparatus specially invented at Dr. Bose's laboratory which in their opinion will mark an epoch in scientific advance.

# THE INEFFABLE WONDER BEHIND THE VEIL

As for the research itself, he said its bearings are not exclusively specialistic, but touch the foundation of various branches of science. To mention only a few; in medicine it had to deal with the fundamental reaction of protoplasm to various drugs, the solution of the problem

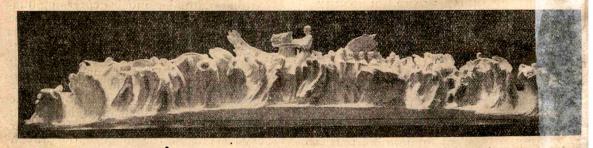
why an identical agent brings about diametrically opposite effects in different constitutions; in the science of life it dealt with the new comparative physiology by which any specific characteristic of a tissue is traced from the simplest type in the plant to the most complex in the animal; the study of the mysterious phenomenon of death and the accurate determination of the death point and the various conditions. by which this point may be dislocated backwards and forwards; in psychology it had to deal with the unravelling of the great mystery that underlies memory and tracing it backwards to latent impressions even in the inorganic bodies which are capable of subsequent revival; and finally, the determination of the special characteristic of that vehicle through which sensi ferous impulses are transmitted the possiblity of changing the intensity and the tone of sensation. All these investiga-tions, Dr. Bose said, are to be carried out by new physical methods of the utmost delicacy. He had in these years been able to remove the obstacles in the published had lifted the veil so as to catch a shoupse of the ineffable wonder that had latherto been hidden from view. The real work, he said, had only just begun.

#### GLEANINGS

#### A peace monument for Chicago.

A new note in sculpture is struck in Lorado Taft's "Fountain of Time," which is to be erected in Chicago in commemoration of one hundred years of peace between the English-speaking peoples. "I know of no piece of work in America that has even

a chance of being produced which departs so completely from the conventional forms and limitations of modern sculpture as this work of Taft's says Gutzon Borgium, himself one of America's foremost sculptors. This great monument, which placed at the western end of Chicago's Hidway Plaisance, will be one of the central features of the



Lorado Taft's "Fountain of Time," which strikes a new note in monumental sculpture.

comprehensive decorative e ever undertaken by an ican city, a scheme made possition the generosity of the late nin F. Ferguson. Interest on rguson fund, which is administrated by the trustees of the Chicago stitute provides thirty thousellars a year for the project. The spot chosen by the sculptor he Art Institute trustees for ealization of his dream in a is the Midway Plaise a grassy parkway a mile gth and one thousand feet lith, connecting Washington Jackson parks, the two to public playgrounds on the side of Chicago.

Ining the Midway is the

ining the Midway is the of the University of Chicaered with massive Gothic ranking among the most ag of all American educabuildings. The proposed ural decorations will consey be an appropriate setting is beautifully designed seat ning.

is the description of "The in of Time":

lossal figure of Time, in the group, will stand aloof this rhythmic procession of mankind for motif came from Dobson's lines,

ne goes, you say? Ah, no.! time stays. We go."—

ene from Maeterlinck's 'The Blind' inspired kpressive group, called by the same name. It's best known work. And since the life as a wave of the sea, a hint of the waves gh this newer work; indeed at two points efined wave sweeps over the figures, first h who fights it, then of the old man who llingly to the annihilation it brings."

# Ear-guards for war-noise.

lay, it is absolutely necessary to guard the effective way when one is in the vicinity in. Even with due precaution, the gunners often suffer from deafness, as is noted by in Nature (London). The following is abstract of Mr. Boys's note, made for stracts (London), which says in part:

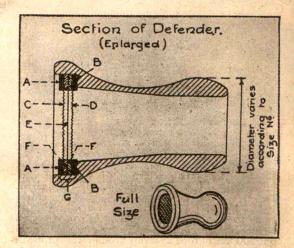
idden access of pressure in the nighbourhood to the moment of firing imposes so great in the drum of the ear that deafness is a lit. The increase in pressure in the modern the high pressure still remaining when the ness the muzzle, make the conditions more than they used to be until comparatively. Not only those who are near the gun when the those also in the neighbourhood of burst, bombs, or explosives are liable to suffer illar way even if they are not otherwise.

llock has invented an 'ear-defender,' the which is to protect the drum of the ear udden and violent access of pressure, while g the minute variations produced by high to be received with but little loss. consists of a containing-piece made of haped like the pieces used in the game



A Detail of "The Fountain of Time."

of halma, and of about the same size. The ball end is very finely milled and it is made to fit the passage of the ear, there being five sizes, differing very slightly in dimensions in this part, to suit different people. The piece is pierced centrally by a hole ½ inch in diameter at the small end, and gradually enlarging toward the other end, where it opens into a recess  $2|_5$  inch in diameter. Into this are fitted in order a flat-ring washer, a disk of fine wire gauze, a very thin flat-ring washer, a delicate diameter.



THE MALLOCK-ARMSTRONG EAR-DEFENDER IN DETAIL.

A, B, and F are washers. E is the sensitive diaphragm that records the lightest sound. C and D are the stops that limit the vibration and shut out the deafening din of the guys. The small drawing shows the exact size.

phragm, a very thin flat-ring washer, disk of fine gauze, and a flat-ring washer."

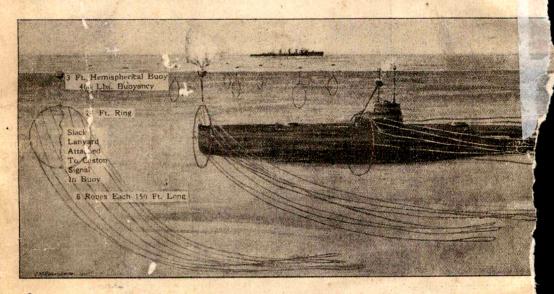
"When a pair of defenders is placed in the ears, the thin diaphragms, untouched except near their edges, where they are held, are free to take up aerial vibrations and to transmit them to the ear-passage. Thus ordinary sounds are heard with little loss. When, however, the violent impact due to gun-fire or explosion to the neighbourhood occurs, the diaphragm is bought up against the wire gauze, by which further movement is checked, also the injurious increase of pressure. Hence the ear is defended."

Literary Digest.

#### To snare submarines.

\*The latest device to catch submarines appears to have considerable merit. The plan is to drop overboard from a small cruiser several hundred of these 'catchers' [and leave them free to float back and blades and shaft when the loop is caught. In a sa all submarines have twin propellers, located considerable distance from each side of the ke chance that be h propellers will be simulated entangled in the trailing ropes is almost of the action of win screws is to cause a powinsweep of the water-currents some distance for of the stern, which would aid in bringing the representation of the stern, which would aid in bringing the representation of the stern, which would aid in bringing the representation of the stern, which would aid in bringing the representation of the stern, which would aid in bringing the representation of the stern, which would appear the property of the stern, which is the blades. The 'catcher' would entage; in fact the bow wave would probable the 'catcher' to one side, permitting it to drift. Assuming that a submarine has been caught manner described, her distress and location signaled by a simple device.....which will be from the following description.

A slack wire or lanyard is strung from the edge of the 'catcher' ring and continued that hole in the upper edge of the float. The



DRIFTING SNARES TO CATCH SUBMARINE.

When a submarine runs into one of these snares, the trailing ropes become entangled with its prowhile a signal-flare in the float notifies any destroyer or torpedo-boat in the neighbourhood that a catch has been made.

forth with the current. It would be impossible for the enemy to locate them from the conning-tower of a submarine.

There can be little doubt that a submarine will be put out of commission if it enters, or even strikes a glancing blow against, the submerged ring of the 'catcher.' This ring, made of light gas-pipe or angle iron, is 24 teet in diameter, and is suspended freely by chain to a float which is nearly submerged. Attached to the ring are eight ¾-inch ropes about 100 feet long with looped ends. The ropes are continuous in pairs and the attachment to the ring is uch that it will easily break away and thus permit about 200 feet of rope to wrap around the propeller-

provided with a conical her through a lanyard is passed, leading a Coston's contained in the upper energy as the submarthering it pulls the lanyard, setting off a action-fuse which will fire the flare, say of later, thus giving time for entanglement rope with the screws. The Coston signal be supplied with a substance producing brown smoke visible for the miles in day day-and-night signal of this character would a small cruiser or torpedo-boat to capture a submarine whose propellers were entangled.

Scientific Am

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